Selected Narrations about the Twelfth Imam volume 2

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بسم الله الرحمن الرحیم

Muntakhab al – Athar fi l–Imam al – thani Ashar: Selected Narrations about the Twelfth Imam

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Muntakhab ul – Athar fi l–Imam al – thani Ashar: Selected Narrations about the Twelfth Imam volume ۲

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Muntakhab al-Athar Fi l-Imam al-Thani `Ashar (Vol. ٢) This text, which is available in two volumes and is authored by Ayatullah Lutfullah as-Safi al-Gulpaygani, presents a handful of precious narrations about the ١٢th Awaited Imam. The narrations in this volume focus on the reappearance of the Awaited Imam and this text presents the .implications and interpretations of these authentic traditions

Editors Notes

بِسْمِ اللهِ الرَّحْمنِ الرَّحیمِ

اَللّهُمَّ کُنْ لِوَلِيِّکَ الْحُجَّهِ بْنِ الْحَسَنِ صَلَواتُکَ عَلَيْهِ وَ عَلى آبائِهِ فى هذِهِ السّاعَهِ وَ فى کُلِّ ساعَهٍ وَلِيّاً وَ حافِظاً وَ قائِداً وَ ناصِراً وَ دَليلاً وَ عَيْناً حَتّى تُسْکِنَهُ اَرْضَکَ طَوْعاً وَ تُمَتِّعَهُ فيها طَويلاً

In the name of Allah, the Beneficent, the Merciful

O, Allah! Be now and at all times for your representative Hazrat Hojjat-Ibnil-Hasan" (may your blessings be upon him and his ancestors), a mastr, protector, guide, helper, proof, and guard, until he resides peacefully on the earth, and let him enjoy (your ".(bounties) for a long time (to come

*****

In the Name of Allah, the Beneficent, the Merciful

The current book is the English translation of Muntakhab al-athar, which is probably the largest single collection of traditions about the Mahdi, peace be on him. The text used for this translation is the printed edition of Salmān Fārsī publications, ١۴٢٢ AH. :The following notes should be considered regarding this translation

All verses

p: ١

.of the Quran appear in boldface

The words between square brackets are usually additions added by the translator/editor to make the translation of the traditions more expressive.

Sometimes, square brackets have been used for the purpose of showing differences .in different manuscripts

Some small sections from the original book have been omitted in the translation. These were mostly explanations by the author about not-so-common Arabic words used in the traditions. The results of these explanations have been incorporated in the translated text and have been used to select suitable equivalent English words. Other sections that have been omitted were mostly minor variations in the wordings of the traditions that the author had pointed to in the footnotes. Since these variations usually had the same meaning in English they have not been mentioned. Occasionally, the authors explanations have been slightly altered or shortened to make them more .fluent in English

Verses of the Quran have mostly been translated by the editor (unless otherwise .(mentioned

All instances of 'ibn' (meaning son of) have been written as 'b.' except in places where .'ibn' is not preceded by a proper noun, e.g. ibn Qutayba

For the sake of conciseness and simplicity, the connection between two narrators in a chain is simply shown using the word 'from.' For instance, if the chain is 'X narrated to '.me that Y heard Z say' it has been written as 'From X, from Y, from Z

Phrases like: 'Allah's blessings be on him and his family' and 'peace be on him/her' have not

.been abbreviated as is customary in some translations

The word 'father' which is written as 'Abū, Abā, and Abī' in Arabic, is only written as 'Abū' in the translation, except in places where it is preceded by b. or ibn in a compound name. In such cases Abī is used in conformance with the Arabic .pronunciation, e.g. Ali b. Abī Ṭālib or ibn Abī l-Ḥadīd

He says’ is usually used to refer to the author of the last book mentioned, e.g. “Faraj‘ ”’. . . al-mahmūm, p. ۲۴۷, he says: ‘A section about what we have narrated

After some of the references in the footnotes, ‘short version’ has been written. This means that the reference points to a shorter version of the same tradition mentioned .in the main text

:The transliteration used is in accordance with the following table

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Since we are fallible, it is inevitable that we will make mistakes. If you find any in the

.current book please inform us so they can be corrected in future versions

Finally, I would like to thank Mr. Mr Abdol-Hossein Taleie for his useful suggestions .during the reviewing process and Ali Mansouri for proofreading the draft

.[The editor can be contacted through h.akhoondali@yahoo.com [١٠

Author's Preface

Those informed about Islamic history, traditions, and narrations are certainly aware of the abundance of glad tidings narrated from the Messenger of Allah, Allah's blessings be on him and his family, his holy progeny, peace be on them, and his companions regarding the reappearance of Imam Mahdī(١), peace be on

p: ٣

The author of al-Nihāya says: "Mahdī means the one whom Allah has guided - ١ towards the truth. (This name) has been used so much that it has become a common name. The Mahdī about whose appearance in the end of times (ākhir al-zamān), the Messenger of Allah, Allah's blessings be on him and his family, has given glad tidings about, has also been given this name." The author of Lisān al-`Arab writes: "Mahdī means the one whom Allah has guided towards the truth and it has been used for naming to the extent that it has become a popular name. The Mahdī about whose appearance in the end of times the Messenger of Allah, Allah's blessings be on him and his family, has given glad tidings, has also been given this name." The author of Tāj al-`arūs says: "Mahdī means the one whom Allah has guided towards the truth and it has been used for naming to the extent that it has become a popular name. The Mahdī— about whose appearance in the end of times glad tidings have been given— .has also been given this name." May Allah include us amongst his helpers

him, in the end of times (ākhir al-zamān) and the rise of the sun of his existence to dispel the darkness of ignorance, remove oppression and tyranny, spread the flags of justice, elevate the word of truth, and prevail over all religions even if the polytheists .(mushrikīn) dislike it

With the permission of Allah, he will free the world from the disgrace of worshipping anyone other than Allah. (He will) set aside shameful habits and morals, put an end to defective laws formulated by humans in accordance with their desires, destroy all things that create enmity and hatred, break the bonds of all forms of prejudice—whether they be tribal, familial, national, or otherwise—which lead to differences in the nation, create separations, and inflame the fires of civil unrest and disputes.

Through his reappearance, Allah will fulfill His Promise which He has pledged in His sayings:

Allah has promised those of you who believe and do good that He will most certainly make them successors on earth just as He made successors those before them, and that He will most certainly establish for them their religion which He has approved for them, and He will most certainly, after their fear, give them security in exchange.(١)

And We desired to bestow a favor upon those who were deemed weak on earth, and to make them the leaders, and to make them the heirs.(٢)

Soon, the golden era will arrive during which no house will remain on the face of earth, but that in which Allah will

١- Quran ٢۴:۵۵.
٢- Quran ٢٨:۵.

enter the word of Islam and no village will exist, but that in which the testimony of there is no god except Allah will be called out every morning and evening.

Perhaps, some may claim that there exists no consensus amongst the Muslims on the issue (of the Mahdī) and their agreement on it is mere speculation. Obviously, such a claim is baseless, because many claimed to be the Mahdī in the first era of Islam and in the following ages in which people were still close to the time of the Holy Prophet Allah's blessings be on him and his family, his companions (ṣaḥāba) and the followers

(tābi`īn), but we do not see any of the companions or the followers refuting the original concept of Mahdawiyya, but rather, they disputed the claims of the imposters .on the basis of their characteristics and features

Among those subjects that have been narrated to us and we don’t have any method of proving except by hearing them, there is no subject that we must have faith in which is more important than believing in the appearance of the Mahdī, may peace be .on him

This is because the glad-tidings that have been narrated concerning him are many and beyond the limit of tawātur. This is while the traditions about most of the beliefs of the Muslims have not reached such a state of tawātur. In fact, for some of these beliefs, one can only find a single tradition as support and yet, it is

p: ۵

.regarded as a definite fact

Thus, how can a Muslim—who believes in what the Messenger of Allah, Allah's blessings be on him and his family, has brought and conveyed—have doubts about the reappearance of Mahdī, peace be on him, despite the existence of such abundant ?traditions

These traditions cannot be disputed because of the weakness of the chain of narrators in some of them or because of the odd concepts and improbability of the occurrence (of the events mentioned) in others. Surely, the weakness of the chain of narrators does not harm the other traditions which have highly authentic and reliable .narrators and contents

Otherwise, we will be forced to put aside all the correct traditions due to the presence of a few weak ones on the subject. Furthermore, their definitions are well known amongst the faithful and the (religious) leaders of the Muslims, great scholars, and the specialists in the science of traditions have narrated them. Besides, the weakness of the chain of narrators can cast doubt on the narration if the narration is not

mutawātir. But, when a narration is mutawātir, the weakness of the chain is no longer .a criterion for its reliability

As for the improbability of the occurrence of some of the events mentioned in the narrations, we can answer: Improbability and oddness have no value in scientific matters—especially those related to the transmission of hadith. For, if this door is opened (i.e., if it is allowed to reject matters on grounds of improbability or oddness), it will

p: ۶

become necessary to reject most of the true beliefs that have been established through the traditions of the Prophet, Allah's blessings be on him and his family, about which and about whose characteristics we have no means of gaining knowledge, .except through divine texts

For example, some of the features of the hereafter like the Bridge (Ṣirāṭ), the Weighing Scale (Mīzān), Heaven, Hell, etc. Indeed, even the polytheists (mushrikīn) of Mecca regarded the glad tidings of the Holy Prophet, Allah's blessings be on him and his family, about the domination of his religion and victory of his words, during the early period of proclamation (bi`tha) as improbable, (because) in those days Islam was confined only to the Messenger of Allah, Amīr al-Mu'minīn, and Khadija, peace be on them. They considered this news as ordinarily impossible. Hence, whenever he informed the (polytheists) about matters considered impossible under normal :circumstances and apparent causes, they declared

O you to whom the remembrance (dhikr) has been sent own! Verily, you are a mad (man!(۱

But hardly a few days had passed, when Allah made His affairs (kalima) the highest while he degraded the affairs of the disbelievers. As a result, the Arabs submitted to .him and Arab and non-Arab tyrants surrendered before Islam and the Muslims

Furthermore, there is nothing about the Mahdī which is strange or amazing in

comparison with the miracles narrated from the Prophets, peace be on them, and the Divine customs in the past nations. Things like giving life to the dead, curing

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١- Quran ١٥:۶.

the blind and the lepers, the miracles of the Prophets Abraham, Moses, etc., and their occultation's (ghayba) from their people.

Thus, there is no reason to regard these mutawātir narrations as strange or improbable. Narrations which were narrated by people who were from different regions: Mecca, Medina, Kūfa, Baṣra, Baghdad, Riyy(١), and Qum. Some were Shia, others Sunni, Ash'arī, and Mu`tazilī. Some belonged to the first era (of Islam), while others were from later times.

Furthermore, it was not possible for their narrators to come together in one congregation to fabricate them—because they lived in separate lands and times and had different religions and opinions. Moreover, the suggestion of fabrication regarding the majority of these traditions is extremely weak and unacceptable, as the narrators were famous for their reliability, were great scholars, and were the men of religion, piety and worship.

If we abandon these traditions (because of these inconvincible reasons), then, there will remain no reliable traditions from the Messenger of Allah, Allah's blessings be on him and his family, and his Ahl al-Bayt, peace be on them, in all subjects of jurisprudence, beliefs, ethics, etc. Also, it will be necessary to discard the authentic traditions regarding this world as well as the hereafter, even though the rational Muslims and non-Muslims view these as the foundations of their beliefs.

The existence of improbable matters (which our opponents use against us) is what they themselves have no problems with and rely on in most of their traditions. They object to the Shias,

١- A region located south of present-day Tehran—Ed.

without realizing the results of their stance, which in reality, cannot be accepted by any Muslim. God willing, we will explain this in more detail in the future.

The tawātur of these traditions has been clearly declared and the reappearance of Imam Mahdī, peace be on him, is famous amongst the Muslims and there is consensus among scholars regarding this matter. Highly esteemed Sunni scholars agree on this issue and their greatest narrators of hadith have narrated such traditions. Some of them are as follows: Aḥmad (b. Ḥanbal), Abī Dāwūd, ibn Māja,

al-Tirmidhī, al-Bukhārī, Muslim, al-Nisā'ī, al-Bayhaqī, al-Māwardī, al-Ṭabarānī, al-Sam`ānī, al-Rūyānī, al-`Abdarī, Ḥāfiẓ `Abd al-`Azīz al-`Ukbarī in his Tafsīr, ibn Qutayba in Gharīb al-ḥadīth, ibn al-Sarrī, ibn `Asākir, al-Dāraqutnī in Musnad Sayyidat al-Nisā' al-`Ālamīn Fāṭimat al-Zahrā', al-Kisā'ī in al-Mubtada', al-Baghawī, ibn al-Athīr, ibn al-Daiba` al-Shaibānī, al-Ḥākim in al-Mustadrak, ibn `Abd al-Bir in al-Istī`āb, Ḥāfiẓ ibn Muṭīq, al-Far`ānī, al-Numayrī, al-Munāwī, ibn Shīrawayh al-Daylamī, Sibṭ b. al-Jauzī, al-Shāriḥ al-Mu`tazilī, ibn Ṣabbāgh al-Mālikī, al-Ḥimawī, ibn al-Maghāzilī al-Shāfi`ī, Muwaffaq b. Aḥmad al-Khāwrazmī, Muḥib al-Dīn al-Ṭabarī, al-Shablanjī, al-Ṣubbān, Shaykh Manṣūr `Ali Nāṣif, and others.

You should bear in mind that the appearance of the Mahdī, peace be on him, in the end of times is a subject about which many books, articles, and treatises have been written about; from the time of the eleventh Imam, al-Ḥasan al-`Askarī, peace be on him, until now. Rarely, can one locate a Shia scholar who has not written an exclusive book or an article or

١- Ibn Abī l-Ḥadīd remarks in Sharḥ nahj al-balāgha: "All Muslim sects agree that the world and human responsibility will not come to an end but after him" ([Egypt], vol. ٢, p. ٥٣٥). One of them has written in his marginal explanations on Ṣaḥiḥ Tirmidhī that

Shaykh Abd al-Ḥaq has written in al-Luma`āt, "Traditions proclaiming that the Mahdī is from the Ahl al-Bait, from the children of Fāṭima, have passed the limits of tawātur" ([Delhi: ١٣۴٢ AH] vol. ٢, p. ۴۶). Al-Ṣubbān writes in Is`āf al-rāghibīn, "Traditions from the Messenger of Allah concerning his reappearance, him being from his Ahl al-Bait, and that he will fill the earth with justice are mutawātir" ([Egypt: ١٣١٢], vol. ٢, p. ١۴٠). Al-Shablanjī in Nūr al-abṣār notes: "Traditions from the Messenger of Allah, Allah's blessings be on him and his family, concerning him being from his Ahl al-Bait and that he will fill the earth with justice, are mutawātir" ([Egypt: ١٣١٢ AH], p. ١۵۵). ibn Ḥajar writes in al-Ṣawā`iq: "Abu l-Ḥusayn al-Abrī says, 'The traditions concerning his reappearance, him being from his Ahl al-Bait, his rule for seven years, him emerging along with Jesus—and the latter helping him in killing the Antichrist (al-Dajjāl) at the Door of Ludd in Palestine—that he will lead this nation, and Jesus will pray behind him, are mutawātir. A large number of their narrators have directly reported from Muṣṭafā, Allah's blessings be on him and his family'" ([Egypt: al-Maymaniyya], p. ٩٩). Sayyid Aḥmad b. Sayyid Zainī Daḥlān, the Shāfi`ī jurist, notes in al-Futūḥāt al-Islāmiyya: "Traditions concerning the reappearance of the Mahdī are numerous and mutawātir. Some of them are correct (ṣaḥīḥ), others are acceptable (ḥasan), yet some others are weak (ḍa`īf), and these are the majority. But, the abundance of these traditions and abundance of their narrators strengthens the traditions to the extent that they reach the limit of certainty. What is certain is that his reappearance is inevitable, he is from the progeny of Fāṭima, and he will fill the earth with justice. Allāma Sayyid Muḥammad b. Rasūl al-Barzanjī also points this out at the end of al-Ishā`a. Determining a specific year for his reappearance is impossible because (that time) is a hidden (ghayb) knowledge which is not known to anyone except Allah and no clear evidence regarding the time of his reappearance has been mentioned in the texts" ([Egypt: ١٣٢٣ AH], vol. ٢, p. ٢١١). Al-Suwaydī writes in Sabā'ik al-dhahab: "There is consensus among the scholars that the Mahdī is the one who will rise in the end of times and will fill the earth with justice. Traditions about him and his reappearance are numerous, but they will not be mentioned here because this book cannot accommodate them" (p. ٧٨). ibn Khaldūn remarks in al-Muqaddama: "Know that it is well known amongst all Muslims that with the passing of time, inevitably in the end of times (ākhir al-zamān), a person from the Ahl al-Bait will appear who will make

religion strong and will manifest justice. The Muslims will follow him and he will conquer the Islamic nations; he will be called the Mahdī" (p. ٣٦٧). Shaykh Manṣūr `Alī Nāṣif records in Ghāyat al-ma'mūl: "It is famous amongst past and present scholars, that in the end of times a person from the Ahl al-Bait called the Mahdī will definitely appear. He will conquer the Islamic lands and the Muslims will follow him and he will act between them with justice and he will strengthen the religion. After him, the Dajjāl (Antichrist) will appear and Jesus, peace be on him, will descend. Then, Jesus will kill the Dajjāl or will assist the Mahdī in killing him. A group of the best companions (of the Messenger of Allah) have narrated the traditions concerning the Mahdī and the greatest of scholars like Abū-Dāwūd, al-Tirmidhī, ibn Māja, al-Ṭabarānī, Abu-Ya'lā al-Bazzār, Imam Aḥmad and Ḥākim, may Allah be satisfied with all of them, have recorded them. Indeed, whoever considers all the traditions about the Mahdī as weak, like ibn Khaldūn, has made a mistake" (vol. ٥, Chap. ٧: "Concerning the Caliph Mahdī, may Allah be pleased with him," p. ٣٦٢). He also says in vol. ٥, p. ٣٨١: "From what has been mentioned above, it is clear that the Mahdī, the Awaited one (Muntaẓar) is from this nation and the Dajjāl will appear in the end of times and Jesus, peace be on him, will descend and kill him. All Sunnis—in the past and present—hold this belief." He says in vol. ٥, p. ٣٨٢: "Al-Ḥāfiẓ writes in Fatḥ al-bārī, 'Traditions stating that the Mahdī is from this nation, and that Jesus, peace be on him, will descend and pray behind him, are mutawātir.' Al-Ḥāfiẓ mentions again, 'It is true that Jesus, peace be on him, was taken up to the skies and is alive.' Al-Shaukānī—in his article titled al-Tauḍīḥ fi tawātur mā jā'a fi l-Muntaẓar wa l-Dajjāl wa l-Masīḥ—states, 'Twenty-nine traditions have been recorded concerning the descent of Jesus, peace be on him.' Thereafter, he mentions them and writes, 'All that we mentioned have reached the limit of tawātur and this is obvious for anyone who is well informed and he will acknowledge that the traditions concerning the awaited Mahdī are mutawātir, the traditions concerning the Antichrist (al-Dajjāl) are mutawātir, the traditions concerning the descent of Jesus, peace be on him, are mutawātir. These are enough for anyone who has a grain of faith and a speck of fairness; and Allah is the Highest and He knows the best." Al-Kanjī al-Shāfi`ī writes in al-Bayān (chap. ١١): "Traditions concerning Mahdī are mutawātir and are spread far and wide because a large number of narrators have reported them from Muṣṭafā, may Allah's blessings be on him and his family." Aḥmad Amīn

notes in al-Mahdī wa l-Mahdawiyya (p. ۱۰۶): "I read an article called Ibrāz al-wahm al-maknūn min kalām ibn Khaldūn by Aḥmad ibn Muḥammad al-Ṣiddīq in refutation of ibn Khaldūn, in which he has weakened the sayings of the latter due to his rejection of the traditions concerning the Mahdī. He proceeds to prove their authenticity then remarks: "These have reached the limit of tawātur.' He also mentions other narrations that have not been mentioned by ibn Khaldūn. In his rebuttal of ibn Khaldūn he writes: "Ibn Khaldūn says, 'Only a small number of the traditions concerning the Mahdī can be deemed pure (correct).' We openly ask him, 'What will you do with these few traditions? Will not one believe in the few traditions except when they become popular or reach the level of tawātur? Never! This is not possible because no one holds such an opinion and none before or after him have held such a view.' He also criticizes ibn Khaldūn for using singular traditions (ḥadīth āḥād) as supportive arguments in his history book—which themselves have only been mentioned from a single source, a source which itself has some issues. Concerning this approach, he contends, 'Don't you see that when the tradition is not in harmony with his desires he doesn't accept it even if it is authentic?' He then continues: 'The traditions concerning the Mahdī are believed because they are correct (ṣaḥīḥ) and acceptable (ḥasan) traditions amongst them. Ibn Khaldūn is truly an innovator (mubtadi`) and innovators are of different kinds: Among them is the one who is regarded a disbeliever (kāfir) due to his innovation, like he who deems Allah to have a body/shape or denies Allah has knowledge about the details of things. Another, is the one who is not regarded a disbeliever (kāfir) due to his innovation; he is the one who fabricates inferior things. Ibn Khaldūn may be one of the latter. Regarding this, he has elaborated considerably. In his claim of falsity or weakness, Ibn Khaldūn has contradicted all those whom he has narrated from. For, he has narrated from a group of scholars who have recited poems proving the existence of the Mahdī. For instance: Traditions about the Mahdī are abundant in report So give a hand and come forward to support Or, like the saying of al-Suyūṭī: And what has been reported in numbers so high Proves that they haven't fabricated a lie He has also mentioned in al-Mahdī wa l-Mahdawiyya (p. ۱۱۰) that Abu-Ṭayyib b. Aḥmad b. Abī l-Ḥasan al-Ḥusaynī has refuted ibn Khaldūn in his article titled al-Idhā`a limā kāna wa mā yakūn bayna yaday al-sā`a and has regarded his opinions as mistakes. Ultimately, he deduces that the Mahdī will

appear in the end of times and denying him is a great defiance and a grave mistake. Al-Shāfi`ī's view concerning the tawātur of these traditions has been mentioned in Kifāyat al-muwaḥḥidīn. In al-Burhān fi `alāmāt Mahdī ākhir al-zamān (chap. ١٣), the verdicts of four scholars from the four schools of thought (al-madhāhib al-arba`a) regarding the Mahdī have been mentioned; namely, Shaykh ibn Ḥajar al-Shāfi`ī—the author of al-Qaul al-mukhtaṣar—Abu l-Surūr Aḥmad b. Ḍiyā' al-Ḥanafī, Muḥammad b. Muḥammad al-Mālikī and Yaḥyā b. Muḥammad al-Ḥanbalī. Their verdicts speak about the validity and authenticity of the belief about the appearance of the Mahdī. They also mention that correct traditions have been narrated about him, his attributes, his appearance, and the unrests (fitnas) before his reappearance; like the emergence of al-Sufyānī, the khasaf (sinking in the ground), etc. Ibn Ḥajar has explicitly acknowledged that they are mutawātir and that he is from the Ahl al-Bait, he will conquer the east and the west (of the earth) and he will fill it with justice, and Jesus will pray behind him. He will kill al-Sufyānī, and the army which al-Sufyānī will dispatch to kill the Mahdī, will sink in the ground in al-Baydā' (which is a place) between Mecca .and Medina

some special words on this subject. For the seekers of truth, reference to even a few .of these would suffice

This is in addition to the works of Sunni scholars on the issue like: Ḥāfiẓ Abu Nu`aim al-Aṣbahānī's Ṣifat al-Mahdī and Manāqib al-Mahdī, Ḥāfiẓ al-Kanjī al-Shāfi`ī's al-Bayān fi akhbār Ṣāḥib al-Zamān, Mullā `Ali al-Muttaqī's al-Burhān fī `alāmāt Mahdī ākhir al-zamān, `Abbād b. Ya`qūb al-Rawājinī's Akhbār al-Mahdī, Ḥāfiẓ Jalal al-Dīn al-Suyūṭī's al-`Arf al-wardī fī akhbār al-Mahdī, ibn Ḥajar's al-Qaul al-mukhtaṣar fī `alāmāt al-Mahdī al-Muntaẓar, Shaykh Jamāl al-Dīn Yūsuf b. Yaḥyā al-Dimashqī's `Iqd al-durar fī akhbār al-Imām al-Muntaẓar, etc. Moreover, an independent book called al-Fawāṣim `an l-fitan al-qawāṣim has been mentioned in one of the .biographies available in al-Sīrat al-ḥalabiyya

The purpose of this book's preface is to clarify for the readers the falsity of those who claim to be the Mahdī or another Imam, during the period of occultation, particularly in recent times. This is a great need of the Muslims today because the enemies of Islam

are constantly on the lookout to grasp at any available opportunity to break up the Muslims and ignite the fire of differences and disputes among them in order to facilitate their imperialistic and colonialist desires and gain control over their countries .and peoples

By Allah, nothing disgraces the Muslims but their differences and disputes. The followers of falsehood and disbelief can never overpower the helpers of the truth and .Islam, unless disagreements and internal feuds are incited amongst them

One of the issues used by these

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wicked and corrupt powers to split the Muslims and engage them in internal disputes —instead of external defense—is that of the Mahdī, may our souls be sacrificed for him[١]. To achieve these goals in areas like Iran, the Indian subcontinent, and Africa, they dispatched foolish and power-hungry stooges, well known for their immorality, .lack of sensibility and understanding, and vileness

They were ignorant, or at least pretended to be so, regarding the contents of the traditions concerning his names, attributes, signs, symbols, effects, pure lineage, and noble ancestry which cannot be collectively found in any single individual, except the holy character of the twelfth Imam, Abū l-Qāsim al-Ḥujjat b. al-Ḥasan al-`Askarī b. Abū l-Ḥasan `Alī al-Hādī b. Abū Ja`far Muḥammad al-Jawād b. Abū l-Ḥasan `Alī al-Riḍā b. Abū l-Ḥasan Mūsā al-Kāẓim b. Abū `Abd-Allah Ja`far al-Ṣādiq b. Abū Ja`far Muḥammad al-Bāqir b. Abū l-Ḥasan `Alī Zain al-`Ābidīn b. Abū `Abd-Allah al-Ḥusayn, .Sayyid al-Shuhadā, ibn Amīr al-Mu`minīn `Ali b. Abī Ṭālib, peace be on them all

He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. He will conquer the whole world and will turn Islam into a global religion—to such an extent that there will remain no one on the face of earth who will worship other than Allah. There will not remain a village, but that in which the testimony of 'there is no god but Allah and Muḥammad is the Messenger of Allah' will echo in it. ,When he reappears

۱- Dr. Aḥmad Amīn al-Miṣrī has published an article titled al-Mahdī wa l-mahdawiyya and refuted the traditions concerning the Mahdī by relying on poor reasons which are as follows: (۱) Weakness of the traditions narrated about him, the answer of which you have already read, (۲) Their contents run contrary to common sense. The reply to this objection is as follows: We do not see anything contrary to common sense in believing that a reformer will appear in the end of times who is from the Ahl al-Bait and a descendant of Fāṭimat al-Zahrā, who appears with the aforementioned attributes and signs to support the religion, make the souls perfect, purify the earth from polytheism and oppression, and free it from the hands of the oppressors and tyrants—even if there are some prophecies whose occurrences seem to be normally improbable and unusual. They do not harm in any way the other abundant traditions. Moreover, improbability and unlikeliness is not, and should not be a cause for refuting the narrations as we already elaborated, (۳) The third argument which he relies on in most of his article, is the suggestion that the idea of Mahdī and Mahdawiyya in Islam has a long and saddening history due to the various revolutions and movements in the name of Mahdī which resulted in the weakening of many Islamic states. In order to support his view, he cites a few instances which he thinks are related to the concept of Mahdawiyya. These clearly expose his lack of information about the concept of Mahdī, his poor insight about the different sects, their origins, and doctrines. It seems that he has not written this article to reach a historical conclusion; rather, he has written it either to split the Muslims and prevent them from fastening unto Islamic unity and the strong rope of Allah, or to support a few astray sects and corrupt views fabricated by the criminal hands of imperialism in the Islamic countries; because he has mentioned in it issues whose falsity is absolutely clear for those who have read the books, magazines, and histories of political sects. For his defense, he cannot bring the excuse of a lack of sources, because he was not responsible for writing this article in the first place, so that he may apologize for the confusion and blunders caused by him because of his desires. It was compulsory for him to stop and leave its writing to those who were worthy of it, (when you are incapable of a thing, leave it). Unfortunately, Aḥmad Amīn has paid no attention to this fact—just as he didn't care if

he deformed the face of religion and plunged the Islamic nation in doubt and skepticism. Perhaps, he and all those who follow in his footsteps and teachings, regard refuting realities, rejecting narrations, or twisting them to match their desires as an intelligent act. Whatever the reason, the answer to his views is as follows: If what he suggests is the standard for distinguishing between truth and falsehood, then he should also refute all the accepted truths which are undeniable facts that he has no way of rejecting. Why doesn't Aḥmad Amīn deny the Prophets because of the many revolutions started in their names, which were many more than those who were started in the name of the Mahdī? Or, can he deny the existence of Allah (God forbid), Mighty and Glorified be He, because most people worship other than Allah and enslave his servants? Or, can he refute the truth of justice and reformation, because most revolutionaries and reformists began their movements in the name of justice and reforms, even though they did not establish anything but evil and mischief, and did not pursue their goals except for greed and their worldly desires? The truth is, in general, the cause of the success of these revolutionaries was the existence of people like Aḥmad Amīn who lacked sufficient knowledge about the concept of the Mahdī. They were ignorant about his signs and symbols which have been mentioned in the traditions. Worse, some of them have even put forward arguments frailer than a spider's web to reject these traditions. They argue that the concept of Mahdawiyya leads to hopelessness and laziness, and prevents development and progress! I wish I knew the reason for this prejudice and turning away from reality, because they even went to the extent of denying the sayings of their Prophet, contradicting their leaders in traditions, history, and all other Islamic sciences, simply on the basis of these absurd arguments. Rather, the belief in the appearance of the Mahdī—as we will God willing show—gives energy, purifies the hearts, helps the followers' to move towards developing ethics and morality, leads to the acquisition of virtues, merits, sciences and perfections, cleanses the souls from all filth and immoral qualities, and finally, .arouses the understanding of the nation towards true responsibility

Gabriel (Jibra'īl) will call out his and his father's name from the heavens. This call will .be heard by the inhabitants of the East and the West

He has attributes and signs—which God willing, we shall soon mention. These signs do not fit anybody but him, whosoever he may be, let alone the poor creatures who were arrested, jailed and lived in imprisonment until they were crucified. Their plans remained incomplete, whilst they couldn't manage their own affairs—let alone .'others

Despite such clear explanations, some negligent people thought up fancy basis' for their false claims. Perhaps, they have not seen what has been mentioned in the Holy Quran and the traditions about the Mahdī, may peace be on him, regarding the fact that he is a special person, whose lineage, ancestry, and attributes have no equivalent. Here, we have collected and reproduced traditions from reliable and authentic Shia and Sunni sources, so that no room remains for any doubts or .questions whatsoever. Indeed, this will lead to great benefits and advantages

Mentioning these traditions in this order and detail has other purposes and benefits. :There is no harm in mentioning a few of them here

The Shia belief regarding the existence of the Mahdī, peace be on him, during the occultation and after his emergence in the end of times, is neither an obstacle to the unity of the Muslims, nor a barrier to setting aside the differences which are damaging their majesty and might. This pure belief originates from the glad

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tidings (in these narrations) and is not contradictory to the principles of Islam or the .explicit and clear guidelines of the Holy Quran and correct Sunna

Rather, it is a belief that stems from faith in the Holy Prophet, Allah's blessings be on him and his family, who is the source of these prophecies. Therefore, it is necessary that the Sunnis deal with this subject as they do with any other issue in which their scholars have differences amongst themselves and investigate the truth like they do .for other problems

Eliminating Repetition: After browsing through early and also recent books on this

subject which were available to me, I found many duplicate narrations. Most of the traditions are not related to a particular concept and cannot be included in a specific chapter. Since there are a number of concepts and meanings found in one tradition, .the same tradition has been mentioned under different titles

This is why duplicate narrations can be found in the books of both sects on the one hand and the truncation of traditions on the other. I have refrained from doing this by simply pointing to the traditions in the other chapters and also by mentioning their .locations and numbers at the end of every chapter

Knowing that most topics are mutawātir: We have already mentioned in the first volume, some of the traditions concerning the twelve Imams, may peace be on them, because of their significance regarding our discussion. God willing, we will now proceed to narrate the

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traditions concerning the Mahdī, peace be on him, his attributes, and his conditions from both sects. Investigating the traditions on this subject is beyond the aim and scope (of this book) and is not possible except for those who are experts in the .sciences of tradition and the great scholars

We have restricted ourselves to mentioning only the narrations which are relevant to the facts regarding that particular topic. By doing this, we will have fulfilled the purpose for which this book has been compiled for. Whoever desires more details .should refer to the writings of other scholars

This was the preface of this book in the first edition (which was published) more than forty years ago. Thank God, in this new edition, we have succeeded in compiling a complete volume about the traditions of the twelve Imams, peace be on them, and made it the first volume. We then revised the old edition until it turned into an almost new book and we included it in the current edition as the second and the third .volumes

The three volumes have been separated into eleven main chapters and ninety-four sections. We also succeeded in adding discussions based on narrations which are related to the subject of Imam Mahdī, peace be on him, and placed them at the end of .the third volume

We ask Allah, the Exalted, to make us successful in accomplishing the tasks that are the cause of His satisfaction, and to protect us from prejudice and recklessness, and

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to guide us to the path of truth and justice, and to make our actions purely for Him, and to reserve them for "the Day when neither wealth nor children will benefit (anybody except the one who comes to Allah with a purified heart."(١)

,Chapter Three: The Proofs About The Reappearance of The Mahdi

Chapter Three: The Proofs About The Reappearance of The Mahdi, His Names, Attributes, Characteristics, Personality, And Glad-Tidings About Him

.Comprised of fifty-one sections

Section One

Verses from the Holy Quran which give glad-tidings about his reappearance, or can be interpreted to the signs of his reappearance, and what will happen before, during, and after his reappearance

In this section, we will mention the traditions that have been narrated which are interpretations of the Holy Quran or the opinions of commentators which are in .harmony and accordance with these narrations

Of course, some of these verses in their apparent form or according to their interpretations, exclusively refer to him. This will become clear for you by reading what has been mentioned. We will discuss or at least hint at twenty-eight verses from the Holy Quran and their interpretations (tafsīr) in this chapter. The number of .traditions we will refer to, to explain these verses, are eighty-two

The verses of the Quran which refer to his reappearance are many and exceed one hundred and thirteen in number—as some have enumerated. A few scholars have even compiled exclusive books on the subject. We will, God willing, mention a few of these verses only as examples and not as a complete study. They are

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۱- Quran ۲۶:۸۹.

as follows:

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اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلوة وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُوْنَ

Those who believe in the unseen and establish prayers and give away from what We have bestowed upon them (۱)

۳۱۰. Kamāl al-dīn(۲): Muḥammad b. Mūsā al-Mutawakkil, may Allah be satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Aḥmad b. Muḥammad b. `Īsā, from Muḥammad b. `Abd al-`Azīz, from a group of our companions, from Dāwūd b. Kathīr al-Riqqī, from (Imam) Abū `Abd-Allah, peace be on him, regarding the saying of Allah, Mighty and Glorified be He, “Those who believe in the unseen,” means those who acknowledge [or believe](۳) that the uprising of the Qā’im is true.

(۲)

وَ نُرِيْدُ اَنَّ نَمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِيْ الاَرْضِ وَ نَجْعَلَهُمْ اَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِيْنَ

And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs(۴)

۳۱۱. Nahj al-balāgha(۵): Amīr al-Mu’minīn, peace be on him, said: “The world will be kind to us after its defiance just like an ill-mannered she-camel which is kind towards its young [but bites those who want to milk it].” Then Amīr al-Mu’minīn, peace be on him, recited the verse, “And We intend to bestow a favor upon those who have been

weakened in the earth and make them the Imams and make them the heirs." Ibn Abī l-Ḥadīd says in his commentary on Nahj al-balāgha: "Our companions believe that he has given a promise about an Imam who will rule the earth and dominate the

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.Quran ۲:۳ -۱

Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۰, no. ۱۹; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۲, no. -۲ ۲۸; al-Maḥajja fī mā nazala fī l-Qā'im al-Ḥujja, p. ۱۶; Nūr al-Thaqalain, vol. ۱, p. ۲۶; al-Burhān fī tafsīr al-Quran, vol. ۱, p. ۵۳. The author of al-Tibyān writes: "Unseen in this verse encompasses what our companions have narrated about the period of occultation and the time of the reappearance of Imam Mahdī, peace be on him." Al-Ṭabarsī mentions a similar view in Majma` al-bayān. Al-Nīsābūrī—while explaining the saying of Allah, the exalted, "those who believe in the unseen"—writes in Gharā'ib al-Quran: "According to some Shias, unseen in this verse means the awaited Mahdī about whom Allah has promised in the Quran 'Allah has promised those who believed and did good deeds that He will certainly make them the heirs like He has made heirs those before them' (Quran ۲۴:۵۵) and it has been narrated, 'Even if there only remains one day before the end of the world, Allah will prolong it until a man emerges from my nation whose name will be my name and whose epithet will be my epithet (kunyatuhū kunyatī). He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.'" Fakhr al-Rāzī mentions in his Tafsīr: "According to a Shia [scholar], unseen means the awaited Mahdī about whom Allah, the Exalted, has promised about in the Holy Quran and in a tradition." Thereafter, he mentions the Quranic verse and the tradition and warns: "Know that assigning a single meaning (to the verse) without proof is incorrect." I say: From the statements of the two aforementioned scholars, it is apparent that they agree with the Shias concerning the usage of the word unseen (al-ghayb) for the awaited Mahdī, peace be on him, because this is an indisputable fact amongst the knowledgeable. The fact that they do not deny the Shia belief that Allah has made a promise about the awaited Mahdī in the Holy Quran, also shows their agreement with the Shias and with what has come in their traditions under the interpretation of this verse. Now that this discussion has

reached this particular topic, there is no harm in reporting the meaning of unseen (al-ghayb) and whether it refers to Imam Mahdī, peace be on him, in a general sense, or it is specifically about him. An interpretative discussion Anything that is hidden from a person and cannot be comprehended by any of his senses is regarded as 'unseen with respect to him.' Similarly, a thing that is concealed from everybody is regarded as 'unseen with respect to all,' regardless of: (a) The fact that intellect (`aql) guides towards this unseen or it is comprehended through reasoning, or its effects and signs; like the existence of Allah, the Exalted, His Attributes, and His Names. (b) The news and information given by the prophets and their successors which guide towards this unseen. Of course, these news' are [the result of] extraordinary feats and include prophecies like the signs of Judgment day, punishment in the grave, the Bridge (al-ṣirāṭ), the Weighing Scale (al-Mīzān), Heaven, Hell, and informing people about what they had done in private and their beliefs. (c) There being absolutely no way to verify this unseen—either through intellect (`aql) or any other media— like the Reality of Allah's Being (Dhāt Allah). It makes no difference whether this unseen cannot be perceived by the senses because it cannot be viewed, heard, etc., or, it can be seen or heard but knowing about it is not ordinarily possible except for a selected group of people as a part of their extraordinary acts, like the Prophets who informed the people about what they had eaten and stored in their houses. It also makes no difference whether this unseen involves believing in what currently exists, what existed in the past but was destroyed and rendered non-existent, or what may exist in the future. Therefore, all the aforementioned are instances of the unseen, whether they are absolutely impossible to perceive, cannot be comprehended except through intellect and understanding, or cannot be understood by the senses for all or some people except by miracles and extraordinary feats. Allah, the Exalted, the Eternal, and the Everlasting, is unseen, for He can neither be indicated at—except through intellect and rational proofs—nor is it possible to perceive Him through the senses. He is unseen because the recognition of His Essence and His Reality is impossible even through intellect and intelligence. The signs of Judgment day, the descent of Jesus, the reappearance of Imam Mahdī, peace be on him, the questioning by Munkar and Nakīr, the punishment in the grave, the Bridge (al-Ṣirāṭ), the Weighing Scale (al-Mīzān), Heaven, Hell, the beginning of creation, the creation of Adam and Jesus,

rewards and punishments, angels and their kinds, Prophetic revelations and inspirations, life of the previous Prophets and their nations, future occurrences, miracles of the past Prophets like: converting a staff into a serpent, the she-camel (nāqa) of the Prophet Ṣāliḥ, splitting of the ocean, curing the blind and the lepers, and all other such incidents that have been mentioned in the Holy Quran and reliable traditions, which cannot be known ordinarily except through the news of the Prophet or his successors, are all examples of the unseen, because our intellect has no access to such information and news except through he who has been informed by Holy Revelations. Sometimes the word unseen (al-ghayb) is used to refer to things that cannot be comprehended by using rational arguments or by viewing their apparent effects and signs. Things like the existence of Allah, the Exalted, His Attributes, and His Names. It is also used for those things which are not known by all and whose existences are proved through mutawātir traditions. Things like the existence of remote and distant cities, famous people who are now part of history, our ancestors, structures built by past nations, etc. Thus, some have interpreted the unseen (al-ghayb) in this verse to anything which intellect has no clue about, like the signs of Judgment Day, punishment in the grave, the Gathering (al-Ḥashr) and Scattering (al-Nashr), the Bridge (al-Ṣirāṭ), the Weighing Scale (al-Mīzān), Heaven, and Hell. Al-Rāghib writes in al-Mufradāt that "Unseen (al-ghayb) in the Quran . . . denotes anything hidden from the senses or from human knowledge. A thing is said to be unseen with respect to people, not Allah, the Exalted, because nothing is unseen for Him. The word unseen in the verse: 'Those who believe in the unseen' (Quran ٢:٣) means things which can neither be felt by the senses nor understood by the intellect (aql) at a first glance. They can be known only through the Prophets and those who deny them are regarded as disbelievers . . ." Al-Ṭūsī writes about the aforementioned verse in Tafsīr al-Tibyān: "A group from the companions (ṣaḥāba) like ibn Mas`ūd and others have said, 'Verily, the unseen (al-ghayb) refers to all things whose knowledge is hidden from the people. [Things] like: Heaven, Hell, sustenance (al-rizq), actions, etc., and this interpretation is more preferred because it is more general and encompasses the view of our companions about the time of occultation and the reappearance of Imam Mahdī, peace be on him." Perhaps, this interpretation can be justified by saying that the meaning of unseen— although it might point to all unseen

things in general—includes the known facts which cannot be perceived except through intellect. It is also possible that in the interpretation, al-ghayb was viewed as a word which points to something specific while ibn Mas`ūd and some others viewed it as a word which points to all things that cannot be perceived. By using a group of narrations mentioned by the commentators (mufassirīn), it can be implied that al-ghayb is a general term which refers to those things which people cannot see using their sight—although they have knowledge about them (see al-Durr al-manthūr, vol. ١, p. ٢۶-٢٧). Allah knows the best. It is worth mentioning that some commentators (see al-Ṭabarsī in Tafsīr majma` al-bayān, vol. ١, p. ٣٨, and al-Zamakhsharī in Tafsīr al-kashshāf, vol. ١, p. ٣٨) have interpreted unseen and have remarked, 'They believe in a state that the people don't see them.' Such an interpretation and explanation, apart from being incompatible with the obvious and apparent [structure of the verse], is refuted by authentic narrations and the views of the companions. Such an explanation is acceptable in other verses like "And fears the Most Gracious (Allah) while he is unseen" (Quran ٣۶:١١), and "Those who fear their Lord while they are unseen" (Quran ٢١:۴٩). It should be known that there are numerous opinions about the explanation of the verse under discussion and the difference between the meaning of unseen (al-ghayb) and the absent (al-ghā'ib) which we haven't mentioned. Anyone who is interested should refer to the major tafsīr books. According to all interpretations—which are backed by traditions, views of the companions, and renowned commentators—there is no doubt that unseen does not refer to those things which are hidden from the senses only, because surely it is not obligatory to believe in them and no purpose or aim in connection with human perfection and the goals of the Prophets is achieved through believing in them. Thus, it is not compulsory to believe in the worlds which are hidden from our senses, or the incidents of the past, or the occurrences of the future which have no place of importance in religion. So, unseen refers to all the things which should be believed in, either because they are [a part of] sharia or [are deduced through the reasoning of] intellect (`aql), or because it is not permissible to deny them or have doubt about them because the Messenger of Allah or his successors have informed us about them and it is obligatory for us to accept these facts even if they are not a precondition of having true faith. A little pondering will make the difference between these absolutely clear; (in this regard, refer to my

book, Ma`a l-khaṭīb, the chapter of Ghalat al-khaṭīb). Undoubtedly, believing in the unseen, hidden, and non-material world, as opposed to the visible, apparent, and material world, is obligatory, whether it is what this verse refers to or not. Because the essence of the Prophets' call was to make the people understand that existence is confined to the apparent, material creation and that there is an unseen world, which clearly dominates this universe. Believing in its unseen armies is like believing in the evident armies of this visible and material world and this material world is a sign of the unseen world and that the unseen world is prior to the visible world just as cause is prior to effect, Creator is to creature, writer is to what has been written, and speaker is to speech. The world of the unseen will neither exhaust nor terminate nor be annihilated nor be destroyed. In comparison to it, the material world is like a shadow and despite all its visible displays, it is merely a manifestation of the unseen world and its signs. O Allah! Make us believe in You and all that is not visible to us from Your Power and Your Manifestation! Make us taste the sweetness of belief (al-īmān) to the extent that we won't love the delay of whatever You have advanced nor the hastening of whatever You have delayed. Although it was beyond the scope of this book, but by now, it should have become apparent to you by what we have put forward in this lengthy discussion that believing in the Mahdī—whose news was foretold by the Messengers and the Seal of the Prophets and their Chief, and has been accepted by both the sects (Shias Sunnis) via definite mutawātir traditions and all Muslims are unanimous about—is part of the belief in the unseen that Allah has attributed to the pious. The narrations from the Ahl al-Bait which mention Imam Mahdī and have related him to this matter, have done this as a reminder to show that he is an instance of al-ghayb. Even if these narrations had not interpreted this verse, we would have certainly believed that he is an instance of the unseen just like other things like the descent of Jesus, the Beast of the Earth (Dābbat al-Arḍ), the splitting of the sky, the tearing up of the earth, the successor-ship of the twelve Imams, the domination of Islam over all religions, etc., because these have either been proved in the sharia or have been mentioned in the Holy Quran or by the Holy Prophet, Allah's blessings be on him and his family. The reason we claim Imam Mahdī, peace be on him, is just one of the many instances of the unseen, is what has been narrated by `Alī b. Ibrāhīm through his chain of narrators from Imam al-Ṣādiq, peace be on him,

about the verse “Those who believe in the Unseen.” (The Imam says,) “They testify to the Resurrection (Ba`th), the Scattering (Nashr), the Promise (Wa`d), and the Threat (Wa`īd).” Amazingly, Ālūsī has criticized the Shias in his Tafsīr: “People have differed on the meaning [of the unseen] and have various opinions, to an extent that Shias think that it refers to the Qā’im, but they don’t bring any proof for it.” It seems that he has not understood what the Shias mean or he has distorted their view and thinks that Shias say that the unseen only refers to the Qā’im and not the other unseen things that the Holy Prophet, peace be on him, has informed about. He says “but they don’t bring any proof for it” so that the readers may misunderstand and become confused. The practice of people like him, when they see the correctness of the Shia viewpoint, is to narrate their views in a distorted form. Here too, when he sees that the occultation and reappearance of the Mahdī—which has been proved by mutawātir traditions to be an instance of unseen—cannot be denied, he twists the Shia viewpoint and claims that the Shias have restricted the unseen only to the belief in the Qā’im. Suppose we accept his claim and interpret the traditions of the Ahl al-Bait as restricting the unseen to the Mahdī, peace be on him, because of the high stature of his affair (as is apparent in the narration of Yaḥyā b. Abī l-Qāsim from Imam al-Ṣādiq, peace be on him), because the religion will end through him and Islam will dominate over all religions; he will fill the earth with fairness and justice and will destroy the forts of deviation. Which evidence is stronger than the interpretation of the Ahl al-Bait, peace be on them, who are one of the two weighty things that holding to prevents from going astray. We are amazed by those who learn their religion from the enemies of the Ahl al-Bait, the tyrants, and those who were known for their wrongdoings, lies, crimes and treacheries; and use their sayings as proofs and then they say about the beliefs of those who rely on the sayings of Amīr al-Mu’minīn `Alī ibn Abī-Ṭālib, peace be on him, and hold onto the Ahl al-Bait, those who have the knowledge of the Quran: “but they don’t bring any proof for it” (Refer to our book (Amān al-umma min al-ḍalāl wa l-ikhtilāf

٣- According to another manuscript—Ed.

٤- Quran ٢٨:٥.

٥- Nahj al-balāgha, vol. ٣, p. ١٩٩-٢٠٠, saying ٢٠٩; Ibn Abī l-Ḥadīd, Sharḥ nahj al-balāgha, vol. ١٩, p. ٢٩, saying ٢٠٥; Shawāhid al-tanzīl, vol. ١, p. ٤٣١, no. ٥٩٠ and p. ٤٣٢, no. ٥٩٥. The

author of Majma` al-bayān writes: "An authentic Tradition has been narrated from Amīr al-Mu'minīn `Alī ibn Abī-Ṭālib, peace be on him, who said, 'I swear by the One Who split the seed and created the soul! The world will become kind after its defiance just like an ill-mannered she-camel which is kind towards its young.' He then recited the verse: 'And We intend to bestow a favor upon those who have been weakened in the earth" (vol. ٧, p. ٢٣٩); Tafsīr nūr al-Thaqalain, vol. ۴, p. ١٠٩, no. ١٠; Ta'wīl al-āyāt al-ẓāhira, pp. ۴٠۶-۴٠٧, nn.١ ٢; Biḥār al-anwār, vol. ۵١, chap. ۵, p. ۶۴, no. ۶۶. I say: This tradition has been confirmed by what has been narrated in Shawāhid al-tanzīl, vol. ١, p. ۴٣٠, no. ۵٨٩, through his chain of narrators from al-Mufaḍḍal b. `Umar from Imam Ja`far al-Ṣādiq, peace be on him, who said: "The Messenger of Allah, Allah's blessings be on him and his family, looked at `Alī, al-Ḥasan, and al-Ḥusayn, peace be on them all, then started crying and said, 'You are the weakened ones after me.'" Al-Mufaḍḍal asked, "What did he mean, O Son of Allah's Messenger?" He answered, "It means, you are the Imams after me. Surely, Allah, the Exalted, says, 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs.' This verse applies to us until the Day of Judgment." This has also been narrated in Ma`ānī al-akhbār, p. ٧٩, Nūr al-Thaqalain, vol. ۴, p. ١٠, no. ١۴. The same concept has also been narrated in al-Kāfī, vol. ١, The Book of Divine Proof, chap. ١٢٨, p. ٣٠۶, no. ١; Majma` al-bayān, vol. ٧, p. ٢٣٩, from al-`Ayyāshī through his chain of narrators from Abū l-Ṣabbāḥ al-Kinānī, from Imam Abū-Ja`far al-Bāqir, .peace be on him

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Al-Ḥaskānī mentions in Shawāhid al-tanzīl from `Abd-al-Raḥmān b. al-Ḥasan, from Muḥammad b. Ibrāhīm b. Salma, from Muḥammad b. `Abd-Allah b. Sulaimān, from Yaḥyā b. `Abd al-Ḥamīd al-Ḥammānī, from Sharīk, from `Uthmān, from ibn Ṣādiq, from Rabī`at b. Nājidh, from `Alī, peace be on him, who said: "The world will become kind to us like an ill-mannered she-camel towards her young." He then recited: "And "... We intend to bestow a favor upon those who have been weakened

Tafsīr al-Furāt(١): Al-Ḥusayn b. Sa`īd, through a chain of narrators from Amīr al- .٣١٢ :Mu'minīn, peace be on him, who said

Whoever wants to ask about our affairs and that of the people, then (he should know that) we and our followers were on the tradition (sunna) of Moses and his followers since the day Allah created the heavens and the earth, and surely our enemy and his followers were on the tradition of the Pharaoh (Fir`un) and his followers since the day Allah created the heavens and the earth. He [i.e. the one who wants to know] should recite the verses from the beginning of Sūrat al-Qaṣaṣ to Allah's saying "they fear (yaḥdharūn)." I swear by Allah Who split the seed, created the soul, and sent the Book to Muḥammad—Allah's blessings be on him and his family—with truth and justice, these [people] will become kind to you like an ill-mannered she-camel becomes kind .towards its young

Shawāhid al-tanzīl(۲): From Abū Bakr al-Ma`marī, from Abū Ja`far al-Qummī, .۳۱۳ from Muḥammad b. `Umar al-Ḥāfiẓ in

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Tafsīr al-Furāt, p. ۱۱۶; Shawāhid al-tanzīl, vol. ۱, p. ۴۳۱, no. ۵۹۱, through his chain of -۱ narrators from Ḥanash from `Alī, peace be on him; Biḥār al-anwār, vol. ۲۴, chap. ۴۹, p. .۱۷۱, no. ۹

Shawāhid al-tanzīl, vol. ۱, p. ۴۳۲, no.۵۹۳; Nūr al-Thaqalain, vol. ۴, p. ۱۱۱, no.۱۵; al- -۲ Amālī (al-Ṣadūq), Session ۷۲, p. ۳۸۷, no.۲۶; Ithbāt al-hudāt, vol. ۱, sect. ۸, chap. ۹, p. ۵۳۲, .no.۳۰۹

Baghdad, from Muḥammad b. al-Ḥusayn, from Aḥmad b. `Uthm b. Ḥakīm, from Shurayḥ b. Maslama, from Ibrāhīm b. Yūsuf, from `Abd al-Jabbār, from al-A`mash al-Thaqafī, from Abū Ṣādiq, from Amīr al-Mu'minīn, peace be on him, who either said: "The verse 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs' is about us" or ".“belongs to us

Tafsīr al-Furāt(۱): From furāt b. Ibrāhīm al-Kūfī, through a chain of narrators from .۳۱۴ Abū l-Mughaira, from Amīr al-Mu'minīn, peace be on him, who said: "The verse 'And We intend to bestow a favor upon those who have been weakened in the earth and

".make them the Imams and make them the heirs,' was descended regarding us

Tafsīr al-Furāt(۲): From `Alī b. Muḥammad b. `Alī al-Zuharī, through a chain of .۳۱۵ narrators from Thuwair b. Abī Fākhta, from Imam `Alī b. al-Ḥusayn, peace be on him, who asked him, "Do you recite the Quran?" He replied in the affirmative. The Imam, peace be on him, said, "Then recite Ṭā-Sīn-Mīm [Sūrat al-Qaṣaṣ], the Surah of Moses and the Pharaoh." Thuwair says, "I recited four of its initial verses until I reached His saying, 'and make them the Imams and make them the heirs.' He, peace be on him, said: "That's enough. By the One Who truly sent Muḥammad, Allah's blessings be on him and his family, as a giver of good news and warnings (bashīran wa nadhīrā), the (righteous (al-abrār

p: ۱۸

Tafsīr al-Furāt, p. ۱۱۶; Nūr al-Thaqalain, vol. ۴, p. ۱۰۹, no. ۹; Biḥār al-anwār, vol. ۲۴, p. -۱ .۱۶۷–۱۶۸; Shawāhid al-tanzīl, vol. ۱, p. ۴۳۲, no. ۵۹۴

Tafsīr al-Furāt, p. ۱۱۶; Majma` al-bayān, vol. ۷, p. ۲۳۹, which mentions "and surely -۲ our enemies and their followers are like the Pharaoh and his followers"; Biḥār al-anwār, vol. ۲۴, chap. ۴۹, p. ۱۷۱, no. ۸.

from us Ahl al-Bait and their followers are like Moses, peace be on him, and his ".followers

Tafsīr al-Furāt(۱): From `Alī b. Muḥammad b. `Umar al-Zuharī, through a chain of .۳۱۶ :narrators from Zaid b. Salām al-Ju`fī who said

I went to Abū-Ja`far [Imam Muḥammad al-Bāqir], peace be on him, and said, "May Allah improve your condition! Al-Khaithama al-Ju`fī has reported to me that he asked you concerning the verse 'and make them the Imams and make them the heirs,' and that you told him that you are the Imams and you are the heirs." The Imam, peace be on him, replied, "By Allah, al-Khaithama has said the truth. I informed him exactly like ".this

Ghaybat al-Shaykh(۲): From Muḥammad b. `Alī, from al-Ḥusayn b. Muḥammad al- .۳۱۷

Qiṭa`ī, from `Alī b. Ḥātim, from Muḥammad b. Marwān, from `Ubaid b. Yaḥyā al-Thaurī, from Muḥammad b. al-Ḥusayn, from his father, from his grandfather, from `Alī, peace be on him, who said regarding the saying of Allah, the Exalted 'And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs': "They are the progeny of Muḥammad, Allah's blessings be on him and his family. Allah will send their Mahdī after their struggles so that he may give them honor and humiliate their enemies."

۳۱۸. Al-Anwār al-muḍī'a(۳): From Muḥammad b. Aḥmad al-Ayādī, through a chain of narrators from Amīr al-Mu'minīn, peace be on him, who said, "We Ahl al-Bait are those who have been

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۱- Tafsīr al-Furāt, p. ۱۱۷.

۲- Ghaybat al-Shaykh, p. ۱۸۴, no. ۱۴۳; Nūr al-Thaqalain, vol. ۴, p. ۱۱۰, no. ۱۱; Biḥār al-anwār, vol. ۵۱, p. ۵۴, chap. ۵, no. ۳۵; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۱۲, p. ۱۰, no. ۲۹۹.

۳- Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۶۳, no. ۶۵; Muntakhab al-anwār al-muḍī'a, p. ۱۷.

mentioned in (Allah's) book as weakened in the earth and whom Allah will make the Imams. Allah will send their Mahdī so that he may give them honor and humiliate their enemies."

۳۱۹. Al-Anwār al-muḍī'a(۱): It has been narrated that the verse "And We intend to bestow a favor upon those who have been weakened in the earth and make them the Imams and make them the heirs" was mentioned in the presence of Imam al-Ṣādiq, peace be on him. Tears started flowing from his eyes and he said: "By Allah, we are those who have been weakened."

(۳)

وَ لَقَدْ كَتَبْنَا فِيْ الزَّبُوْرِ مِنْ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُوْنَ

And indeed We have written in the Psalms after the Remembrance, that the earth will be inherited by my righteous servants[۲])

۳۲۰. Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām[۳]: Aḥmad b. Muḥammad, from Aḥmad b. al-Ḥasan, from his father, from Ḥusayn b. Muḥammad b. `Abd-Allah b. al-Ḥasan, from his father, from (Imam) Abū Ja`far, peace be on him, who said: “The saying of Allah, Mighty and Glorified be He, ‘The earth will be inherited by My righteous servants’ refers to the companions of the Mahdī, peace be on him, in the end of times.”

۳۲۱. Tafsīr al-tibyān[۴]: Imam al-Bāqir, peace be on him, said: “Surely, this is a promise to the believers that they will inherit the entire earth.”

The author of Majma` al-bayān says:

It has been narrated from (Imam) Abū Ja`far, peace be on him, that “they are the companions of the

p: ۲۰

۱- Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۶۴, no. ۶۵.

۲- Quran ۲۱:۱۰۵.

۳- Ta’wīl al-āyāt al-ẓāhira, under verse ۲۱:۱۰۵, pp. ۳۲۶–۳۲۷; al-Burhān fī tafsīr al-Qurān, vol. ۳, p. ۷۵, no. ۵; Biḥār al-anwār, vol. ۲۴, chap. ۶۷, p. ۳۵۸, no. ۷۸; al-Maḥajja fī mā nazala fī l-Qā’im al-Ḥujja, p. ۱۴۱; Ilzām al-nāṣib, vol. ۱, p. ۷۵, under verse ۵۶; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۱, p. ۵۰, no. ۴۱۹.

۴- Tafsīr al-tibyān, vol. ۷, p. ۲۸۴; Majma` al-bayān, vol. ۷, p. ۶۶–۶۷; Jawāmi` al-jāmi`, p. ۲۹۶; Nūr al-Thaqalain, vol. ۳, p. ۴۶۴; Ilzām al-nāṣib, p. ۷۵–۷۶; al-āyāt al-bāhira fī faḍl al-`Itrat al-ṭāhira, under the verse ۲۱:۱۰۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۹, p. ۵۶۳, no. ۶۳۹.

Mahdī, peace be on him, in the end of times.” The proof for this can be found in the traditions narrated by the Shias and the Sunnis on the authority of the Holy Prophet, Allah’s blessings be on him and his family, who said, “If only one day remains to the

end of the world, Allah will prolong it until He sends a righteous person from my Ahl al-Bait. He will fill the earth with justice and fairness just as it will be filled with unfairness and injustice." The renowned Sunni scholar, Abū Bakr Aḥmad b. al-Ḥusayn al-Bayhaqī has recorded numerous traditions concerning this concept in his book al-Ba`th wa l-nushūr. His grandson, Abū l-Ḥasan `Ubaid-Allah b. Muḥammad b. Aḥmad, narrated to us all these traditions in the year ۵۱۸ AH . . . One of the things that Abū l-Ḥasan narrated to us was that he said, "Narrated to us Abū `Alī al-Rūdbārī, from Abū Bakr b. Dāsa, from Abū Dāwūd al-Sajistānī, from many different people, from the book al-Sunan, that the Messenger of Allah, Allah's blessings be on him and his family, said, 'If only one day remains to the end of the world, Allah will prolong it until He sends a person from me or from my Ahl al-Bait.' Some versions of the tradition also add, 'His name will be my name. He will fill the earth with fairness and justice just as it will be filled with unfairness and oppression.'"

۳۲۲. Tafsīr al-Qummī(۱): (From Imam al-Bāqir, peace

۱- Tafsīr al-Qummī, vol. ۲, p. ۷۷; al-Maḥajja fī mā nazala fī l-Qā'im al-Ḥujja, p. ۱۴۱, verse ۵۱; Ilzām al-nāṣib, vol. ۱, p. ۷۵, verse ۵۶, citing Imam al-Ṣādiq, peace be on him, although, according to the context of Tafsīr al-Qummī, it has been narrated from Imam al-Bāqir, peace be on him; Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۵; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۷۵, no. ۶. I say: The interpreters (mufassirīn) differ on the interpretation of this verse. Some of them have interpreted it as the land which the souls of the believers will gather while others view it as the land of Syria. Nevertheless, the explanation of the interpreters cannot be relied upon when they differ on any verse except when the interpretation is based upon a certain logical argument which acts as a strong reason that shows the verse had a specific meaning, or upon another verse which has an obvious interpretation, or an authentic tradition. Preferring one probability over another, without any of the aforementioned reasons, leads to an assumption which in the least should not be followed. Therefore, no commentary and Islamic knowledge should be accepted, and no saying from anyone

from the Islamic nations should be used as proof, except those whose words are regarded as proof and errorless by divine decree. Evidently, no one from the Muslim nation qualifies for this status except the Imams from the Ahl al-Bait, peace be on them, and the progeny of the Messenger of Allah, Allah's blessings be on him and his family. Mutawātir traditions have made it clear that it is compulsory to hold onto and refer to them, that they are infallible and holding onto them protects from going astray, they and the Holy Quran will never separate from each other until they meet [the Prophet, Allah's blessings be on him and his family] at the Pond (of Kauthar), and that they are the Ship of Salvation (Safīnat al-Najāt). This is a fact that is approved by intellect (`aql), because intellect rules that it is necessary that there be somebody in the nation who has the last say and is the point of reference for all disputes concerning the divine laws. When Imam Zain al-`Ābidīn, peace be on him, recited the verse "O you who believe, fear Allah and be with the truthful ones" (Quran ٩:١١٩), he, peace be on him, used to say a lengthy supplication comprised of requests to reach the level of the truthful and high stature. He also described in it the calamities and what the innovators (al-mubtadi`a)—who separated themselves from the Imams of the religion and the tree of prophethood—attributed to themselves: "Others fell short of our affair and argued on the basis of the ambiguous (al-mutashābih) verses of the Quran, which they interpreted according to their desires. They discredited the reliable traditions . . ." Until he, peace be on him, said: "Then to whom will the latter of this nation take refuge, while the signs of this nation are being destroyed, and the nation is being defeated by divisions and disagreements, and people are calling each other infidels. Allah, the Almighty, says: 'And do not be like those who became divided and disagreed after clear arguments had come to them' (Quran ٣:١٠٥). Who can be relied upon for conveying the proofs and interpreting the laws except the People of the Book [i.e. the Ahl al-Bait]? Surely, we are the Imams of guidance and the lights of darkness, those through whom Allah argues against His servants that he[Allah] did not leave the creatures to wander aimlessly without a proof (ḥujja) [to guide them]. Can you recognize or find them except from the branches of the Blessed Tree and the chosen progeny, those from whom Allah has removed all uncleanness, purified them a thorough purification, kept them away from all calamities, and made their love compulsory in the Holy Quran?" (Jawāhir al-`iqdain, part ٢, discussion ۴; al-Ṣawā`iq

al-muḥriqa, chap. ١١, part ١, p. ١٥٠, concerning the verses revealed about them under the fifth verse). Therefore, it is not permitted to rely upon or argue using what the umma disagrees on concerning the interpretation of the Book or whatever is related to the religion, when there is no definite proof or clear document from the Book [of Allah] or the traditions, except what has emerged from the noble house of the Holy Prophet, Allah's blessings be on him and his family, and originated from the infallible progeny, peace be on them. It is not allowed to turn away from them and refer to other than them, whosoever they may be. Hence, while interpret any verse, only the traditions of the holy Ahl al-Bait, peace be on them, should be followed. Additionally, interpreting earth in the above verse as the land of Syria is contradictory to the context of the verse and its apparent meaning. Propriety demands that the righteous shall inherit all cities and parts of earth. Similarly, there is no reason to confine earth to the land where the souls gather, as this too is against the context of the verse and its obvious meaning. Apparently, this verse is simply giving information and news about an affair that will occur in the future—in the end of times. That time will end this era which has been predominantly and mostly governed and ruled by the transgressors, the disbelievers, and the tyrants. Allah, the Exalted, has given glad tidings to His righteous servants about a virtuous era for this earth, which shall be inherited by them. Al-Ālūsī says: “It means the land of this world. The believers shall inherit it and rule over it.” He also says: “If we say that all this will occur in the lands of the believers during the reign of Mahdī—may Allah be satisfied with him—and the descent of Jesus, then there is no need for what was mentioned” (Tafsīr rūḥ al-ma`ānī, under verse ٢١:١٠٥). In other words, according to him, the above verse speaks about the divine promise that the entire earth will become a territory of Islam and the believers, during the rule of Mahdī and his universal government, peace be on him. In Rūḥ al-bayān under verse ٢١:١٠٥: “The earth will be inherited by my righteous servants,” it has been mentioned: “It refers to all the believers, after they have driven out the disbelievers. Just as Allah has said, ‘Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them’ (Quran ٢٤:٥٥). This is a promise about the domination of religion and the honor of its followers.” There is no doubt that this verse is a glad tiding about the victory and domination of this umma over the entire earth.

This is supported by numerous prophecies in the Old and New Testaments about the twelve Imams from the progeny of Ismā`īl, peace be on him, and about the Imam who will dominate the earth and the righteous who shall inherit it. These can be found in the Torah, in the Psalms, Joshua, Daniel, Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and the Bibles of Luke, Matthew, John, etc. Also, refer to the books Man dhā, the writings of Fakhr al-Islām, especially his celebrated work Anīs al-a`lām, my book in Persian Iṣālati Mahdawiyyat (The Originality of Mahdawiyya), and other authored books on this subject—which we .cannot enumerate here

:be on him) who said

In the saying of Allah, "And indeed We have written in the Psalms after the Remembrance (al-dhikr)," Remembrance (al-dhikr) refers to all the [Holy] books and "The earth will be inherited by my righteous servants,"(۱) refers to the Qā'im, peace be on him, and his companions; The Psalms consist of the story of fierce battles, .praises, glorifications and supplications

(۴)

وَ اِنَّهُ لَعِلْمٌ لِلسّاعَهِ

(And surely he is a sign of the Hour(۲

Al-Ṣawā`iq al-muḥriqa(۳): Ibn Ḥajar records in al-Ṣawā`iq in the chapter on the .۳۲۳ :verses revealed about the Ahl al-Bait

Regarding the twelfth verse, Allah's saying: "And surely he is a sign of the hour," Muqātil b. Sulaimān and other commentators who have followed him say, "Verily, this verse was revealed concerning the Mahdī." We will soon mention traditions that clearly show he is from the progeny of the Messenger of Allah. This verse shows the prosperity of the descendants of Fāṭima and `Alī—may Allah be satisfied with them—and that surely Allah will bring forth from them many pure people and that He will "... make their descendants the keys of wisdom and the mines of mercy

It has been recorded in Is`āf al-rāghibīn: "Muqātil b. Sulaimān and the commentators who followed him have said the verse 'And surely he is a sign of the hour,' was revealed concerning the Mahdī." According to Nūr al-abṣār, "Muqātil b. Sulaimān and the commentators who followed him have said regarding the above verse, 'He is Mahdī. He will be in the

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۱- Quran ۲۱:۱۰۵.

۲- Quran ۴۳:۶۱.

۳- Al-Ṣawā`iq al-muḥriqa, p. ۱۶۲; Is`āf al-rāghibīn, p. ۱۴۱, chap. ۲; Nūr al-abṣār, p. ۱۴۳, chap. ۲; Yanābī` al-mawadda, p. ۳۰۱; al-Bayān, p. ۱۰۹, chap. ۲۵. I say: There is no doubt that the reappearance of Imam Mahdī, peace be on him, and the descent of Jesus, peace be on him, and even the proclamation (bi`tha) of the last Prophet, the Messenger of Allah, Allah's blessings be on him and his family, and the descent of the Holy Quran, are signs of the Hour (i.e. Judgment Day), as has been narrated from the Messenger of Allah that he showed his index and middle fingers and said: "My proclamation (bi`tha) and the Hour are like these" (Refer to Sunan ibn Māja, vol. ۲, chap. ۲۵, p. ۱۳۴۱, no. ۴۰۴۰). Therefore, some have the view that the pronoun he in "surely he is a sign of the hour," refers to the Quran, while others believe that it refers to Jesus, peace be on him (Refer to Tafsīr ibn Kathīr [Beirut: Dār Iḥyā' al-Turāth], vol. ۴, p. ۱۳۲; Tafsīr al-Ālūsī (Rūḥ al-bayān), vol. ۲۵, p. ۹۶; Tafsīr al-tibyān [Beirut: Dār Iḥyā' al-Turāth], vol. ۹, p. ۲۱۲). It has been mentioned in Ta'wīl al-āyāt al-ẓāhira that "The Ahl al-Bait, peace be on them, have explained that the pronoun he refers to `Alī, peace be on him." Then, a tradition has been mentioned to support it and it has been followed with a discussion to show harmony between the different interpretations and to remove the contradictions between them. He finally writes, "If the Qā'im, peace be on him, is a sign and symbol of the hour and he is the son of Amīr al-Mu'minīn, peace be on him, then it is correct to state that his father too is a sign of the Hour, and this is the purpose of the discussion." Anyway, in all the books authored by our Shia companions about the traditions of the Ahl al-Bait, peace be on them, that I have browsed through, I did not find any tradition which specifically mentions this interpretation.

Perhaps, it did exist but it did not reach us, or perhaps, I have not discovered it. Allah .knows the best

end of times. The signs of the Hour and its establishment will occur after his ”’.reappearance

(۵)

هُوَ الَّذِیْ اَرْسَلَ رَسُوْلَه بِالْهُدی وَ دِیْنِ الحَقِّ لِیُظْهِرَه عَلَی الدِّیْنِ کُلِّه وَ لَوْ کَرِهَ الْمُشْرِکُوْنَ

It is He Who has sent His Messenger with guidance and the religion of truth to make it (superior over all religions, even though the polytheists detest it(۱)

:Tafsīr al-tibyān(۲): Imam al-Bāqir, peace be on him, says .۳۲۴

This will occur when the Qā’im, peace be on him, emerges. According to Majma` al-bayān, Imam Al-Bāqir, peace be on him, says, “This will take place when the Mahdī from the progeny of Muḥammad, Allah’s blessings be on him and his family, reappears. No one will remain but that he will testify to [the prophethood] of ”.Muḥammad, Allah's blessings be on him and his family

Al-Bayān(۳): Sa`īd b. Jubair says regarding the saying of Allah, Mighty and . ۳۲۵ Glorified be He, “to make it superior over all religions, even though the polytheists ”.detest it” that “He is the Mahdī from the progeny of Fāṭima, peace be on her

Al-Kāfī(۴): `Alī b. Muḥammad, from one of our companions, from ibn Maḥbūb, from .۳۲۶ Muḥammad b. al-Fuḍail, from Abū l-Ḥasan al-Māḍī [i.e. the tenth Imam] who when asked about the verse: “to make it superior over all religions,” had said, “He [Allah] will dominate it over all the religions at the time of the Qā’im’s rising. Allah says, ‘And Allah ”. . .will complete His Light,’ [means] the mastership (wilāya) of the Qā’im

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.Quran ۹:۳۳ and ۶۱:۹ -۱

Tafsīr al-tibyān, vol. ۵, p. ۲۴۴; Tafsīr majma` al-bayān, vol. ۵, p. ۲۵. He says, "It is the -۲ opinion of al-Suddī." Al-Kalbī says, "No religion shall remain but that Islam will prevail over it. This will occur soon—not later—and the Hour will not occur until this happens. Al-Miqdād b. Aswad said, 'I heard the Messenger of Allah say, "There shall not remain a house on the face of the earth belonging to the nomads or those in the cities, except that Allah will enter into it the word of Islam, whether with the honor of an honorable person or the disgrace of a disgraceful person. Either He will honor them and make them believe in [Islam], by which they will be respected, or He will disgrace them and only then they shall believe in Him"'"; Musnad of Aḥmad, vol. ۶, p. ۴; al-Jāmi` lil-aḥkām al-Qurān, vol. ۱۲, p. ۳۰۰; Jawāmi` al-jāmi`, p. ۳۱۸; al-Mustadrak of Ḥākim al-Nīsābūrī, .vol. ۴, p. ۴۳۰

Al-Bayān, chap. ۳۵, p. ۱۰۹; Nūr al-abṣār, chap. ۲, p. ۱۵۳. I say: Apparently, this is Sa`īd -۳ b. Jubair's interpretation, but according to the scholars of hadith, if we are unsure that these are Sa`īd b. Jubair's own words, we can attribute these words to the Prophet, .Allah's blessings be on him and his family

.Al-Kāfī, vol. ۱, p. ۴۳۲, no. ۹۱ -۴

b. Shādhān(۱): Ṣafwān b. Yaḥyā, from Muḥammad b. Ḥumrān, from (Imam) Ja`far b. :Muḥammad al-Ṣādiq, peace be on him, who said

Surely the Qā'im from us will be aided by fear and made powerful with assistance. The earth will twist for him [distances will be shortened for him], all the treasures will be exposed for him, and through him, Allah, the Exalted, will dominate His religion over all religions even if the polytheists detest it. His government will encompass the East and West of the earth. No ruined thing shall remain on the earth but that he will revive it. The Spirit of Allah, Jesus the son of Mary, peace be on him, will descend and .pray behind him

Ibn Ḥumrān narrates that someone asked him, "O son of Allah's Messenger! When :will the Qā'im from you appear?" He, peace be on him, replied

When the men will resemble women and the women will resemble men, men will suffice with men and women will suffice with women,(۲) women will ride on saddles,

false testimonies will be accepted while the true ones will be refuted, blood [murder] will be taken lightly, unlawful sex will be committed, loans will be given with interest and bribes will be taken, the evil shall govern the good, the Sufyānī will emerge from Syria and the Yamānī from Yemen.

The earth will sink at Baydā' and a young man from the progeny of Muḥammad, Allah's blessings be on him and his family, will be killed between the Rukn and

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۱- Kifāyat al-muhtadī (al-Arba`īn), under tradition no. ۳۹; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۴۴, p. ۱۴۰, no. ۶۸۶; Kashf al-ḥaqq (al-`Arba`īn), no. ۳۰. A tradition similar to this will be mentioned in chapter ۳۶ under no. ۶۶۹, from Muḥammad b. Muslim, from (Imam) Abū Ja`far Muḥammad al-Bāqir, peace be on him, and it includes: "his name is Muḥammad b. al-Ḥasan al-Nafs al-Zakiyya."

۲- This refers to homosexuality and lesbianism—Trans.

the Maqām [at Ka`ba]. His name will be Muḥammad b. Muḥammad and his epithet will be al-Nafs al-Zakiyya (the pure soul). A cry will come from the skies that "salvation is for `Alī and his followers."

It is then that our Qā'im will reappear. When he emerges, he will lean his back on the Ka`ba and three hundred and thirteen men will gather near him. The first thing that he will say will be the verse, "The remnant of Allah is better for you, if you are believers."(۱)

Then, he will say, "I am the remnant of Allah, His Proof, and His Caliph upon you." No Muslim will salute him but through these words, "Peace be upon you, O remnant of Allah on His earth." When the ten thousand men assembly meets for the covenant, he will emerge from Mecca. Then, besides Allah, Mighty and Glorified be He, nothing that is worshipped and no idol will remain on earth except that it will catch fire and burn. This will occur after a long occultation.

۳۲۸. Tafsīr Furāt al-Kūfī(۲): Narrated to us Ja`far b. Aḥmad, from Abū `Abd Allah (al-

Ṣādiq), peace be on him, who said about the verse: "It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions, even though the polytheists detest it" that "When the Qā'im reappears, there shall not remain a polytheist nor a disbeliever except that he will dislike the reappearance [of the Qā'im]. If [one

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.Quran ۱۱:۸۶ -۱

Tafsīr Furāt al-Kūfī, p. ۱۸۴; Kamāl al-din, vol. ۲, chap. ۵۸, p. ۶۷۰, no. ۱۶, through his -۲ chain of narrators from Muḥammad b. Musa b. al-Mutawakkil, from `Alī b. al-Ḥusayn al-Sa`dābādī, from Aḥmad b. Abī `Abd-Allah al-Barqī, from his father, from Muḥammad b. Abī `Umair, from `Alī b. Abī Ḥamza, from Abū Baṣīr, that Imam Abū `Abd-Allah (al-Ṣādiq), peace be on him, said concerning the saying of Allah, Mighty and Glorified be He, "It is He Who has sent His Messenger with guidance . . . even though the polytheists detest it": By Allah, its meaning has not yet occurred nor will it occur in the future until the Qā'im reappears. When the Qā'im, peace be on him, reappears, there will not remain a disbeliever in Allah, the Great, nor anyone who associates others with the Imam except that they will dislike his reappearance. Even if an infidel (kāfir) or a polytheist (mushrik) hides in a rock, it will call out, "O believer! Within me is a disbeliever; break me and kill him." In Yanābī` al-Mawadda, chap. ۷۱, p. ۴۲۳, a similar narration has been mentioned from Abū Baṣīr and Samā`a, recorded by Muḥammad b. al-`Abbās in his book Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām from al-Āyāt al-bāhira, p. ۲۶۳, under the interpretation of sura ۶۱; al-Maḥajja, p. ۸۵, verse ۲۲; al-`Ayyāshī, vol. ۲, p. ۸۷, no. ۵۲; Biḥār al-anwār, vol. ۵۱, chap. ۵, .p. ۶۰, no.۵۸

of them hides] in a boulder, the boulder will call out, 'O believer! Within me is an ".'unbeliever. Break me and kill him

Mashāriq anwār al-yaqīn(۱): From Imam al-Ṣādiq, peace be on him, who said: .۳۲۹ "Surely, this affair will end in the one whom the horsemen will return to humbly from the horizons. He is the one who will make [Islam] prevail over all religions and he is the

".Mahdī

Majma` al-bayān(۲): al-`Ayyāshī narrates through his chain from `Imrān b. .۳۳۰ Maitham, from `Ibāya that he heard Amīr al-Mu'minīn, peace be on him, say: "'It is He Who has sent His Messenger with guidance and the religion of truth to make it superior over all religions,' Has this already occurred?" [Those present] replied, "Yes." He, peace be on him, said, "No, by the One in Whose hand is my life. Not until there remains no village but that from which the testimony of there is no god but Allah will ".be called out every morning and evening

Tafsīr al-`Ayyāshī(۳): From Samā`a, from Abū Abd-Allah (al-Ṣādiq), peace be on .۳۳۱ him, (under the verse), "It is He Who has sent . . . even though the polytheists detest :"it

When the Qā'im, peace be on him, reappears, there shall remain no one who associates others with the Great Allah and no disbelievers, except that they will dislike .his reappearance

Mafātīḥ al-ghayb (al-Tafsīr al-kabīr)(۴): Under the interpretation of the saying of .۳۳۲ ",. . . [Allah], the Exalted, "It is He Who has sent His Messenger

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Mashāriq anwār al-yaqīn, p. ۱۷۲; Ithbāt al-hudāt, vol. ۷, sect. ۲۵, chap. ۳۲, p. ۶۱, no. -۱ .۴۵۳

Majma` al-bayān, vol. ۹, p. ۲۸۰, under sura ۶۱; Mā nazala min al-Qurān fī Ahl al-Bait -۲ `alayhim al-salām, citing al-Āyāt al-bāhira, p. ۲۶۳, which says: "the testimony of there is no god but Allah and Muḥammad is the Messenger of Allah will be called out every .(morning and evening"; Jawāmi` al-jāmi`, p. ۴۹۲ (a short version

.Tafsīr al-`Ayyāshī, vol. ۲, p. ۸۷, no. ۵۲; al-Maḥajja, p. ۸۵, verse ۲۲ -۳

Mafātīḥ al-ghayb, vol. ۱۶, p. ۴۰, under verse ۹:۳۳; Rauḍ al-jinān wa rūḥ al-janān, vol. -۴ .۱۰, p. ۲۳۳

".from al-Suddī: "This will occur when the Mahdī emerges

He also says in al-Sirāj al-munīr under the interpretation of the same verse: “Al-Suddī said, ‘This will occur when the Mahdī, peace be on him, emerges.’” It has also been narrated from al-Suddī in Tafsīr abū l-futūḥ (١) that “This will occur when the Mahdī, peace be on him, emerges.”

(۶)

وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don’t associate anyone with Me; and whoever is ungrateful after that, then those are the disobedient (٢)

٣٣٣. Shawāhid al-tanzīl (٣): Furāt b. Ibrāhīm, from Ja`far b. Muḥammad b. Shīrawayh al-Qaṭṭān, from Ḥuraith b. Muḥammad, from Ibrāhīm b. Ḥakam b. Abān, from his father, from al-Suddī, from ibn `Abbās concerning the verse, “Allah has promised to those of you who believe . . .” He said: “It has been revealed about the family of Muḥammad, Allah's blessings be on him and his family.”

٣٣۴. Shawāhid al-tanzīl (۴): Furāt, from Aḥmad b. Mūsā, from Mukhawwal, from `Abd

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١- Tafsīr abū l-futūḥ al-rāzī, vol. ۶, p. ١۶, under Verse ٩:٣٣.

٢- Quran ٢۴:۵۵.

٣- Shawāhid al-tanzīl, vol. ١, p. ۴١٣, no. ۵٧٢. It is worth mentioning that although such traditions do not clearly mention the Mahdī, peace be on him, they do imply that this verse is a promise to the family of Muḥammad, Allah's blessings be on him and his family, to rule the earth, which will be fulfilled during the government of the Mahdī, peace be on him, in the end of times. This can be understood by using other traditions

that clearly explain this concept. God willing, this will be explained later on. Anyhow, this tradition has been included amongst those that give glad tidings about his .reappearance

.Shawāhid al-tanzīl, vol. ١, p. ۴١٣, no. ۵٧٢ -۴

al-Raḥmān, from al-Qāsim b. `Uwf who said: "I heard `Abd-Allah b. Muḥammad say [concerning the verse], 'Allah has promised to those of you who believe and do good ".'deeds . . .' that 'It is for (about) us Ahl al-Bait

Al-Durr al-manthūr(١): Aḥmad and ibn Mardawayh have both narrated and .٣٣۵ Bayhaqī has recorded in al-Dalā'il from Ubay b. Ka`b who said: "When the verse 'Allah has promised to those of you who believe and do good deeds . . .' was revealed to the Prophet, he said, 'Give good news to this nation about loftiness, elevation, religion, help, and establishment on earth. Whoever amongst them performs the deeds of the hereafter for this world [i.e. to reach worldly aims], he will have no share in the ".'hereafter

Tafsīr al-Qummī(٢): His saying: 'Allah has promised to those of you who believe .٣٣۶ and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me' was descended concerning the Qā'im from the progeny of Muḥammad, .peace be on him and his forefathers

Al-Iḥtijāj(٣): In a lengthy tradition from Amīr al-Mu'minīn, peace be on him, in .٣٣٧ which he mentions the shortcomings of some of the enemies of the Ahl al-Bait and those who

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Al-Durr al-manthūr, vol. ۵, p. ۵۵. Al-Qurtubī writes in al-Jāmi` li aḥkām al-Qurān (vol. -١ ١٢, p. ٢٩٨): "Some people suggest that this promise is for the entire nation in ruling all of earth under the banner of Islam as he, peace be on him, has said, 'The earth folded

up for me and I saw its Easts and Wests. Soon, the rule of my nation will reach the places which have been folded up for me.' This is the view of ibn `Aṭiyya in his tafsīr where he says: 'The correct interpretation of this verse is that it is talking about the rule of the entire nation [i.e. all the Muslims]. And making them rulers means they will control the cities and will make them part of [their nation] like what has happened in Syria, Iraq, Khurāsān (North-East Iran), and in the West.'" An Interpretative Discussion It is apparent from the verse that it is addressed to the entire umma and the promise of Allah mentioned in the verse is addressed to those who believed and did good deeds—regardless of these addressees being present or absent during the time in which the verse was revealed—because an address includes both the parties (present as well as absent), as has been demonstrated in the principles of jurisprudence. Apparently, the term earth refers to all of it, not only the lands of Mecca and Medina and those ruled by the Muslims during the era of the Prophet, Allah's blessings be on him and his family, or in the reign of the companions. Therefore, the verse implies that the believers and the believing nation, along with their tribes and groups are the addressees of this divine promise. Thus, in whichever time the aforementioned promise is fulfilled—for this nation in general—the promise of Allah, the Exalted, will be fulfilled. Because of its improbability, it is incorrect to state that the verse implies the rule of the entire umma on the earth from those present during the time of the address to those that shall follow them until the Day of Judgment. For, such an event did not occur even for those who were present during the address or in the era of the Prophet and the companions, when Islam had conquered the Arabian Peninsula and because some of them died or were martyred before this. This does not imply that the verse is of the kind that is general (`ām), but rather, that it has a specific (khāṣ) intention. This arises from the arrangement and the obvious meaning of the context. As we already mentioned, it is improper to interpret the verse as the victories achieved by the Muslims during the era of the companions, because they did not rule the entire earth nor did religion acquire absolute power. The context of the verse also rules out that the promise is only confined to the believers who lived during the time of the companions, and not those who were present during the revelation of the verse, or those who will follow later. The promise to the faithful nation in this verse and its occurrence during the reign of

the Mahdī, peace be on him, who will rule the entire earth and fill it with justice, equality, and safety, is the only interpretation that is in harmony with the verse just as it has been interpreted in the traditions. This can be implied even if the addressees are specifically the Ahl al-Bait and the twelve Imams, peace be on them. We have stated earlier that the word those in the verse is used to show an explanation and not to make a distinction, as has been mentioned in some commentaries. This means that while it is addressed to all of them, the fulfillment of the promise at the hands of one of them is equal to its occurrence for all of them. From what has been mentioned, the falsity of the interpretation of the verse to the conquests of the Muslims during the era of the companions has become clear, because such an interpretation changes the context of the verse from general to specific and changes the meaning of the word 'earth' to a specific piece of land. There is also no reason to apply it to a specific group of people after its generality has been proved and a number of verses in the Holy Quran and mutawātir traditions along with the prophecies of the past prophets, peace be on them, have informed about it. Some of the traditions explaining the reason of the revelation of this verse, in addition to having weak links in the chain of narrators, cannot be cited as a cause for particularizing the generality of the verse—especially since the occurrence is a general event. One wonders at those who argue about the correctness of the rule of the first three caliphs (i.e. Abū Bakr, `Umar, and `Uthmān) on the basis of this verse, without paying attention to the fact that this requires the establishment of some premises and that proving—even one—of these premises is equal to achieving the impossible. Some of these premises are as follows: (a) The promise of Allah, the Exalted, was made specifically to the believers present in the time of the revelation of the verse who lived to see the rule of the companions, and [this promise was not made to] the believers who died prior to that time, came after that time, or Allah will bring forth in the future. (b) The term earth refers to the earth that was ruled by the Muslims in the era of the companions. It neither refers to the land which the Prophet, Allah's blessings be on him and his family, ruled over, nor the earth in its entirety that shall be in the control of the Mahdī, peace be on him, in the end of times. (c) One can use this verse to make this argument when they have proved that those people were indeed believers. This has not been proved and thus we cannot apply the verse generally to everyone. Allah has promised only those who

believe and do good deeds. Whenever it is proved that someone qualifies for these two criteria, then the divine promise includes them. (d) Proving that religion has gained absolute power and the fear of the believers has been converted to security. This was definitely not accomplished for the believers during the reign of the three caliphs. (e) Proving the fact that the power the three caliphs equals to the power of religion, because when governance crosses the redlines of religion or even if there is doubt about it following the rules of religion, the promise of religion becoming powerful will not have been accomplished; even if, apparently all other affairs are in conformity with religion, thus, it is not permitted to use this verse to prove that their .power was a power for religion

Tafsīr `Alī b. Ibrāhīm, vol. ١, p. ١۴; Nūr al-Thaqalain, vol. ٣, p. ۶١٩, no. ٢٢; Tafsīr al-ṣāfī, -٢ .vol. ٢, p. ١٧٨; al-Maḥajja, p. ١۴٨

.Al-Iḥtijāj, vol. ١, p. ٣٨٢; Nūr al-Thaqalain, vol. ٣, p. ۶١٩, no. ٢٣١ -٣

:had gained power and Allah's delay in punishing them. He says

All these [delays] were [put in place] so that the respite would come to an end which Allah, Blessed and High be He, gave to His enemy Satan; until the Book reaches its time and the word is fulfilled against the disbelievers and the true promise which Allah has explained in His Book approaches: 'Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them.' This will occur when nothing will remain .from Islam except its name and from the Quran save its text

The owner of the affair (ṣāḥib al-amr) will go in occultation because he will have an [obvious] excuse to do so as mischief will cover the hearts to such an extent that the closest of people to him will have the most enmity against him. It is then that Allah will assist him with an army that you cannot see and He will make the religion of His Prophet, Allah's blessings be on him and his family, prevail at his hands over all other .religions, even if the polytheists dislike it

Miṣbāḥ al-Shaykh(١): In the ziyāra of Imam Ḥusayn, peace be on him, which he .٣٣٨ :has narrated from Abū (Imam) `Abd-Allah, peace be on him

O Allah! multiply Your salutations, Your mercy, and Your blessings upon the progeny of Your Prophet—the progeny who were mistreated, terrified

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١ - - Miṣbāḥ al-Shaykh, p. ٧٢٧, in the second ziyāra in the Day of `Āshūrā; Nūr al-Thaqalain, vol. ٣, p. ٦١٩, no. ٢٢٣.

and belittled; the remnants of the clean, pure, and blessed tree. And O Allah! Elevate their word, make their arguments successful, free them from calamities, straits, the intense darkness of falsehood, and sorrows.

Make the hearts of their Shias and Your party steadfast upon their obedience, their mastership, their help, and their guardianship, and help them and bestow them with patience in the face of the tortures they receive in Your cause.

Make for them witnessed days and praised, fortunate times, in which their salvation will be near and which will be the cause of their establishment and them being assisted (by You), just as You have guaranteed for Your friends in Your revealed Book, for surely, You have said and Your word is the truth: 'Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me.'

٣٣٩. Majma` al-bayān(١): It has been narrated from the Ahl al-Bait, peace be on them, that this verse is about the Mahdī from the progeny of Muḥammad, Allah's blessings be on him and his family. Al-`Ayyāshī has narrated through his chain of narrators from Imam `Alī ibn al-Ḥusayn, peace be on him, that

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١- Majma` al-bayān, vol. ٧, p. ١٥٢; Tafsīr al-`Ayyāshī, under the commentary of verse

.۵۵:۵۵

:after reciting the verse, he, peace be on him, said

By Allah! Those are the followers of us Ahl al-Bait. Allah will deal with them in this manner at the hands of a person from us and he is the Mahdī of this umma. He is the one about whom the Messenger of Allah, Allah's blessings be on him and his family, said, "Even if there remains one day from this world, Allah will prolong that day until a person from my progeny rules. His name will be my name. He will fill the earth with ".justice and fairness just as it will be filled with unfairness and injustice

He narrates a similar tradition from (Imam) Abū Ja`far and (Imam) Abū `Abd-Allah, peace be on them, and then says: "Therefore, the term "those of you who believe and do good deeds" refers to the Holy Prophet and his Ahl al-Bait, may Allah's blessings be upon them. The verse also gives them glad-tidings about their governance and power in the cities and the removal of fear from them at the time of the rising of their Mahdī, ".peace be on him

Majāzāt al-āthār al-nabawiyya(۱): The Holy Prophet, Allah's blessings be on him .۳۴۰ and his family, saw Fatima, peace be on her, hungry with a torn gown, so he wept and said: "Does it not satisfy you, O Fatima, that there shall not remain on the face of earth any house or tent except that respect or disgrace shall enter it because of your

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.Al-Majāzāt al-nabawiyya, p. ۴۲۰, under no. ۳۳۷ -۱

(father?"(۱)

Majāzāt al-āthār al-nabawiyya(۲): He, Allah's blessings be on him and his family, .۳۴۱ ".said: "This religion will certainly enter everywhere that night enters

I say: In this tradition as well as the previous one, there is no clear mention of the Mahdī, peace be on him, or that he will make such things happen. But, just like the Holy Quran, some narrations explain other narrations. Whoever ponders about what

we have mentioned from the verses of the Holy Quran and the traditions— and traditions similar to these—will know that the aim of all of these traditions is one and that is, giving news about Islam's domination over all other religions and the rule of the believers on earth during the government of the Divine Caliph, Imam Mahdī, .peace be on him, whom Allah will help to conquer the entire globe

Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām(۳): Narrated to us `Alī b. .۳۴۲ `Abd-Allah, from Ibrāhīm b. Muḥammad al-Thaqafī, from al-Ḥasan b. al-Ḥusayn, from Sufyān b. Ibrāhīm, from `Amr b. Hāshim, from Isḥāq b. `Abd-Allah, from (Imam) `Alī b. al-Ḥusayn, peace be on him, concerning the saying of Allah, Mighty and Glorified be He, "And by the Lord of the heavens and the earth, it is most surely the truth, just as :you do speak."(۴) He, peace be on him, said

It is most surely the truth," refers to the rising of the Qā'im, peace be on him." Concerning him, was revealed, "Allah has promised to those of you who believe

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That is, those who will follow and obey your father will be respected while others -۱ .will be disgraced regardless of their place of dwelling—Trans

.Al-Majāzāt al-nabawiyya, p. ۴۱۹, no. ۳۳۷ -۲

Ta'wīl al-āyāt al-ẓāhira, p. ۵۹۶, under the commentary of ۵۱:۲۳; Ghaybat al-Shaykh, -۳ pp. ۱۷۶—۱۷۷, no. ۳۳, which mentions "Isḥāq b. `Abd-Allah b. `Alī b. al-Ḥusayn, peace be on him," instead of "Isḥāq b. `Abd-Allah from `Alī b. al-Ḥusayn, peace be on him"; Biḥār al-anwār, vol. ۵۱, chap. ۵, pp. ۵۳—۵۴, no. ۳۴; al-Maḥajja, p. ۱۴۹, verse ۵۷, no. ۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۵۰۱—۵۰۲, no. ۲۸۹; Tafsīr al-burhān, vol. ۴, p. ۲۳۲; .Yanābī` al-mawadda, chap. ۷۱, pp. ۴۲۶ ۴۲۹; Ilzām al-nāṣib, vol. ۱, pp. ۹۴—۹۵, verse ۱۰۹

.Quran ۵۱:۲۳ -۴

and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their ".fear, give them security in exchange

۳۴۳. Ghaybat al-Nu`mānī(۱): Narrated to us Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, from Abū l-Ḥasan Aḥmad b. Yūsuf b. Ya`qūb al-Ju`fī, from his book, from Ismā`īl b. Mihrān, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father and Wuhaib, from Abū Baṣīr, from (Imam) Abū Abd-Allah, peace be on him, regarding the meaning of His saying, Mighty and Glorified be He: "Allah has promised to those of you who believe and do good deeds that He will most certainly make them rulers in the earth as He has made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; They worship Me and don't associate anyone with Me." He, peace be on him, said: "It was revealed concerning the Qā'im, peace be on him, and his companions."

(۷)

الَّذِينَ إِن مَّكَّنَّاهُمْ فِى الْأَرْضِ أَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Those, who if We give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil, and the outcome

۱- Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۴۰, no. ۳۵; Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۶.

of all affairs belongs to Allah(۱)

۳۴۴. Shawāhid al-tanzīl(۲): Furāt (al-Kūfī), from Aḥmad b. al-Qāsim b. `Ubaid, from Ja`far b. Muḥammad al-Jammāl, from Yaḥyā b. Hāshim, from Abū Manṣūr, from Abū Khalīfa who said:

I and Abū `Ubaida al-Ḥadhdhā' visited (Imam) Abū Ja`far, peace be on him. He asked his slave-girl to get a cushion for us. I said, "There is no need for it, we will sit." He said, "O Abū Khalīfa! Don't reject respect. For surely, none turns down respect except a donkey." I asked him, "How can we recognize the owner of this affair (ṣāḥib al-amr)?" He replied, "The saying of Allah, the Exalted, 'Those, who if We give them power in the

land, will keep up the prayers and pay the zakat and enjoin good and forbid evil.' ".When you see this man from us, then follow him, for surely, he is its owner

Shawāhid al-tanzīl(۳): Furāt (al-Kūfī), from al-Ḥusayn b. `Alī b. Zuray` and Ismā`īl .۳۴۵ b. Abān, from Fuḍail b. al-Zubayr, from Zaid b. `Alī who said: "When the Qā'im from the progeny of Muḥammad, Allah's blessings be on him and his family, rises, he will say, 'O people! We are the ones about whom Allah has promised you in His Book: "'"... "Those, who if We give them power in the land

Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām(۴): Narrated to us .۳۴۶ Muḥammad b. al-Ḥusayn b. Ḥamīd, from Ja`far b. `Abd-Allah, from Kathīr b. `Ayyāsh, ,from Abū l-Jārūd, from (Imam) Abū Ja`far

p: ۳۴

.Quran ۲۲:۴۱ -۱

Shawāhid al-tanzīl, vol. ۱, pp. ۴۰۰–۴۰۱, no. ۵۵۵; Tafsīr Furāt al-Kūfī, p. ۹۹, except that it -۲ includes "until he is recognized" and "He, peace be on him, said, 'When you see this in "'.a man from us, follow him; for surely, he is your master

Shawāhid al-tanzīl, vol. ۱, p. ۴۰۱, no. ۵۵۶; Tafsīr Furāt al-Kūfī, p. ۱۰۰, with the - ۳ difference: "from al-Ḥusayn b. Bazī`" I say: The printed manuscript which we have, is from an original one in which the manuscript-writer has intentionally not mentioned the chain of narrators for the sake of conciseness. In this narration he says: "Narrated to us al-Ḥusayn b. `Alī b. Bazī`, through his chain of narrators from Zaid b. `Alī." It is apparent from Shawāhid al-tanzīl that al-Ḥākim (al-ḤHaskānī—its author) had the complete manuscript and hence, he has narrated from Tafsīr Furāt al-Kūfī using his .chain of narrators

Ta'wīl al-āyāt al-ẓāhira, p. ۳۳۹; Tafsīr `Alī b. Ibrāhīm al-Qummī, vol. ۲, p. ۸۷, from Abū -۴ l-Jārūd; Biḥār al-anwār, vol. ۵۱, chap. ۵, pp. ۴۷–۴۸, no. ۹; al-Maḥajja, p. ۱۴۳, verse ۵۳; Tafsīr nūr al-thaqalain, vol. ۳, p. ۵۰۶, no. ۱۶۱۱; Tafsīr majma` al-bayān, vol. ۷, p. ۸۸, from (Imam) Abū Ja`far, peace be on him, who said: "By Allah, we are them . . ."; Ilzām al- .nāṣib, p. ۷۶, verse ۵۸; Tafsīr al-burhān, vol. ۳, p. ۹۵

peace be on him, concerning His saying, Mighty and Glorified be He: "Those, who if We

give them power in the land, will keep up the prayers and pay the zakat and enjoin good and forbid evil, and the outcome of all affairs belongs to Allah." He, peace be on :him, said

This (verse) is about the progeny of Muḥammad, the Mahdī, and his companions. Allah, the Exalted, will make them rule all the earth. Through them, Allah, Mighty and Glorified be He, will destroy the innovations (al-bida`) and falsehood—the same way that the fools had caused the truth to die—until no sign of unfairness will be visible. ".They will enjoin good and forbid evil, and the outcome of all affairs belong to Allah

(٨)

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

Permission (to fight) is given to those upon whom war is made, because they are (oppressed, and most surely Allah is well able to assist them(١)

Ghaybat al-Nu`mānī(٢): Informed us `Alī ibn al-Ḥusayn al-Mas`ūdī, from .٣٤٧ Muḥammad b. Yaḥyā al-`Aṭṭār al-Qummī, from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from `Abd al-Raḥmān b. Abī Najrān, from al-Qāsim, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, concerning the saying of Allah, Mighty and Glorified be He: "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist ".them." He said: "It is about the Qā'im, peace be on him, and his companions

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.Quran ٢٢:٣٩ -١

Ghaybat al-Nu`mānī, chap. ١٣, p. ٢٤١, no. ٣٨; Apparently, a mistake has occurred -٢ while recording the name of the narrator who narrates from Abū Baṣīr. It should be `Āṣim b. Ḥamīd, not Qāsim. He is the one from whom `Abd al-Raḥmān b. Abī Najrān has narrated. As for Abū Baṣīr, it is possible that he is Laith b. al-Bakhtarī or Yaḥyā b.

al-Qāsim, because `Āṣim b. Ḥamīd has narrated from both of them. Allah knows the best; al-Maḥajja, p. ۱۴۲.

Mā nazala min al-Qurān fī Ahl al-Bait `alayhim al-salām(۱): Narrated to us al-Ḥusayn b. Aḥmad al-Mālikī, from Muḥammad b. `Īsā, from Yūnus, from al-Muthannā al-Ḥannāṭ, from `Abd-Allah b. `Ajlān, from (Imam) Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and Glorified be He: "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them." He said: "It is about the Qā'im, peace be on him, and his companions."

(۹)

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللهُ جَمِيعًا

(Wherever you are, Allah will bring you all together(۲)

۳۴۹. Majma` al-bayān(۳): It has been narrated from the Ahl al-Bait, peace be on them, that this verse refers to the companions of the Mahdī, peace be on him, in the end of times. Imam al-Riḍā, peace be on him, says: "By Allah, when our Qā'im rises, Allah will gather towards him his Shias from all the lands."

It has been narrated in Tafsīr al-`Ayyāshī from Abī Sumayna, from one of the slaves of (Imam) Abū l-Ḥasan, peace be on him, who said: "I asked (Imam) Abū l-Ḥasan, peace be on him, about His saying, the Exalted, 'wherever you are, Allah will bring you all together.' He, peace be on him, replied, 'By Allah, when our Qā'im rises, Allah will gather (for him) our Shias from all the lands.'"

۳۵۰. Tafsīr al-`Ayyāshī(۴) : In a lengthy tradition from (Imam) Abū Ja`far al-Bāqir, peace be on him:

Then, the Qā'im, peace be on him,

.Ta’wīl al-āyāt al-ẓāhira, p. ٣٣۴; al-Maḥajja, p. ١۴٢, verse ۵٢ -١

.Quran ٢:١۴٨ -٢

Majma` al-bayān, vol. ١, p. ٢٣١; Tafsīr al-`Ayyāshī, vol. ١, p. ۶۶, no. ١١٧. Apparently -٣ the tradition no. is ١١٨ because ١١٧ is the previous tradition; Biḥār al-anwār, vol. ۵٢, .chap. ٢۶, p. ٢٩١, no. ٢٧

.Tafsīr al-`Ayyāshī, vol. ١, p. ۶۴, no. ١١٧ -۴

will stand between the Rukn and the Maqām (beside Ka`ba) and will perform prayers. He will complete them while his minister is beside him. He will then say, “O People! Verily, we seek the help of Allah against those who oppressed us and withheld our rights. Whoever disputes us concerning Allah, then we are closer to Allah. Whoever .disputes us concerning Adam, then we are the closest people to Adam

Whoever disputes us concerning Noah, then we are the closest people to Noah. Whoever disputes us concerning Abraham, then we are the closest people to Abraham. Whoever disputes us concerning Muḥammad, may God’s blessings be on him and his family, then we are the closest people to Muḥammad, may God’s blessings be upon him and his family. Whoever disputes us concerning the Prophets, .then we are the closest people to the Prophets

Whoever disputes us concerning the Book of Allah, then we are the closest people to the Book of Allah. Surely, we testify and so does every Muslim today, that we have been oppressed, driven away, and rebelled against. [We have been] removed from our houses, our wealth, and our families and we have been defeated. Beware! Surely, we seek the help of Allah today and so does every Muslim.” By Allah! A little more than Three Hundred and Ten people—which include fifty women—will gather at Mecca all of a sudden and unexpectedly, like the wind-driven, scattered clouds of autumn(١) while some of them are following the others. This

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The author of al-Nihāya says: “the saying of `Alī, peace be on him, ‘Then they will -١ gather towards him, peace be on him, like the clouds of autumn,’ i.e. like the scattered

clouds. Autumn has been specifically mentioned because it is the beginning of winter, in which the clouds are all scattered and tattered, then they gradually integrate" (vol. ۴, p. ۵۹, under the root Qa-Za-`A).

is the [meaning of the] verse which Allah has stated: "Wherever you are, Allah will bring you all together, Allah has power over all things".

۳۵۱. Ghaybat al-Nu`mānī(۱): Narrated to us Aḥmad b. Muḥammad b. Sa`īd, from Aḥmad b. Yūsuf, from Ismā`īl b. Mihrān, from al-Ḥasan b. `Alī, from his father and Wuhaib, from Abū Baṣīr, from Imam Abū `Abd-Allah (al-Ṣādiq), peace be on him, concerning His saying: "Therefore, hasten to [do] good deeds; wherever you are, Allah will bring you all together." He, peace be on him, said: "It was revealed concerning the Qā'im and his companions. They will gather all of a sudden, without a previous appointment".

(۱۰)

وَفِی السَّمَاء رِزْقُكُمْ وَمَا تُوعَدُونَ. فَوَرَبِّ السَّمَاء وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

And in the sky is your sustenance and what you are promised. And by the Lord of the sky and the earth! It is most surely the truth just as you are speaking(۲)

۳۵۲. Ghaybat al-Shaykh(۳): Informed us al-Sharif Abū Muḥammad al-Muḥammadī, from Muḥammad b. `Alī b. Tammām, from al-Ḥusayn b. Muḥammad al-Qiṭa`ī, from `Alī b. Aḥmad b. Ḥātim al-Bazzāz, from Muḥammad b. Marwān, from al-Kalbī, from Abū Ṣāliḥ, from `Abd-Allah b. al-`Abbās, concerning the saying of Allah, the Exalted, "And in the sky is your sustenance and what you are promised. And by the Lord of the sky and the earth! It is most surely the truth just as you are speaking." He said: "[It is about] the rising of the Qā'im." It is similar to: "wherever you are, Allah

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۱- Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۴۱, no. ۳۷; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۸, no. ۵۲.

2- Quran 51:22–23.

3- Ghaybat al-Shaykh, pp. 175–176, no. 132; Biḥār al-anwār, vol. 51, chap. 5, p. 53, no. 23 and p. 63, no. 65; Tafsīr al-burhān, vol. 4, p. 232; Ithbāt al-hudāt, vol. 3, chap. 32, sect. 12, p. 501, no. 286; al-Maḥajja, pp. 210–211, verse 91.

will bring you all together" which he also said about: "They are the companions of the Qā'im, Allah will gather them together in one day."

I say: Regarding this subject, there are numerous traditions concerning the interpretation of this verse. The author of Tafsīr al-burhān has recorded fourteen traditions from reliable and authentic books.

The traditions with the following numbers—which are interpretations for the verses of the Holy Quran—also establish the goals of this chapter: 905, 904, 903, 696, 695, 692, 596, 574, 994, 993, 992, 991, 962, 936, 907, 906, 1121, 1122, 1123, 1124, 1125, 1126, 1040, 1014, 1004, 1156, 1152, 1151, 1149, 1148, 1147, 1146, 1144, 1143, 1142, 1141, 1158, 1157, and 1175.

The verses are as follows:

". . . and made complete to you His favors (both) apparent and hidden,"(1) no. 574

"And by the day when it shows it,"(2) no. 596

"Or, He who answers the distressed one when he calls upon Him and removes the hardship,"(3) no. 903–907

"And if We hold back from them the punishment until a certain time,"(4) no. 903, 1142, 1147, and 1149

"And if you were to see when they become terrified, but (then) there shall be no escape and they shall be seized from a near place,"(5) no. 903 and 1175

"The remnant of Allah is better for you if you are believers,"(6) No. 936 and 1105

". . . and give good news to the patient ones; those, whom when a misfortune befalls them,"(7) no. 962

If We want, We will send down upon them a sign from the“

p: ۳۹

.Quran ۳۱:۲۰ -۱

.Quran ۹۱:۳ -۲

.Quran ۲۷:۶۲ -۳

.Quran ۱۱:۸ -۴

.Quran ۳۴:۵۱ -۵

.Quran ۱۱:۸۶ -۶

.Quran ۲:۱۵۵–۱۵۶ -۷

heaven to which they would bend their necks in humility,”(۱) no. ۹۹۱, ۹۹۲, ۹۹۳, ۱۰۰۴, ۱۰۱۴, and ۱۰۴۰

And listen on the day when the caller shall call from a near place. The day when they“ shall truly hear the loud voice,”(۲) no. ۹۹۴

Say: ‘On the Day of victory, becoming faithful will not benefit those who disbelieved“ (before), nor will they be given respite,”(۳) no. ۱۱۲۲

and to Him submits whoever is in the skies and the earth, willingly or . . .“ unwillingly,”(۴) no. ۱۱۲۳ and ۱۱۲۴

The kingdom on that day shall rightly belong to the Beneficent,”(۵) no. ۱۱۲۵“

And say: ‘truth has come and falsehood has perished, surely falsehood is bound to“ perish,”(۶) no. ۱۱۲۶

We have entrusted with it a people who are not disbelievers in it,”(۷) no. ۱۱۴۶“

Then Allah will bring a people, He shall love them and they shall love Him, (they will“ be) humble before the believers, mighty against the unbelievers,”(۸) no. ۱۱۴۶

Know that Allah gives life to the earth after its death,”(۹) no. ۱۱۵۶–۱۱۵۸“

On the day when some of the signs of your Lord shall come, becoming faithful shall“ not profit a soul, which did not believe before,”(۱۰) no. ۶۹۲

And most certainly We will make them taste the nearer punishment before the“ greater punishment,”(۱۱) no. ۶۹۵

These are twenty-eight verses about him. Whoever wants to know all the verses in this regard must refer to books exclusively compiled on the subject like al-Baḥrānī’s .al-Maḥajja fī mā nazala fī l-Qā’im al-Ḥujja

Section Two

The traditions that give glad-tidings about him

p: ۴۰

۱- Quran ۲۶:۴.
۲- Quran ۵۰:۴۱–۴۲.
۳- Quran ۳۲:۲۹.
۴- Quran ۳:۸۳.
۵- Quran ۲۵:۲۶.
۶- Quran ۱۷:۸۱.
۷- Quran ۶:۸۹.
۸- Quran ۵:۵۴.
۹- Quran ۵۷:۱۷.
۱۰- Quran ۶:۱۵۸.
۱۱- Quran ۳۲:۲۱.

.and his reappearance in the end of times

Comprises of ۱۰۹۲ traditions that will either be mentioned (located in this chapter) or (referred to (located in other chapters

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Musnad of Aḥmad:(۱) Narrated to us `Abd-Allah, from his father, from Ḥajjāj and .۳۵۳ Abū Nu`aim, from Fiṭr, from al-Qāsim b. Abī Bazza, from Abū l-Ṭufail, from `Alī, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "If there remains from the world but one day, Allah, Mighty and Glorified be He, will send a man who will fill it with justice just as it will be filled ".with injustice

The narrator says,] Abū-Nu`aim mentioned: "A man from us." I heard Murra] narrating it from Ḥabīb, from Abū l-Ṭufail, from `Alī, may, Allah be satisfied with him, ".[from the Prophet, Allah's blessings be on him [and his family

Sunan al-Tirmidhī (The Chapter on what has been narrated about the Mahdī):(۲) .۳۵۴ Narrated to us `Ubaid b. Asbāṭ b. Muḥammad al-Qurashī, from his father, from Sufyān al-Thaurī, from `Āṣim b. Bahdala, from Zirr, from `Abd-Allah, that the Messenger of Allah, Allah's blessings be on him and his family, said: "The world will not perish until a person from my Ahl al-Bait will rule the Arabs. His name will be my name." Abū `Īsā says: "It has also been narrated from `Alī, Abū Sa`īd, Umm Salma, .(and Abū Huraira and this tradition is good (ḥasan) and authentic (sahih

Sunan al-Tirmidhī (The Chapter on what has been .۳۵۵

۱- - Al-Musnad (al-Maṭba`at al-Maymaniyya, ۱۳۱۳ AH), vol. ۱, p. ۹۹, and (Egypt: Dār al-Ma`ārif), vol. ۲, pp. ۱۱۷–۱۱۸. Aḥmad Muḥammad Shākir says: "Both its chains are correct"; Sunan Abī Dāwūd (Egypt: Al-Maṭba`at al-Tāziyya), vol. ۲, p. ۲۰۷, in the Book of al-Mahdī: "Narrated to us `Uthmān b. Abī Shaiba, from al-Faḍl b. Dukain, from Fiṭr, from al-Qāsim b. Abī Bazza, from Abū l-Ṭufail, from `Alī, may Allah be satisfied with him," with the difference that he said, "If there remains from time (al-dahr)" and "from my Ahl al-Bait." Also, Dār al-Iḥyā' al-Sunnat al-Nabawiyya edition, vol. ۴, p. ۱۰۷, no. ۴۲۸۳; Al-Muṣannaf, vol. ۵, "Kitāb al-Fitan," p. ۱۹۸, no. ۱۹۴۹۴, similar to what has been narrated in Abū Dāwūd; Jāmi` al-uṣūl (۱۳۷۰ AH), vol. ۱۱, book ۹, chap. ۱, sec.۱, no. ۷۸۱۱; Maṭālib al-su'ūl (Maktabat Dār al-Kutub al-Tijāriyya) vol. ۲, chap. ۱۲; Tadhkirat al-

khawāṣ (Najaf), p. ٣٦٤; Mukhtaṣar sunan Abī Dāwūd (Dār al-Ma`rifa), vol. ٦, p. ١٥٩, no. ٤١١٤; al-Nihāya or al-Fitan wa l-malāḥim, (Egypt: ١٣٨٨ AH), vol. ١, sect. “mentioning the Mahdī who will be in the end of times,” p. ٢٥; al-`Arf al-wardī, vol. ٢, p. ١٢٥; al-Ṣawā`iq al-muḥriqa (Cairo: Dār al-Ṭabā`at al-Muḥammadiyya), p. ١٦١; Kanz al-`ummāl, vol. ١٤, p. ٢٦٧, no. ٣٨٦٧٥; Mirqāt al-mafātīḥ, vol. ٥, p. ١٧٩; al-Ishā’a, ١st ed., p. ١١٣; al-Bayān (١٣٩٩ AH), chap. ١, p. ٩٣; `Iqd al-durar (١٣٩٩ AH), vol. ١, p. ١٨; Nūr al-abṣār (al-Maṭba`at al-Maymaniyya), p. ١٥٤; Ibrāz al-wahm al-maknūn (Damascus: ١٣٤٧ AH). He writes: “The tradition of `Alī b. Abī Ṭālib has been narrated from him through various chains which exceed twenty. Aḥmad and Abū Dāwūd have recorded it from Fiṭr b. Khalīfa, from al-Qāsim b. Abī Bazza from Abū l-Ṭufail, from him [i.e. Alī b. Abī Ṭālib]. Abū Dāwūd has recorded it from Shu`ayb b. Abī Khālid, from Abū Isḥāq al-Sabī`ī, from him. Al-Ṭabarānī has mentioned it in al-Ausaṭ from `Abd-Allah b. Lahī`a from `Umar b. Jābir al-Ḥaḍramī, from `Umar, from his father. Al-Ḥākim has recorded it in al-Mustadrak from the narration of al-Ḥārith b. Yazīd, from `Abd-Allah b. Zarīr al-Ghāfiqī, from him. Again, al-Ḥākim has recorded it from `Ammār b. Mu’āwiya al-Duhnī, from Abū l-Ṭufail, from Muḥammad b. al-Ḥanafiyya, and has stopped at him. Nu`aim b. Ḥammād —one of al-Bukhārī’s teachers—has recorded it in Kitāb al-fitan. Similarly, ibn al-Munādī in al-Malāḥim, Abū Nu`aim in Akhbār al-Mahdī, Abū Ghanam al-Kūfī in Kitāb al-fitan, ibn Abī Shaiba, and many others from numerous chains and varying wordings, who have stopped at him [i.e. Alī ibn Abī Ṭālib]”; Nihāyat al-bidāya wa l-nihāya, ١st ed., vol. ١, p. ٣٧; al-Jāmi` al-ṣaghīr (Egypt: ١٣٧٣ AH), under the letter al-Lām, vol. ٢, p. ١٣١; al-`Umda, chap. “Mā jā’a fī l-Mahdī, `alayhi salām,” p. ٢٢٥; Jawāhir al-`iqdain (manuscript), part ٢, ٨th discussion; Yanābī` al-mawadda, p. ٤٣٢; al-Dur al-manthūr, vol. ٦, p. ٥٨, under the exegesis of His saying, ‘Its conditions came’; `Alāmāt al-qiyāmat al-kubrā, p. ٧٤; Sunan al-Dānī, vol. ٥, chap. “Mā jā’a fī l-Mahdī,” no. ١٥; Bayna yaday al-sā’a, p. ١١١; `Aun al-ma`būd (The Commentary on Sunan Abī Dāwūd), vol. ١١, p. ٣٧٣. He says: “The chain of narrators of this tradition is good (ḥasan) and strong (qawī).” Thereafter, he refutes the view of those who regard Fiṭr b. Khalīfa as weak (ḍa`īf), saying: “Aḥmad and Yaḥyā have indeed regarded him as reliable.”

٢- Sunan al-Tirmidhī, vol. ٤, chap. ٥٢, no. ٢٢٣٠; al-Musnad, vol. ١, p. ٣٧٦ and vol. ٥ of Dār al-Ma`ārif edition, p. ٩٩, no. ٣٥٧٢, with the difference that he, Allah’s blessings be on him and his family, said: “The days will not finish and time will not perish until a person

from my Ahl al-Bait, peace be on him, will rule the Arabs; his name will be my name." Aḥmad Muḥammad Shākir says: "Its chain of narrators is correct (ṣaḥīḥ)," also, vol. ١, p. ٣٧٧; `Iqd al-durar, chap. ٢, p. ٢٩; al-Sunan al-wārida fi l-fitan, vol. ٥, chap. "Mā jā'a fī l-Mahdī," no. ٢٢; Sunan Abī Dāwūd, vol. ۴, p. ١٠٧, no. ۴٢٨٢, with the difference that he, Allah's blessings be on him and his family, said: "or it will not end"; al-Mu`jam al-kabīr (Maṭba`at al-Waṭan al-`Arabī), vol. ١٠, no. ١٠٢٣٣/١٠٢١٨, which says: "the world will not come to an end"; Maṣābīḥ al-Sunna (Egypt: Muḥammad `Alī Ṣabīḥ), vol. ١, chap. "Ashrāṭ al-sā`a," p. ١٩٣; Jāmi` al-uṣūl, ٢nd Ed., chap. ١, vol. ١١, p. ۴٨, no. ٧٨١٠; Farā'id al-simṭain, chap. ۶, vol. ٢, no. ۵٧٧; Mishkāt al-maṣābīḥ, vol. ٢, chap. "Ashrāṭ al-sā`a," sect. ٢, no. ۵۴۵٢/١۶; al-Nihāya or al-Fitan wa l-malāḥim, vol. ١, p. ٢۶; al-Fuṣūl al-muhimma, sect. ١٢, p. ٢٩٣, citing Musnad Abī Dāwūd; al-`Arf al-wardī, p. ١٢۵; al-Ṣawā`iq al-muḥriqa, p. ١۶٩; Mirqāt al-mafātīḥ, p. ١٧٩, no. ۵; al-Malāḥim wa l-fitan, chap. ١٧, p. ١۶٢, citing the chapters which he has recorded from Abū Yaḥyā Zakariyyā b. Yaḥyā's Kitāb al-fitan; al-Qanā`a fī mā yuḥsin al-iḥāṭa bihī min ashrāṭ al-sā`a, p. ۵٧; Ṣaḥīḥ al-jāmi`, no. ٧١۵٢; Nihāyat al-bidāya wa l-nihāya, vol. ١, p. ٣٩; Bayna yaday al-sā`a, p. ١١١; Lawā'iḥ al-anwār al-bahiyya, vol. ٢, under the explanation of this line of poetry: From it is the last Imam, the eloquent Muḥammad the Mahdī and the Christ

narrated about the Mahdī):(١) Narrated to us Abd al-Jabbār b. al-`alā' b. Abd al-Jabbār al-`Aṭṭār, from Sufyān b. `Uyayna, from `Āṣim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "A person from my Ahl al-Bait will rule. His name will be my name".

٣۵۶. Sunan al-Tirmidhī (The Chapter on what has been narrated about the Mahdī):(٢) Through the aforementioned chain of narrators, `Āṣim and Abū Ṣāliḥ narrate from Abū Huraira that the Holy Prophet, Allah's blessings be on him and his family, said: "If there remains only one day from the world, Allah will certainly prolong that day until he rules".

Abū-Īsā says: "This tradition is good (ḥasan) and correct (ṣaḥīḥ).

٣۵٧. Musnad Aḥmad(٣): Narrated to us `Abd-Allah, from his father, from Sufyān b. `Uyayna, from `Āṣim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's

blessings be on him and his family, who said: “The Hour will not be established until a person from my Ahl al-Bait rules. His name will be my name.”

Abd-Allah recounts] my father said: “He narrated this to us in his house in his room. I` ] saw some of the sons of Ja`far b. Yaḥyā or Yaḥyā b. Khālid b. Yaḥyā asking him about it.”

۳۵۸. Sunan al-Tirmidhī(۴): Narrated to us Muḥammad b. Bashshār, from Muḥammad b. Ja`far, from Shu`ba, from Zaid al-`Amī, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī who said:

We feared that misfortune would occur after our Prophet. So, we asked the Messenger of Allah, may

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۱- Sunan al-Tirmidhī, vol. ۴, Kitāb al-Fitan, chap. ۵۲, no. ۲۲۳۱, p. ۵۰۵; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۴, no. ۳۸۶۶۲; Nihāyat al-bidāya wa l-nihāya, vol. ۱, p. ۳۹; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), p. ۱۲۶; al-Idhā`a, p. ۱۱۵; Jāmi` al-uṣūl, vol. ۱۱, chap. ۱, , p. ۴۹, no. ۷۸۱۰; Muntakhab kanz al-`ummāl (printed within the margins of Musnad of Aḥmad), p. ۳, vol. ۶; Mahdī āl al-Rasūl, p. ۱۹; Dhikru akhbār Iṣfahān, vol. ۱, p. ۳۲۹. He, Allah’s blessings be on him and his family, said: “The affairs of this Umma—in the ends of its era—will be in the hands of a man from my Ahl al-Bait. His name will be my name”; Bayna yaday al-sā’a, p. ۱۱۱.

۲- Sunan al-Tirmidhī, vol. ۴, p. ۵۰۵, Kitāb al-fitan, chap. ۵۲, no. ۲۲۳۱; Tuḥfat al-aḥwadhī, vol. ۵, p. ۱۷۹; al-`Arf al-wardī, p. ۱۲۶; al-Idhā’a, p. ۱۱۵; Jāmi` al-uṣūl, chap. ۱, vol. ۱۱, p. ۴۹, no. ۷۸۱۰; Iqd al-durar, pp. ۲ ۲۸; Mahdī āl al-Rasūl, p. ۱۹. Aḥmad b. Muḥammad al-Ṣiddīq says in his book Ibrāz al-wahm al-maknūn: “As for the tradition of Abū-Huraira, indeed it has been narrated from him through various chains . . . He mentions the names of those as follows: Aḥmad, ibn Abī Shaiba, ibn Māja, al-Ṭabarānī, al-Bazzār, Abū Ya`lā, al-Ḥākim, Abū-Nu`aim in al-Ḥilya, al-Dāraqutnī in al-Ifrād, al-Daylamī in Musnad al-firdaus, Abd al-Jabbār al-Khaulānī in Tārīkh dāriyā, ibn `Asākir in Tārīkh dimashq, al-Bayhaqī in Shu’ab al-īmān, al-Khaṭīb in al-Muttafiq wa l-muftariq, etc.;

Bayna yaday al-Sā'a, p. ١١۴. I say: Apparently, this tradition has a second part, perhaps something like his saying: "A person from my Ahl al-Bait, his name will be my name," or something similar. He has not mentioned it completely because he has mentioned the tradition after that of `Āṣim from Zirr from `Abd-Allah, and has thought both of them are the same tradition. Surely, his saying: "If there remains only one day from the world, Allah will prolong that day until . . ." was at the beginning of the first tradition or under it. Its contents are not unknown due to the repetition of these two traditions. The chain of one of them ends at ibn Mas`ūd and the other at .Abū Huraira

Al-Musnad, vol. ١, p. ٣٧۶ and from the Dār al-Ma'ārif ed., vol. ۵, pp. ١٩۶–١٩٧, no. ٣۵٧١. -٣ Aḥmad Muḥammad Shākir says: "Its chains of narrators are correct (ṣaḥīḥ); `Iqd al-.durar, chap. ٢, p. ٢٩

Sunan al-Tirmidhī, vol. ۴, p. ۵٠۶, Kitāb al-fitan, chap. ۵٣, p. ٣۴, no. ٢٢٣٢; al-Tāj al-jāmi` -۴ lil-uṣūl (Egypt: ١٣۵۴ AH), vol. ۵, p. ٣۶۴; Musnad aḥmad, vol. ٣, pp. ٢١–٢٢, through his chains of narrators from Abū Sa`īd with minor variations. He has narrated, "So we asked the Messenger of Allah, Allah's blessings be on him and his family, who replied, 'The Mahdī will rise in my Umma for five or seven or nine (the doubt is from Zaid)." I asked, 'What are these?' He said, 'Years.' Then he said, 'The sky will pour rain on them [by Gods order]. The earth will not conceal anything from its vegetation and wealth will be amassed. A person will come to him and say, "O Mahdī! Give me, give me." Then, as much as he can carry will be put in his cloth'"; Al-Tadhkira, p. ۶١۶; Mishkāt al-maṣābīḥ, vol. ٣, chap. "Ashrāṭ al-sā`a," sec. ٢, p. ١٩, no. ۵۴۵۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٢۶; al-Ṣawā`iq al-muḥriqa, p. ١۶٣; Kanz al-`ummāl, vol. ١۴, p. ٢٧٣, no. ٣٨٧٠١; Mirqāt al-mafātīḥ, vol. ۵, p. ١١٨; Nihāyat al-bidāya wa l-nihāya, .vol. ١, p. ۴٣; `Iqd al-durar, chap. ١١, p. ٢٣٧

Allah's blessings be upon him [and his family], who replied, "Surely the Mahdī is from my umma. He will emerge and live five or seven or nine.(١)" Zaid al-Shāk said, "We asked, 'What are these?' He replied, 'Years. A man will come to him and say, "O Mahdī! "'.Give me, give me." Then as much as he can carry will be put in his cloth

Al-Tirmidhī says]: "This tradition is good (ḥasan) and has been narrated from Abū]

Sa'īd, from the Holy Prophet, may Allah's blessings be on him [and his family]. The name of Abu l-Ṣiddīq al-Nājī is Bakr b. `Amr. It has also been said Bakr b. Qays. ".Aḥmad has recorded it

Sunan Abī Dāwūd and ibn Māja(٢): Narrated to us Aḥmad b. 'Ibrāhīm from `Abd- .٣٥٩ Allah b. Ja`far al-Riqqī, from Abū l-Malīḥ al-Ḥasan b. `Umar, from Ziyād b. Bayān, from `Alī ibn Nufayl, from Sa`īd b. al-Musayyib, from Ummi Salma who recounts: "I heard the Messenger of Allah, Allah's blessings be on him [and his family], say: 'The "'.Mahdī is from my progeny from the descendants of Fātīma

Abd-Allah b. Ja`far says: "I heard Abū l-Malīḥ praise `Alī b. Nufayl and mention him` ".as a truthful person

Ibn Māja has recorded this tradition through his chain of narrators from Abū l-Malīḥ, from Ziyād b. Bayān, from `Alī b. Nufayl, from Sa`īd b. al-Musayyib, who said: "We were with Ummi Salma when we spoke of Mahdī. She said, 'I heard the Messenger of Allah, may Allah's blessings be on him [and his

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In the tenth chapter, we have brought a section about the length of his rule and the -١ .stability of the affairs at his hands. For more on this, refer to volume ٣

Sunan Abī Dāwūd, vol. ۴, Kitāb al-Mahdī, no. ۴٢٨۴, p. ١٠٧; Sunan ibn Māja, vol. ٢, p. ٣۴, -٢ Kitāb al-Fitan, no. ۴٠٨۶; Ma`ālim al-sunan, p. ٣۴۴; Maṣābīḥ al-sunna, vol. ١, chap. "Ashrāṭ al-sā'a," p. ١٩٣; Jami` al-uṣūl, vol. ١١, p. ۴٩, no. ٧٨١٢; Maṭālib al-su'ūl, vol. ٢, chap. ١٢, p. ١٢٧; Mukhtaṣar sunan Abī Dāwūd, vol. ۶, p. ١۴٩, no. ۴١١۵; Mishkāt al-maṣābīḥ, vol. ٣, chap. "Ashrāṭ al-sā`a," sec. ٢, no. ۵۴۵٣/١٧; al-Munār al-munīf, p. ١۴۶, sec. ۵٠, no. ٣٣۴; al-Sunan al-wārida fī l-fitan, chap. "Mā jā'a fī l-Mahdī," no. ٢٩, ٣۴, and ١٩, with the difference: "Mahdī is from the children of Fāṭima"; al-'Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٢۴; al-Ṣawā`iq al-muḥriqa, p. ١۶١. He says: "Similar to this is what has been recorded by Muslim, Abū Dāwūd, al-Nisā'ī, ibn Māja, al-Bayhaqī, and others: "Mahdī is from my progeny from the children of Fāṭima"; Firdaus al-akhbār, vol. ۴, no. ۴٩۴٣, with the wordings: "Mahdī is from the children of Fāṭima." The researcher of

Firdaus al-akhbār writes: "The scholars have declared the traditions about al-Mahdī as correct (ṣaḥīḥ) and have compiled exclusive books about it. Most of the scholars have put these traditions under the category of conceptual tawātur (al-mutawātir al-ma`nawī)." Kanz al-`ummāl, vol. ۱۴, p. ۲۶۴, no. ۳۸۶۶۲; Mirqāt al-mafātīḥ, vol. ۵, pp. ۱۷۹–۱۸۰; Is`āf al-rāghibīn with the marginal notes of Nūr al-abṣār, chap. ۲, p. ۱۴۵; Nūr al-abṣār, p. ۱۸۶; al-'Idhā'a, p. ۱۱۷; Nihāyat al-bidāya wa l-nihāya, vol. ۱, p. ۴۰; al-Jāmi` al-ṣaghīr, vol. ۲, p. ۱۸۷, no. ۹۲۴۱; Kunūz al-ḥaqā'iq, vol. ۲, p. ۱۲۸; Tadhkirat al-ḥuffāẓ, vol. ۲, pp. ۴۶۳–۴۶۴; al-Tāj al-jāmi` lil-uṣūl, vol. ۵, p. ۳۶۴ and vol. ۲, p. ۱۸۷; Yanābī' al-mawadda, pp. ۴۳۰ ۴۳۲; al-Bayān (Mu'assisat al-Hādī), chap. ۲, p. ۸۹; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۰; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, p. ۸۹, no. ۲; `Iqd al-durar, chap. ۱, p. ۱۵, which says: "Abū Dāwūd, al-Nisā'ī, al-Bayhaqī, Abū `Amr al-Dānī, ibn Māja, and Abū Amr al-Muqrī have recorded it in their Sunan and ibn al-Munādī in Kitāb al-malāḥim; Ghaybat al-Shaykh, p. ۱۱۴, through two chains of narrators from Ummi Salma; Majma` al-bayān, vol. ۷, p. ۶۷, under the interpretation of the verse: "And indeed We have written in the Psalms . . ." (Quran ۲۱:۱۰۵), from Abū l-Ḥasan `Ubaid-Allah b. Muḥammad b. Aḥmad, from Abū Bakr Aḥmad al-Bayhaqī, from Abū `Alī al-Rūdbārī, from Abū Bakr b. Dāssa, from Abū Dāwūd, through his chains of narrators from Sa`īd, from Ummi Salma; Mahdī āl al-Rasūl, p. ۴; Tadhkirat al-ḥuffāẓ, ۸th ed., vol. ۲, p. ۴۶۴; the author of Ibrāz al-wahm al-maknūn writes: "The tradition from Ummi Salma has been recorded by Abū Dāwūd from the tradition of Abū l-Khalīl . . ."; al-Fuṣūl al-muhimma, sec. ۱۲, p. ۲۹۴; Kashf al-ghumma, vol. ۲, p. ۴۳۸.

family], say: "Mahdī is from the children of Fāṭima."'"

I say: This is a correct (ṣaḥīḥ) tradition. Al-Suyūṭī and al-Ḥākim have clearly declared its correctness.

۳۶۰. Sunan Abī Dāwūd(۱): Narrated to us Sahl b. Tamām b. Bazī`, from `Imrān al-Qaṭṭān, from Qatāda, from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, may Allah's blessings be upon him [and his family], who said: "The Mahdī is from me. (He has) a hairless forehead and an aquiline nose. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. He will rule for seven years."

Al-Ḥākim has narrated it through his chain of narrators with some differences and has said: "This tradition is correct (ṣaḥīḥ) according to the criteria of al-Muslim, but they [i.e. al-Bukhārī and al-Muslim] have not narrated it."

361. Ṣaḥīḥ al-Bukhārī(2): Narrated to us ibn Bukair, from al-Laith, from Yūnus, from ibn Shihāb, from Nāfi' the slave of Abū Qatāda al-Anṣārī, from Abū-Huraira, from the Messenger of Allah, may Allah's blessings be on him and his family, who asked: "What will be your condition when the son of Mary descends amongst you and your Imam is from yourselves?"

Muslim has also recorded this: "Narrated to me Ḥarmala b. Yaḥyā, from ibn Wahab, from Yūnus, from ibn Shihāb, from Nāfi` the slave of Abū-Qatāda al-Anṣārī, from Abū-Huraira, from the Messenger of Allah, Allah's blessings be on him and his family, who asked: "What will be your condition when the son of Mary descends amongst

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1- Sunan Abī Dāwūd, vol. 4, p. 101, Kitāb al-Mahdī, no. 4285; al-Mustadrak (India: Haydarābād, 1334 AH), vol. 4, p. 557; al-Tāj, vol. 5, p. 364, from Abū Dāwūd and al-Tirmidhī; Nūr al-abṣār, chap. 2, p. 154, from al-Tirmidhī, until his saying: "and oppression." He says: "Tirmidhī states that this tradition is established (thābit) and correct (ṣaḥīḥ)"; Jāmi` al-uṣūl, vol. 11, chap. 1, p. 49, no. 7813; Mukhtaṣar sunan Abī Dāwūd, vol. 6, p. 160, no. 4116; Mukhtaṣar tadhkirat al-Qurtubī, p. 615; Mishkāt al-maṣābīḥ, vol. 3, chap. 2, sec. 2, no. 5454. Al-Albānī—the researcher of this book—says: "Its chain of narrators is good (ḥasan)"; al-Munār al-munīf, sec. 50, p. 144, no. 330. He writes: "Abū Dāwūd has narrated it with really good (jayyid) chains of narrators.'; al-Nihāya or al-Fitan wa l-malāḥim, vol. 1, pp. 298–299; Sharḥ al-maqāṣid, p. 307; al-Fuṣūl al-muhimma, sec. 12, p. 293; Kanz al-`ummāl, vol. 14, p. 264, no. 38665; Mirqāt al-mafātīḥ, vol. 5, p. 180. Muntakhab kanz al-`ummāl, vol. 6, p. 30; `Iqd al-durar, chap. 3, p. 33, no.1; Kashf al-ghumma, vol. 2, p. 437; al-Jāmi` al-ṣaghīr, no. 9244; al-Ṭarā'if `ani l-jam` bayn al-ṣiḥāḥ al-sitta, p. 177, no. 278; Nihāyat al-bidāya wa l-nihāya, p. 39; Lawā'iḥ al-anwār al-ilāhiyya, vol. 2, under "His appearance and character"; Maṭālib al-su'ūl, vol. 2, chap. 12, p. 127; al-Idhā`a, p. 120; `Awn al-ma`būd, no. 4265; Ibrāz al-

wahm al-maknūn, p. ٥٠٦; al-Bayān, chap. ٨, p. ١١٧, no. ١; `Alāmāt al-qiyāmat al-kubrā, p. ٧٤; Bayna yaday al-sā`a, pp. ١١١–١١٢; Ashrāṭ al-sā`a, p. ٢٥٤, Mahdī āl al-Rasūl, p. ٩; .al-Durr al-manthūr, vol. ٦, p. ٥٧

Ṣaḥīḥ al-Bukhārī, vol. ٢, Kitāb bad' al-khalq, chap. "Nuzūl `Īsā b. Maryam"; Ṣaḥīḥ - ٢ Muslim, vol. ١, chap. "Nuzūl `Īsā"; al-Sunan al-wārida fī l-fitan, vol. ٦, chap. "Mā jā'a fī nuzūl īsā," no. ٢; Firdaus al-akhbār, vol. ٣, no. ٤٩١٦; Nūr al-abṣār, chap. ٢, p. ١٥٤; al-Bayān (Syria: Manshūrāt Mu'assisat al-Hādī), chap. ٧, p. ١١٢, through his chain of narrators from Nāfi` and he said: "This tradition is correct (ṣaḥīḥ) with a consensus on its correctness from the tradition of Muḥammad b. Shihāb al-Zuhrī; Yanābī` al-mawadda, p. ٤٣٢; Kashf al-ghumma, vol. ٢, p. ٤٣٨; Maṭālib al-su'ūl, vol. ٢, chap. ١٢, citing al-Baghawī's Sharḥ al-sunna; Sharḥ al-maqāṣid, vol. ١, p. ٣٠٨; al-Fuṣūl al-muhimma, sec. ١٢, p. ٢٩٤; al-Burhān, chap. ٩, p. ١٥٨, no. ٤; al-`Umda, sect. on "What has been narrated about the Mahdī from the texts of the Ṣiḥāḥ al-sitta, citing al-Jam` bayn al-Ṣaḥīḥain and al-Jam` bayn al-ṣiḥāḥ al-sitta; Jāmi` al-uṣūl, vol. ١١, chap. ١, no. ٧٨٠٨. I say: There is no doubt that the Imam mentioned in this tradition is the Mahdī—the caliph of Allah. Therefore, it has been mentioned in Jāmi` al-uṣūl in the chapter of "al-Masīḥ wa l-Mahdī," in Ibn Ṭalḥa al-Shāfi`ī's Maṭālib al-Su'ūl, ibn Ṣabbāgh al-Mālikī's al-Fuṣūl al-muhimma under "The Traditions About the Mahdī," al-Muttaqī al-Hindī's al-Burhān in the ninth chapter about "The gathering of the Mahdī With Jesus," and al-Muqaddisī al-Shāfi`ī's `Iqd al-durar in the tenth chapter. It has been written in Ghāyat al-ma'mūl sharḥ al-tāj al-jāmi` lil-uṣūl: "It has already been mentioned that the Caliph in whose era Jesus, peace be on him, will descend, is the Mahdī, may Allah be satisfied with him." Some traditions explain others, therefore, no attention must be paid to the opinion of those who follow their internal desires and view themselves knowledgeable and civilized by rejecting the traditions about the Mahdī, al-Dajjāl, the life of Jesus and his descent in the end of times, and also by refuting the miracles mentioned in the Holy Quran with the help of absurd and false justifications. They say: "The traditions about the Mahdī, peace be on him, have not been recorded in the two Ṣaḥīḥs (of Bukhārī and Muslim)." As a result, those who have no experience and knowledge about traditions, think that the traditions that have reached us which are about the Mahdī, peace be on him—the person who will rise in the end of times and will rule the earth, and whom Jesus, peace be on him, will pray behind him, etc.—are

merely speaking of a title (that can be given to anybody). Thus, they think that the belief of Mahdawiyya—on which the umma has consensus—revolves only around granting a name or bestowing a title on this promised person as the Mahdī. Hence, they say that: "this subject has not been mentioned in the Ṣaḥīḥain." They did not understand that the belief about this promised person, who will rise in the end of times to give life to religion, destroy falsehood, establish justice, and eradicate oppression, is a belief based on a consensus (amongst the Muslims). As for his titles, attributes, reformatory actions, etc., although there is no source for these except narrations, there is no need for each narration to comprise of all of these. Such is the case in everything explained by the sharia, whether it be the principles of religion or the divine laws. The belief that whatever is not recorded in the Ṣaḥīḥain should not be relied upon is another act of defiance that has been unanimously rejected by the scholars of ḥadīth (muḥaddithīn). The doors of legal interpretation (al-ijtihād) are still vast open. No verse in the Holy Quran and no tradition states that what has not been recorded in the Ṣaḥīḥain is incorrect, just as no verse in the Holy Quran or tradition exists that testifies that whatever has been recorded in them is absolutely correct and reliable. We will soon reject such beliefs by quoting what the author of Ibrāz al-wahm al-maknūn has said under the tradition: "In the end of times there will be a caliph who .will distribute wealth without counting it." Refer to tradition no. ٣٨٣

"?you and your Imam is from yourselves

Musnad Aḥmad[١]: Narrated to us Faḍl b. Dukain, from Yāsīn al-`Ijlī, from Ibrāhīm .٣٦٢ b. Muḥammad b. al-Ḥanafiyya, from his father, from `Alī, peace be on him, who said that the Messenger of Allah, Allah's blessings be on him and his family, said: "The ".Mahdī is from us Ahl al-Bait. Allah will straighten out his [affair] in one night

Ibn Māja has recorded this tradition in his Sunan: "Narrated to us `Uthmān b. Abī Shaiba, from Abū Dāwūd al-Khuḍrī, from Yāsīn, from Ibrāhīm b. Muḥammad b. al-Ḥanafiyya, from his father, from `Alī, peace be on him, that the Messenger of Allah, ". . . Allah's blessings be on him and his family, said: "The Mahdī is from us Ahl al-Bait

Sunan ibn Māja[٢]: Narrated to us Hadiyyat b. `Abd al-Wahhāb, from Sa`d b. Abd .٣٦٣

al-Ḥamīd b. Ja`far, from `Alī b. Ziyād al-Yamāmī, from `Akramat b. `Ammār, from Isḥāq b. `Abd-Allah b. Abī Ṭalḥa, from Anas b. Mālik, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "We children of `Abd al-Muṭṭalib are the masters (sādāt) of the dwellers of Paradise: I, Ḥamza, `Alī, Ja`far, al-Ḥasan, ".al-Ḥusayn and al-Mahdī

al-Mu`jam al-kabīr(٣): Narrated to us Yaḥyā b. `Abd al-Bāqī, from Yūsuf b. `Abd .٣۶۴ al-Raḥmān al-Marwazī, from Abū Taqī `Abd al-Ḥamīd b. Ibrāhīm al-Ḥimṣī, from Ma`dān b. Sulaim al-Ḥaḍramī, from `Abd al-Raḥmān b. Najīḥ, from Abū Zāhiriyya, from Jubair b. Nufair, from `Auf b. Mālik that the Messenger of Allah, Allah's blessings

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Musnad aḥmad (Egypt: Dār al-Ma`ārif), vol. ٢, p. ۵٨, no. ۶۴۵ Its chains of narrators - ١ are correct (ṣaḥīḥ) as has been testified by Aḥmad Muḥammad Shākir in Sharḥ al-musnad, vol. ٣, p. ۵٨, no. ۶۵۴; Sunan ibn Māja, vol. ٢, chap. ٣۴, p. ٢٣, no. ۴٠٨۵; al-Sunan al-wārida fī l-fitan, vol. ۵, chap. "Mā jā'a fī l-Mahdī," no. ٣٢; Firdaus al-akhbār, vol. ۴, no. ۶٩۴٢; Kanz al-`ummāl, vol. ١۴, p. ٢۶۴, no. ٣٨۶۶۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٢۴; al-Maqāṣid, p. ۴٣۵; ibn Kathīr, al-Nihāya, vol. ١, p. ۵٢; Faiḍ al-qadīr, vol. ۵, p. ٢٧٨; al-Taysīr, vol. ٢, p. ٢۵٨; Jam' al-fawā'id, vol. ٢, p. ٧٣۴; al-Fatḥ al-rabbānī, ٢۴/۵١, No. ١۴۶; ibn Kathīr, al-Fitan wa l-malāḥim, vol. ١, p. ٢۵, section "dhikr al-Mahdī"; al-'Idhā'a, p. ١١٧; Muntakhab kanz al-ummāl in the marginal notes of al-Musnad, vol. ۶, p. ٣٠, also in Kanz al-`ummāl; al-Jāmi` al-ṣaghīr, vol. ٢, p. ١٨٧, no. ٩٢۴٣; Yanābī` al-mawadda, pp. ۴٣٢ ۴٨٨; al-Ṣawā'iq al-muḥriqa under the ١٢th verse, p. ١۶٣; al-Bayān, chap. ٢, p. ١٠٠. He says: "Abū-Nu`aim has recorded it in Manāqib al-Mahdī and al-Ṭabarānī in al-Mu`jam al-kabīr." The latter says: "These narrations are certainly true because (a) the chain of narrators of some of these complement the others and (b) the great memorizers of traditions have mentioned them in their books."; al-Burhān, chap. ٢, p. ٨٩, no. ١, from Aḥmad, ibn Abī Shaiba, ibn Māja, and Nu`aim b. Ḥammād in al-Fitan; al-Tadhkira, p. ٢۴٠. He says: "In a tradition narrated by Ḥāfiẓ Abū l-Qāsim, the Messenger of Allah, Allah's blessings be on him and his family, said: 'The Mahdī is from us Ahl al-Bait. Allah, Mighty and Glorified be He, will straighten out his [affairs] in one night' or he, Allah's

blessings be on him and his family, said, ‘in two days.’”; `Iqd al-durar, chap. ۶, p. ۱۳۵ and chap. ۷, p. ۱۵۸, with the difference that he, Allah’s blessings be on him and his family, said: “in a single night.” He (author of `Iqd al-durar) says: “A group of narrators have recorded it in their books.” He goes on to mention them as Aḥmad, ibn Māja, al-Bayhaqī, al-Dānī, Nu’aim b. Ḥammād, Abū-Nu`aim al-Aṣbahānī, and al-Ṭabarānī; Dhikru akhbāri Iṣbahān, vol. ۱, p. ۱۷۰; al-Durr al-manthūr, vol. ۶, p. ۵۸; Tahdhīb al-tahdhīb, vol. ۱۱, pp. ۱۷۲–۱۷۳; al-Fitan, vol. ۵, chap. ۱۱, p. ۲۰۱, through his chain of narrators from `Alī, peace be on him, with the addition of: “Al-Mahdī is from us Ahl al-Bait.” I say: From what can be judged from other traditions, perhaps his saying: “Allah will straighten out his [affairs] in one night,” points to the unknown time of his reappearance. Thus, Allah will prepare the grounds of his government and rule in only .one night after which he will reappear

Sunan ibn Māja, vol. ۲, p. ۲۴; al-Fitan, chap. ۳۴: “Khurūj al-Mahdī,” no. ۴۰۸۷; Dhakhā’ir -۲ al-`uqbā, p. ۱۵, with the difference that he said: “the sons’ of Abd l-Muṭṭalib” and “Ja`far b. Abī Ṭālib.” He mentions that “ibn al-Sarī has recorded it”; al-Fuṣūl al-muhimma, sec. ۱۲, p. ۲۹۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), p. ۱۲۴, with the difference that he said: “We seven from . . .” He cites al-Ḥākim, ibn Māja, and Abū-Nu`aim; `Iqd al-durar, chap. ۷, p. ۱۴۴, with the difference that he said: “We seven children of `Abd al-Muṭṭalib are the masters (sādāt) of the dwellers of Paradise: I, my brother `Alī, my uncle Ḥamza, Ja`far, al-Ḥasan, al-Ḥusayn, and al-Mahdī.” He says: “A group from the leaders of narrators have recorded it in their books”; Al-Ṣawā’iq al-muḥriqa, p. ۱۵۸, under the ۱۰th verse citing al-Daylamī and others. It is the same as `Iqd al-durar with the difference that he said: “I, Ḥamza, `Alī . . .”; Yanābī` al-mawadda, pp. ۳۰۹ and ۴۳۵; al-Bayān, chap. ۳, p. ۱۰۱; Maqtal al-Ḥusayn, vol. ۱, sec. ۶, p. ۱۰۸; Ghaybat al-Shaykh, p. ۱۱۳; al-`Umda, vol. ۱, sec. ۹, through his chain of narrators from al-Tha’labī. It can also be found in its second volume; Hāmish al-jāmi` al-ṣaghīr, vol. ۲, p. ۱۲۹, no. ۵; Tahdhīb al-tahdhīb, vol. ۷, p. ۳۲۱, no. ۵۴۳; Lisān al-mīzān, vol. ۳, p. ۲۷۱; Dhikru akhbāri Iṣbahān, vol. ۲, p. ۱۳۰, the same as what has been mentioned in `Iqd al-durar; Tārīkh baghdād, vol. ۹, pp. ۴۳۴ ۵۵۰; Kashf al-ghumma, vol. ۲, p. ۴۳۸ and vol. ۱, p. ۵۲, he says: “I saw in another tradition: ‘We sons of `Abd al-Muṭṭalib are the ”’.masters (sādāt) of the people

Al-Mu’jam al-kabīr, vol. ۱۸, p. ۵۱, no. ۹۱; Kanz al-`ummāl, vol. ۱۱, pp. ۱۸۳–۱۸۴, no. -۳

۳۱۱۴۴; Majma` al-zawā'id, vol. ۷, pp. ۳۲۳–۳۲۴; Muntakhab kanz al-`ummāl, vol. ۵, p. ۴۰۴; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), which starts from his saying: "a fitna will occur . . ." .pp. ۱۳۷–۱۳۸

be on him and his family, said: "O `Auf! What will be your condition when this umma breaks up into seventy-three sects, one will be in Paradise and all the others will be in "?Hell?" I asked, "When will this happen, O Messenger of Allah

He replied, "When the dishonorable will be many, the slave-girls will rule, children (al-ḥamlān) will sit on the pulpits, [the Holy Quran will be (recited) with music, mosques will be decorated, the pulpits will be raised](۱), the wealth [belonging to the Prophet] (al-fay') will be passed between [those that it doesn't belong to], zakāt will be taken by force, trust (al-amāna) will be taken as booty, knowledge in religion will be learned with other than Allah in mind, man will obey his wife while leaving his mother and expelling his father, the last of this umma will curse its first ones, the sinners of a tribe will be their chiefs, the most degraded people of a nation will be their leaders, and people will be respected for the fear of their evil. When this happens, the people will ".take refuge in Syria [and the Mahdī] will protect them from their enemies

I asked, "Syria will be conquered?" He replied, "Yes, very quickly. After it is conquered, fitnas(۲) will occur. Then, a dark, hazy fitna will arise and fitnas will come after fitnas until a person from my Ahl al-Bait emerges. He will be called the Mahdī. If you meet him, follow him and be one

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۱- The words in the square brackets are mentioned in Majma` al-zawā'id and Kanz .al-`ummāl

۲- .Fitna usually refers to social unrest or rebellion, especially against a ruler—Ed

".of the guided ones

۳۶۵ . Musnad Aḥmad(۱): Narrated to us `Abd-Allah, from his father, from `Abd al-Ṣamad, from Ḥammād b. Salama, from Muṭarrif al-Mu`allā, from Abū l-Ṣiddīq, from

Abū Sa`īd that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The earth will be filled with unfairness and injustice. Then, a man from my progeny will emerge and will rule for seven or nine [years](۲). He will fill it with fairness and justice."

After mentioning this tradition, al-Ḥākim says: "This tradition is correct (ṣaḥīḥ) according to the criteria of al-Muslim, but they [i.e. al-Bukhārī and al-Muslim] have not narrated it."

۳۶۶. Dhikr akhbāri Iṣbahān(۳): Narrated to us Muḥammad b. Ja`far, from Aḥmad b. Ḥusayn al-Anṣārī, from Aḥmad b. Muḥammad b. al-Ḥusayn b. Ḥafṣ, from his grandfather al-Ḥusayn, from `Akramat b. Ibrāhīm, from Maṭar al-Warrāq, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Hour will not be established (lā taqūm al-sā'a) until a person from my Ahl al-Bait comes to power, [he will have a] reaping, and an aquiline [nose]. He will fill the earth with justice just as it will be filled earlier with unfairness. He will remain for seven years."

۳۶۷. Al-Mustadrak `alā al-Ṣaḥīḥain(۴): Al-Ḥusayn b. `Alī b. Muḥammad b. Yaḥyā al-Tamīmī, from Abū Muḥammad al-Ḥasan b. Ibrāhīm b. Ḥaidar al-Ḥimyarī at Kūfa, from al-Qāsim b. Khalīfa, from Abū Yaḥyā `Abd al-Ḥamīd b. `Abd al-Raḥmān al-Ḥammānī, from Amr b. `Ubaid-Allah al-`Adwī, from Mu`āwiyat b.

۱- Al-Musnad, vol. ۳, p. ۳۲۸; al-Mustadrak, vol. ۴, p. ۵۵۸; `Iqd al-durar, chap. ۱, p. ۱۶, which mentions: "Then a person from my progeny will emerge. He will fill the earth with fairness and justice. He will rule for seven or nine years." (The author of `Iqd al-durar) says: "Al-Ḥāfiẓ Abū-Nu`aim has recorded it like this in Ṣifāt al-Mahdī. Al-Ḥāfiẓ Abū Bakr al-Bayhaqī has also recorded it but with a little difference: "A person from my progeny will rule for nine or seven years, then, he will fill it with fairness and justice."

۲- The words sab` (seven) and tis` (nine) in the ancient Arabic Kūfī handwriting were displayed using the same word. When the scribes copied these narrations and wrote them down in Arabic, they used both words 'nine' and 'seven' because they didn't know to what number the original word referred to. The uncertainty in the numbers originated from the scribes' stringent attitude in correctly transmitting the narrations from one book to another—Ed.

۳- Dhikr akhbāri Iṣbahān, vol. ۱, p. ۸۴; Farā'id al-simṭain, vol. ۲, p. ۳۲۴, no. ۵۷۴.

۴- Al-Mustadrak, vol. ۴, p. ۴۶۵; `Iqd al-durar, chap. ۴, sect. ۱, p. ۴۳ and chap. ۷, p. ۱۴۱; Al-Ṣawā'iq al-muḥriqa, p. ۱۶۱, under the twelfth verse; Is'āf al-rāghibīn, p. ۱۳۴; al-Bayān, chap. ۶, p. ۱۰۸; Yanābī` al-mawadda, p. ۳۴۱.

Qurra, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī who informed that the Prophet of Allah, Allah's blessings be on him [and his family], said:

In the end of times, a severe disaster shall descend on my umma from their rulers; a disaster with unprecedented severity, to the extent that they will be under pressure in the vast expanse of the earth and it will be filled with injustice and unfairness. A believer will not find a place to take refuge from oppression. Then, Allah, Mighty and Glorified be He, will send a man from my progeny who will fill the earth with fairness and justice just as it was filled with unfairness and injustice. The inhabitants of the skies and the residents of the earth will be satisfied with him.

The earth will not have stored anything from its seeds but that it will make it grow. The sky will not have accumulated anything of its rain-drops but that Allah will pour it on to them. He will live amongst them for seven, eight, or nine years. The living shall long for the dead [i.e. wish the dead were alive] for what Allah, Mighty and Glorified be He, will do with the people of earth from His goodness."

Al-Ḥākim says: This tradition has a correct chain of narrators (ṣaḥīḥ al-asnād), but they [i.e. Bukhārī and Muslim] have not recorded it.

۳۶۸. Musnad Aḥmad(۱): Narrated to us `Abd-Allah, from his father, from `Abd al-Razzāq, from Ja`far, from

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Al-Musnad, vol. ۳, p. ۳۷ and similar to it in p. ۵۲; Kanz al-`ummāl, vol. ۱۴, pp. ۲۶۱ and -۱ ۲۶۲, no. ۳۸۶۵۳. It starts like this: "I give you glad tidings about the Mahdī; a man from the Quraish from my progeny"; Muntakhab kanz al-`ummāl in the marginal notes of al-Musnad, vol. ۶, p. ۲۹, citing Aḥmad and al-Bārūdī; Is`āf al-rāghibīn, chap. ۲, p. ۱۳۷; Nūr al-abṣār, chap. ۲, p. ۱۵۵; Al-Ṣawā'iq al-muḥriqa, p. ۱۶۴; Yanābī` al-mawadda, p. ۴۶۹; al-I`lām bi ḥukmi `Īsā `alayhi al-salām, p. ۱۶۲ (۸); `Iqd al-durar, chap. ۴, ۷, ۸ and ۱۱, pp. ۶۲, ۱۵۶, ۱۶۴, ۱۶۶ and ۲۳۷; al-Burhān, pp. ۷۹–۸۰, chap. ۱, no. ۲۱; al-Dur al-manthūr, vol. ۶, p. ۵۷; Farā'id al-simṭain, vol. ۲, chap. ۶۱, p. ۳۱۰, no. ۵۶۱; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۴; Ibrāz al-wahm al-maknūn, p. ۵۶۲, no. ۳۱; Kashf al-ghumma fī .ma`rifat al-A'imma, vol. ۲, p. ۴۷۱

al-Mu`allā b. Ziyād, from al-`Alā' b. Bashīr, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, who informed that the Messenger of Allah, Allah's blessings be on him [and his family], said: "I give you glad-tidings about the Mahdī who will be sent to my umma when the people will be in disputes and disasters. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. The inhabitants of the skies and the residents of the earth will be satisfied with him. He will distribute wealth ".(correctly (ṣaḥāḥā

A person asked him: "What do you mean by correctly (ṣaḥāḥā)?" He replied: "He will distribute it equally amongst the people. Allah will fill the hearts of the umma of Muḥammad with needlessness and his justice will encompass them. He orders an announcer to call out, 'Does anybody need wealth?' No one from the people will respond except one man. He [i.e. the Mahdī] will ask him to go to the treasurer and say, 'Mahdī orders you to give me wealth.' He will respond, 'Hold [your hands].' After he takes [what has been given to him] to his house he will regret what he has done. He will say [to himself]: 'Was I the greediest in the umma of Muḥammad or did I lack what they possessed?' Thus, he will return what was given to him but they will not accept it. It will be said to him, 'We don't take back what we

have given.' This will continue for seven, eight, or nine years. Then, there will be no good in life after him."

I say: He has narrated similar to this through another chain.

٣٦٩. Firdaus al-akhbār(١): From `Abd-Allah b. `Abbās, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "Mahdī is the peacock of the inhabitants of Paradise."

٣٧٠. Musnad Aḥmad(٢): Narrated to us `Abd-Allah, from his father, from Abū l-Naḍr, from Abū Mu`āwiya Shaibān, from Maṭar b. Ṭahmān, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah's blessings be on him [and his family], said:

The Hour will not be established until a person from my Ahl al-Bait rules. He will have a wide [forehead] and an aquiline [nose]. He will fill the earth with justice just as it will have been filled before him with unfairness. He will remain for seven years.

٣٧١. Al-Mustadrak(٣): Narrated to us both al-Shaykh Abū Bakr b. Isḥāq `Alī b. Hamshādh al-`Adl and Abū Bakr Muḥammad b. Aḥmad b. Bālawayh, from Bishr b. Mūsā al-Asadī, from Haudhat b. Khalīfa, from `Auf b. Abī Jamīla, from al-Ḥusayn b. `Alī al-Dārimī, from Muḥammad b. Isḥāq al-Imam, from Muḥammad b. Bashshār, from ibn `Adī, from `Auf, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Hour will not be established until the earth is filled with unfairness, injustice, and enmity. Then, a person from my

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١- Firdaus al-akhbār, vol. ٤, no. ٦٩٤١; `Iqd al-durar, chap. ٧, p. ١٤٨, citing al-Daylamī; Kunūz al-ḥaqā'iq under the section of Alif and Lām; Dalā'il al-imāma, p. ٢٥٨; Yanābī` al-mawadda, chap. ٩٤, p. ٤٨٨; Al-Bayān, in the chapter of Alif and Lām through his chain of narrators from ibn Abbās; Nūr al-abṣār, chap. ٢, p. ١٥٤; Kashf al-ghumma, vol. ٢, p. ٤٨١.

۲- Al-Musnad, vol. ۳, p. ۱۷; `Iqd al-durar, chap. ۳, p. ۳۵. He says: “It has been recorded by al-Imam Aḥmad in his Musnad and by al-Ḥāfiẓ Abū `Abd-Allah Nu`aim b. Ḥammād in Kitāb al-fitan. I say: I did not find it in al-Fitan, although, he has narrated it in a scattered form in the chapter of Sīrat al-Mahdī wa ṣifatih wa nasabih wa qadr mā yamlik; Kanz al-`ummāl, vol. ۱۴, p. ۲۷۰, no. ۳۸۶۹۰, with the difference: “He will rule the earth” and “it will be filled with unfairness”; al-Dur al-manthūr, vol. ۶, p. ۵۷

۳- Al-Mustadrak, vol. ۴, Kitāb al-fitan wa l-malāḥim, p. ۵۵۷; al-Musnad, vol. ۳, p. ۳۶; `Iqd al-durar, chap. ۳, pp. ۳۶–۳۷.

Ahl al-Bait will emerge who will fill it with fairness and justice just as it will have been filled with unfairness and enmity.”

He [i.e. the author of al-Mustadrak] has said: “This tradition is authentic (ṣaḥīḥ) based on the criteria set by Bukhārī and Muslim, but they have not recorded it . . .”

From al-Musnad: “Narrated to us `Abd-Allah, from his father, from Muḥammad b. Ja`far, from `Auf, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said:

The Hour will not be established until the earth is filled with unfairness and enmity. Then, a man will emerge from my progeny—or from my Ahl al-Bait—who will fill the earth with fairness and justice just as it will be filled with unfairness and enmity.

۳۷۲. Sharḥ al-akhbār(۱): From Abū Baṣīr, from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, peace be on him, who said: “Verily, Islam began with loneliness (gharībā) and will soon become lonely just as it had begun, and salvation is for the lonely ones.” [This tradition is famous and has been narrated from the Messenger of Allah, Allah's blessings be on him and his family. Numerous Shias and Sunnis have narrated it. (Imam) Ja`far b. Muḥammad al-Ṣādiq, peace be on him, has narrated it from him but I have not mentioned the chain of narrators which reach him.](۲) Abū Baṣīr says: “I said to him, ‘Elaborate this for me, may I be sacrificed for you, O son of Allah’s

.Sharḥ al-akhbār, vol. ١٥, p. ٣٧٢, no. ١٢٤١ -١
The statement between the square brackets belongs to the author of Sharḥ al- -٢ .akhbār

Messenger!' He, peace be on him, replied: "The caller (al-dā`ī) from us will renew the call just as the Messenger of Allah [may Allah's blessings be upon him and his family] ".had made [a new] call

The same applies to the Mahdī. He will give a renewed invitation to Allah when the [Islamic] customs are changed, innovations are increased, the imams of deviation will dominate, the imams of guidance—those whose obedience Allah has made obligatory .upon the people—will seldom be mentioned

Those whom He has appointed for calling towards Him and to point to Him through His signs. They will be forgotten and their news will be cut off [from the people] because the leaders of oppression will dominate the [Ahl al-Bait]. When Allah fulfills his promise to the Imams about the reappearance of their Mahdī, there will be a need [for the Mahdī] to give the [people] a renewed call just as the Messenger of Allah, Allah's blessings be on him and his family, had called them in the very beginning [of his (messengership].(١)

Ṣifat al-Mahdī(٢): From Ḥudhayfa, from the Messenger of Allah, Allah's blessings .٣٧٣ be on him and his family, who said: "(May Allah have mercy) on this umma because of the oppressive rulers! It is amazing that they will kill and frighten those who obey them except those who excessively demonstrate their obedience for them! The God-fearing believers will pretend with their tongues to be their friends but will flee from them with their hearts. When Allah, Mighty

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.This paragraph probably belongs to the author of Sharḥ al-akhbār -١
Iqd al-durar, chap. ۴, pp. ۶۲–۶۳; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap.` -٢ ٢, p. ٩٢, no. ١٢; Biḥār al-anwār, vol. ۵١, chap. ١, p. ٧۴, under: "'What has been narrated from the Holy Prophet, Allah's blessings be on him and his family, about the Qā'im,

peace be on him," no. ٢٣; Yanābī` al-mawadda, p. ۴۴٨, al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣٣.

and Glorified be He, intends to return Islam to its might, He will destroy every tyrant; and He has the power to do what He wills and to reform the umma after its corruption." Then, he said, "O Ḥudhayfa! If there not remains but one day from the world, Allah will prolong that day until a person from my Ahl al-Bait rules. He will lead bloody battles and Islam will be victorious. He (Allah) does not violate His promise and He is quick in calculating."

٣٧۴. Ṣifat al-Mahdī wa kitāb al-`awālī(١): Through his chain of narrators from Abī-Salmat b. `Abd al-Raḥmān b. `Auf, from his father, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Allah will certainly raise from my progeny a man whose front teeth are slightly apart from each other and who has a wide forehead. He will fill the earth with justice and bestow wealth generously."

٣٧۵. Sunan ibn Māja(٢): Narrated to us Uthmān b. Abī Shaiba, from Mu`āwiya b. Hishām, from `Alī ibn Ṣāliḥ, from Yazīd b. Ziyād, from Ibrāhīm, from `Alqama, from `Abd-Allah who said: "We were with the Messenger of Allah, Allah's blessings be on him [and his family], when some youths from Banī-Hāshim entered. When the Messenger of Allah, Allah's blessings be on him [and his family], saw them, his eyes became full of tears and his color changed. I said to him, 'We are seeing on your face something that we dislike.' He replied, 'Surely, Allah has

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١- Iqd al-durar, chap.١, p. ١۶. He says: "al-Ḥāfiẓ Abū-Nu`aim has recorded it in Awālī` and in Ṣifat al-Mahdī." Also chap. ٣, p. ٣۴ and chap. ٨, p. ١٧٠; al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ١٩, p. ١٣٩, no. ١, with the difference: "he will fill the earth with fairness and justice." He says: "al-Ḥāfiẓ Abū-Nu`aim has recorded it in al-`Awālī exclusively from Ṭālūt b. Abbād, who is famous with us for his narrations; Yanābī` al-mawadda, p. ۴٢٣ from Jawāhir al-`iqdain; Is`āf al-rāghibīn, sect. ٢, p. ١٣۵.

٢- Sunan ibn Māja, vol. ٢, book ٣۶, chap. ٣۴, p. ٢٢, no. ۴٠٨٢; al-Sunan al-wārida fī l-fitan,

vol. ۵, chap. "Mā jā'a fi l-Mahdī," no. ۱ ۲; al-Fitan, vol. ۴, chap. ۱۳, p. ۱۶۶; al-Bayān, chap. ۵, p. ۱۰۶; al-Mustadrak, vol. ۴, p. ۴۶۴; Talkhīṣ al-mustadrak, vol. ۴, p. ۴۶۴; Al-Ṣawā'iq al-muḥriqa, p. ۱۶۲. The twelfth verse is similar to this and he says at the end of it: "Then, he should go towards them even if he has to crawl on ice because in it is Allah's Caliph, the Mahdī"; `Iqd al-durar, chap. ۵, p. ۱۲۴; al-Munār al-munīf, sect. ۵۰, p. ۱۴۹, no. ۳۴۱; al-Nihāya or al-Fitan wa l-malāḥim, vol. ۱, p. ۲۸; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. .۲, p. ۱۲۷

chosen for us Ahl al-Bait the Hereafter instead of this world. After me, my Ahl al-Bait will most certainly witness calamities, expulsions, and banishments, until a group of people come from the East who will carry black flags. They will ask for goodness but it won't be given to them. They will fight and be victorious and then they will be given what they had asked for. They will not accept it until they hand it over to a man from my Ahl al-Bait (who) will fill the earth with fairness just as they [i.e. the people] will have filled it with injustice. Whoever encounters them must go to them even if he has "'.to crawl on ice

Al-Fitan(۱): Narrated to us al-Walīd, from `Alī ibn Ḥaushab, from Makḥūl, from `Alī .۳۷۶ :ibn Abī Ṭālib, peace be on him, who said

I asked the Messenger of Allah, "Is the Mahdī from us Imams of guidance or from others?" He replied, "He is from us. The religion will be sealed by us just as it began through us. By us, they will be freed from the deviations of mischief just as they were freed from the deviations of polytheism. Through us, Allah will unite their hearts in religion after the enmity of mischief, just as Allah united their hearts and their religion ".after the enmity of polytheism

Sunan ibn Māja(۲): Narrated to us Muḥammad b. Yaḥyā, from Abū Dāwūd, and .۳۷۷ from Muḥammad b. `Abd al-Malik al-Wāsiṭī, from Yazīd b. Hārūn, and

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Al-Fitan, vol. ۵, p. ۱۹۸; al-Bayān, sect. ۱۱, p. ۱۲۵ with the difference: "I asked, 'O - ۱ Messenger of Allah! Is the Mahdī from us—the progeny of Muḥammad—or from other

than us?’ The Messenger of Allah, Allah’s blessings be on him [and his family], replied, ‘No, he is from us. Through us Allah will end the religion just as He began it through us. Through us they will be freed from the fitnas.’” He also said, “Like He has united by us,” and “in their religion” has not been mentioned. He also said: “I say, ‘This is indeed a good (ḥasan) and great (`ālin) tradition which has been recorded by the narrators in their books. Al-Ṭabarānī has recorded it in al-Mu’jam al-ausaṭ, Abū Nu`aim has narrated it in Ḥilyat al-auliyā, and Abd al-Raḥmān b. Abī Ḥātim has mentioned it in `Awālī just as we too have recorded it. Majma` al-zawā’id, vol. ٧, p. ٣١۶; Al-Ṣawā’iq al-muḥriqa, p. ١۶١, under the twelfth verse. He says: “Mahdī is from us; through us Allah will seal the religion just as He has commenced it through us”; `Iqd al-durar, chap. ١, pp. ٢۴ ١۴٢; Al-Mu`jam al-ṣaghīr, vol.١ p. ١٣٧; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٢٩; Kanz al-`ummāl, vol. ١۴, p. ۵٩٨, no. ٣٨۶٨٢; `Abaqāt al-anwār, vol. ٢, p. ۶٨, no. ١٢, who cites Nu`aim in al-Fitan; al-Ṭabarānī in al-Mu`jam al-ausaṭ, Abū-Nu`aim in Kitāb al-Mahdī, and al-Khaṭīb in al-Talkhīṣ; Yanābī` al-mawadda, p. ۴٩١; Nūr al-abṣār, chap. .٢, p. ١۵۵; al-Burhān, p. ٩١, no. ٧

Sunan ibn Māja, vol. ٢, chap. ١١, pp. ٩٢٨-٩٢٩, no. ٢٧٧٩; al-Bayān, chap. ١, p. ٩٢ with the -٢ difference: “Allah will prolong that day until he rules . . .”; Lawāmi` al-`uqūl, vol. ۴, p. ٣, from Aḥmad; Sharḥ sunan al-Tirmidhī by ibn al-A`rābī, vol. ٩, p. ٧۴; al-Tadhkira, p. ۶١٩, and he says: “Its chains of narrators are authentic (ṣaḥīḥ )”; Kanz al-`ummāl, vol. ١۴, p. ٢۶۶, no. ٣٨٧۴; Farā’id al-simṭain, vol. ٢, p. ٣١٨, who has narrated it through his chain of narrators from Abū Huraira like this: “The Hour will not be established until a person from my house rules. He will conquer Constantinople (Istanbul) and the mountain of Daylam. If only one day remains, Allah will prolong that day until he conquers it”; al-Munār al-munīf, sect. ۵٠, p. ١۴٧, no. ٣٣۶, similar to Farā’id al-simṭain; Kashf al-ghumma, vol. ٢, p. ۴٧۴, no. ٣۶, from al-Arba`īna ḥadīthā (Forty Traditions) by al-Ḥāfiẓ Abū .Nu`aim

narrated to us `Alī ibn al-Mundhir, from Isḥāq b. Manṣūr, all of them from Qays, from Abū Ḥaṣīn, from Abū Ṣāliḥ, from Abū Huraira, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: “If there remains only one day from the world, Allah, Mighty and Glorified be He, will elongate it until a man from my Ahl al-Bait ”.(rules. He will conquer the mountain of Daylam and Constantinople (Istanbul

I say: In the marginal commentary of al-Sindī, his saying, “until a man will rule . . .” has .been interpreted about the promised Mahdī

Iqd al-durar(۱): From Abū Sa`īd al-Khudrī, may Allah be satisfied with him, from` .۳۷۸
the Holy Prophet, Allah's blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait. [He is] a man from my umma who has a high nose. He will fill the ”.earth with justice just as it will be filled with injustice

.Ḥāfiẓ Abū Nu`aim has also mentioned it in Ṣifat al-Mahdī

Musnad Aḥmad(۲): Narrated to us `Abd-Allah, from his father, from `Abd al- .۳۷۹
Ṣamad, from Abān, from Sa`īd b. Zaid, from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his family], who said: “After me, there will be a caliph who will distribute wealth generously and will not even count ”.[it [to see how much he is giving

Al-Bayān(۳): Abū Ṭāhir Ismā’īl b. Ẓafar b. Aḥmad al-Nāblusī, from Abū l-Makārim .۳۸۰
.Aḥmad b. Muḥammad b. `Abd-Allah b

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Iqd al-durar, chap. ۳, p. ۳۳; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۴;` -۱ Yanābī` al-mawadda, p. ۴۴۸; Farā’id al-simṭain (Beirut: Mu’assisat al-Maḥmūdī li l-.Nashr), vol. ۲, p. ۳۳۰; Kashf al-ghumma, vol. ۲, pp. ۴۶۹–۴۷۰

Musnad aḥmad, vol. ۳, p. ۴۹, and similar to it on p. ۶۰; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۳, -۲ .no. ۳۸۶۵۹; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۱

Al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۱۰, p. ۱۲۴; `Iqd al-durar, chap. ۴, p. ۶۲, and -۳ chap. ۸, p.۱۶۷, with a minor difference; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. .۱۳۳; al-Burhān, chap. ۱, p. ۸۴, no. ۳۳, with a minor difference, and p. ۸۳, no. ۲۸

al-Mu`addil, from Abū `Alī al-Ḥasan b. Aḥmad b. al-Ḥasan al-Ḥaddād, from al-Ḥāfiẓ Abū Nu`aim Aḥmad b. `Abd-Allah, from Sa`d b. Muḥammad b. Isḥāq, from Muḥammad b. Yūsuf al-Turkī, from Kathīr b. Yaḥyā, from Abū `Awāna, from al-A`mash, from `Aṭiyya, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, may

Allah's blessings be on him and his family, who said: "After the passing of some time and the appearance of fitnas, a man will [come] who will be called the Mahdī. What he grants will be pleasant."

[He said:] This tradition has been recorded by Abū Nu`aim al-Ḥāfiẓ like we have narrated it.

٣٨١. Mawaddat al-qurbā(١): Ibn `Abbās, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Surely, Allah granted victory to this religion through `Alī. When he is killed, religion will become corrupted and no one can reform it but the Mahdī."

٣٨٢. Mawaddat al-qurbā(٢): `Alī, [peace be on him], from the Messenger of Allah, Allah's blessings be on him and his family, who said: "The world will not be destroyed until a man from my umma rises who is from the progeny of al-Ḥusayn; he will fill the earth with justice just as it will be filled with unfairness."

٣٨٣. Ṣaḥīḥ Muslim(٣): Narrated to us Zuhair b. Ḥarb, from `Abd al-Ṣamad b. `Abd al-Wārith, from his father, from Dāwūd, from Abū Naḍra, from Abū Sa`īd and Jābir b. `Abd-Allah, both of them from the Messenger of Allah, Allah's blessings be on him and his family, who

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١- Yanābī` al-mawadda, pp. ٢٥٩ ۴۴٥, with the difference: "and when `Alī dies."

٢- Yanābī` al-mawadda, pp. ٢٥٨ ۴۴٥.

٣- Ṣaḥīḥ Muslim, vol. ٨, p. ١٨٥; Tārīkh ibn `Asākir, vol. ١, p. ١٨۶; al-Sunan al-wārida fī l-fitan, vol. ٥, chap. "What has been narrated about the Mahdī," no. ٢٣, through his chain of narrators which are connected until they reach Jābir and its wordings are: "In the last of my umma, there will be a caliph; he will give away wealth profusely and will not even count it"; Kanz al-`ummāl, vol. ١۴, p. ٢۶۴, no. ٣٨۶۶٠; Maṣābīḥ al-sunna, vol. ٢, p. ١٩٢, chap. "Ashrāṭ al-sā`a"; al-Bayān, chap. ١٠, pp. ١٢٢–١٢٣, no. ٣; Yanābī` al-mawadda, pp. ١٨٢ ٢٣٠, from Jābir; `Iqd al-durar, chap. ٨, p. ١۶١; Is`āf al-rāghibīn, chap. ٢, p. ١٣٥; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣١; Mishkāt al-maṣābīḥ, vol. ٣, book ٢٧, no.

(۵) ۵۴۴۱. The author of Ibrāz al-wahm al-maknūn (pp. ۵۱۳–۵۱۴)—in reply to those who criticize this tradition on the bases that there is no mention of the Mahdī in it and there is no argument to show that it refers to him—writes: “The text of these traditions are ambiguous whilst the method for recognizing [the Mahdī] is obvious and established . . .” I say: There is no doubt that some traditions explain other traditions. Also, there is no doubt that the person about whom glad-tidings have been given in the traditions, who will fill the earth with justice and fairness, will give away wealth profusely, and he who has signs, symbols, attributes and titles that are known in the traditions that have been narrated in numerous chapters, is only one person, not many. Hence, no one has thought it to be anyone other than the Mahdī or thought that Jesus, peace be on him, will perform prayers behind someone else. All these quotes point to his magnificent character.

said: “In the end of times, there will be a caliph who will divide wealth but will not count it.”

And narrated the same tradition to us, Abū Bakr b. Abū Shaiba, from Abū Mu`āwiya, from Dāwūd b. Abū Hind, from Abū Naḍra, from Abū Sa`īd, from the Messenger of Allah.

۳۸۴. al-Fitan[۱]: Narrated to us Abū Mu`āwiya, from Dāwūd, from Abū Naḍra, from Abū Sa`īd, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said: “In the end of times, there will emerge a caliph who will grant wealth without counting it.”

۳۸۵. Al-`Arf al-wardī[۲]: Ibn Abū Shaiba has recorded from Abū Sa`īd that the Messenger of Allah, Allah’s blessings be on him and his family, said: “A person will emerge from my Ahl al-Bait after the passing of time and the appearance of fitnas; his grants will be abundant.”

۳۸۶. Al-Musnad[۳]: Narrated to us `Abd-Allah, from his father, from `Affān, from Ḥammād b. Salma, from `Alī b. Zaid, from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: “Verily, Allah, Mighty and Majestic be He, will send in this umma a caliph who will give away

wealth generously and will not count it.”

۳۸۷. Al-Musnad(۴): Narrated to us `Abd-Allah, from his father, from Khalaf b. al-Walīd, from `Abbād b. `Abbād, from Mujālid, from Abū l-Waddāk who said to Abū Sa`īd al-Khudrī, “By Allah! No ruler rules over us but

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۱- Al-Fitan, vol. ۵, chap. ۸, p. ۱۹۴; Ṣaḥiḥ Muslim, vol. ۸, p. ۱۵۸; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۴, with a slight difference; Ibrāz al-wahm al-maknūn, p. ۵۸۱, no. ۹۸, the same as al-`Arf al-wardī.

۲- al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۴; Ibrāz al-wahm al-maknūn, p. ۵۸۱, no. ۹۹.

۳- Musnad aḥmad, vol. ۳, p. ۹۶; `Iqd al-durar, chap ۸, p. ۱۶۸, citing Musnad aḥmad and Sunan al-dānī.

۴- Musnad aḥmad, vol. ۳, p. ۹۸; al-Burhān, chap. ۱, p. ۸۱, no. ۲۴; al-`Arf al-wardī, p. ۱۲۸; al-Nihāya or al-Fitan wa l-malāḥim, vol. ۱, p. ۳۱.

that he is more evil than the previous one, and not a year arrives but that it is more evil than the preceding year.” He replied, “If I had not heard something from the Messenger of Allah I too would have said like what you say. I heard the Messenger of Allah, Allah's blessings be on him and his family, say, ‘From your rulers there will be a ruler who will give away wealth abundantly but will not count it. A person will come to him and ask him (for money). He will say, “Take.” The person will spread his dress and he will fill it.’ The Messenger of Allah spread a thick blanket which was covering him to show the act of the person [who asked], then he gathered all its sides. He said, ‘He will take it and then depart.’”

۳۸۸. Al-Musnad(۱): [In a tradition from Abū Naḍra, from Jābir that] the Messenger of Allah, Allah's blessings be on him and his family, said: “There will be a caliph in the last of my nation. He will give away wealth abundantly but will not count it.”

۳۸۹. Ṣaḥīḥ Muslim(۲): Narrated to us Naṣr b. `Alī al-Jahḍamī, from Bishr (i.e. ibn al-Mufaḍḍal) and narrated to us `Alī ibn Ḥajar al-Sa`dī, from Ismā’īl (i.e. b. `Ulayya),

both of them from Sa`īd b. Yazīd, from Abū Naḍra, from Abū Sa`īd, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "From your caliphs there is a caliph who

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١- Musnad aḥmad, vol. ٣, p. ٣١٧; al-Sunan al-wārida fī l-fitan, vol. ٥, chap. "Mā jā'a fi l-Mahdī," no. ٢٣; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol.٢, p. ١٢٨. He has narrated a similar tradition from al-Bazzār, from Jābir; Kanz al-`ummāl, vol. ١٤, p. ٢٦, no. ٣٨٦٥٩; Ṣaḥīḥ Muslim, vol. ٨, p. ١٨٥, with a slight difference; Maṣābīḥ al-sunna, vol. ٢, chap. "Ashrāṭ al-sā`a," p. ١٩٢; al-Tāj al-jāmi` lil-uṣūl, vol. ٥, p. ٣٤٢; Muntakhab kanz al-`ummāl, vol. ۶, p. ٣١; Yanābī` al-mawadda, p. ٢٣٠; Mishkāt al-maṣābīḥ, vol. ٣, book ٢٧, (٥ no. ٥۴۴١).

٢- Ṣaḥīḥ Muslim, vol. ٨, p. ١٨٥; Kanz al-`ummāl, vol. ١۴, p. ٢۶۶, no. ٣٨۶٧٢; `Iqd al-durar, chap. ٨, p. ١۶١; al-Tāj al-jāmi` lil-uṣūl, vol. ٥, p. ٣۴١ (The Seventh chapter about the caliph, al-Mahdī). The author of Ghāyat al-ma'mūl (a commentary on al-Tāj al-jāmi`), says: "According to the traditions that will be mentioned, this is the Mahdī, may Allah be pleased with him. This act of his is because of the abundance of war booties and victories along with his generosity and his giving away goodness to all the people."

will give away wealth abundantly but will not count it."

٣٩٠. Ṣifat al-Mahdī(١): From Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Most certainly, the earth will be filled with enmity; then, a person from my Ahl al-Bait will emerge who will fill it with fairness and justice just as it will be filled with unfairness and enmity [injustice and unfairness]."

٣٩١. Musnad Abī Ya`lā(٢): Narrated to us Sulaimān b. `Abd al-Jabbār Abū Ayyūb Sahl b. `Āmir, from Fuḍail b. Marzūq, from `Aṭiyya, from Abū Sa`īd, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "In the end of times, after the advance of ages and passing of time, there will be an Imam who will be the most generous of the people. A man will come to him and [the Imam] will put [wealth] in his

dress. He will be concerned as to who will accept the charity of this wealth which is between him and his family as all the people will be flushed with goodness's (and riches)."

۳۹۲. Tārīkh ibn `asākir(۳): He has recorded through his chain of narrators, from ibn `Abbās that the Messenger of Allah, Allah's blessings be on him and his family, said: "How can a nation be destroyed when I am at its beginning, Jesus is at its end, and the Mahdī is in its middle?"

۳۹۳. `Iqd al-durar(۴): From Anas b. Mālik, from the Messenger of Allah, Allah's blessings be

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۱- `Iqd al-durar, chap. ۱, p. ۱۹, from Abū Nu`aim in Ṣifat al-Mahdī; al-Jāmi` al-ṣaghīr, under the letter Lām, vol. ۲, p. ۱۲۳; Kashf al-ghumma, vol. ۲, p. ۴۷۱, no. ۲۲, citing al-Arba`īn by al-Ḥāfiẓ Abū Nu`aim, with a little difference; Yanābī` al-mawadda, p. ۱۸۶.

۲- (Musnad Abī Ya`lā, vol. ۲, p. ۳۵۶–۳۵۷, no. ۱۳۱ (۱۱۰۵).

۳- Tārīkh ibn `Asākir (۱۳۲۹ H.), vol. ۲, p. ۶۲; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۹, no. ۳۸۶۸۲, with a slight difference and p. ۲۶۶, no. ۳۸۶۷۱; Muntakhab kanz al-`ummāl, vol. ۶, pp. ۳۰–۳۱; al-Sīrat al-Ḥalabiyya (Egypt: Maṭba`atu Muṣṭafā Muḥammad), vol. ۱, p. ۲۲۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۴; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, p. ۱۸۱, no. ۲۷. He says: "Al-Nisā'ī has narrated it and so has Abū Nu`aim in Akhbār al-Mahdī. Al-Ḥākim and ibn `Asākir have narrated it in their Tārīkh with the following wordings: "How can a nation that I am at its beginning be destroyed . . .," which is like [what has been narrated] in Kanz al-`ummāl. This is a good (ḥasan) tradition as has been stated in al-`Azīzī's al-Sirāj al-munīr. He writes under it: "'middle' means 'before the last' because Jesus will descend to kill the Dajjāl during the era of the Mahdī. Our master Jesus will pray behind him just as it has been mentioned in the traditions." Al-Taysīr bi sharḥ al-jāmi` al-ṣaghīr, vol. ۲, p. ۳۰۲; Faiḍ al-qadīr, vol. ۵, p. ۳۰۱; al-Sirāj al-munīr, vol. ۳, p. ۱۹۶; al-`Arāyis (Maṭba'atu `Āṭif Wa Wuldih), p. ۲۲۷, through his chain of narrators from ibn `Abbās with the difference: "Al-Mahdī from my Ahl al-Bait is in the middle"; al-Jāmi` al-ṣaghīr, vol. ۲, p. ۱۲۸ (under the letter Lām); `Iqd al-durar, chap. ۷,

p. ١۴۶. He says: “Imam Aḥmad b. Ḥanbal has also recorded it in his Musnad and Ḥāfiẓ Abū Nu`aim has narrated it in his `Awālī. I say: I did not find it in the published edition of Musnad Aḥmad although it is apparent that the tradition was recorded in the copy he possessed. We can only rely on a copy in which the tradition has been recorded; Tafsīr Rūḥ al-jinān, vol. ٣, p. ١۵٨. He has narrated it from al-Manṣūr, from his ancestors, from ibn Abbas, who said: “The Mahdī from my Ahl al-Bait is in its middle.” Abū l-Futūḥ—the author of Rūḥ al-jinān—has used this tradition to prove the existence of the Mahdī, peace be on him, because it will not be correct if it is said that “The Mahdī will exist in the end of times prior to the descent of Jesus. Such an interpretation would make it necessary for the Mahdī not to exist in the long period of time between the Messenger of Allah, Allah's blessings be on him and his family, and the descent of Jesus, whilst glad-tidings have been given that he will be in the middle of these two. I say: Yes, the umma is unanimous that Jesus, peace be on him, will descend at the time of the reappearance of the Mahdī, peace be on him, and during his universal government. Jesus will pray behind him and assist him in achieving reformist goals, spreading justice, and destroying unfairness, which has been clearly elaborated in mutawātir traditions. Therefore, the belief that the Mahdī will be between them will not hold true for anyone except the one who has been mentioned in the Shia belief. Because the Mahdī was born in ٢۵۵ AH and continues to live and is sustained by Allah until he reappears by the command of Allah, the Exalted, for the announcement of His Word. The middle is understood by some commentators to show that the appearance of the Mahdī, peace be on him, will be before the descent of Jesus. This is definitely not the meaning of the tradition and here the middle and end have the same meaning. Some sycophants—who were the servants and on the pay-roll of the arrogant and devilish rulers—thought that this tradition referred to the Mahdī who was one of the Abbasid caliphs. No explanation is needed to show the wrongness of this view. Such innovations are actually an insult to the lofty stature of the Seal of the Prophets, Muḥammad, Allah's blessings be on him and his family, and the great personality of the Prophet Jesus, and the divine successor-ship of Imam Mahdī, peace be on him. Moreover, the mutawātir traditions which describe the Mahdī, his attributes, and his signs, clearly reject such misguided interpretations. There is no proof in the tradition that Jesus will live after the Mahdī, peace be on him,

in addition to the fact that such an idea has also been contradicted by a number of traditions about the Mahdī and other traditions like those about security (al-amān), etc. It is possible to interpret the tradition like this: His saying: "I am its first (awwaluhā)" means that he is its founder, chief, and source. Thus, this umma will not be destroyed, because its founder and the caller towards it is "a mercy for all the worlds" (raḥmatan lil-`ālamīn). A nation will not be destroyed if its founder possesses such traits and this was the purpose of his dispatching? How can a nation be destroyed that has the Mahdī in its middle? As long as he exists and is alive, this nation will not be destroyed. Amongst the greatest benefits of his existence—even though he is in occultation—is the survival of the nation because of his existence. And how can a nation be destroyed that has Jesus at its end, who will descend in the end of times? This means that this religion will remain and last until the descent of Jesus from the sky. He will descend in the last nation and acknowledge this religion in this very world. We can conclude that this narration serves to give glad-tidings about the lasting of this religion, the continuous survival of this nation because of the blessings of the Prophet of Islam, who is a mercy for the worlds, and the existence of the Mahdī, peace be on him. This nation will not be destroyed and will remain until the end of times because the descent of Jesus—which is one of the conditions of the Hour—will occur in the last nation. Hence, this nation will survive and remain, as long as humanity exists on the face of earth. Allah, His Messenger, Allah's blessings be on him and his family, and the possessors of knowledge—those from his Ahl al-Bait who are .steadfast in it—have more knowledge about the meanings of the Book and the Sunna

Iqd al-durar, chap. ٧, p. ١۴٨. He says: Imam Abū `Abd al-Raḥmān al-Nisā'ī has` -۴ recorded it in his Sunan. I say: I could not locate it in al-Mujtabā min Sunan al-Nisā'ī but this does not mean it does not exist in his Sunan. In fact, there is no doubt about it .being present there

on him and his family, who said: "A nation will never be destroyed which I am at its ".beginning, its Mahdī is in the middle, and Christ—the son of Mary—is at its end

Iqd al-durar(١): From Abū Ja`far Muḥammad b. `Alī, from his father, from his` .٣٩۴ grandfather, from the Messenger of Allah, Allah's blessings be on him [and his family],

:who said

I give glad-tidings to you all! I give glad-tidings to you all! My nation is like rain. It is not clear whether its beginning is good or its end? Or like an orchard from which groups [of people] eat [fruit] for one year. Perhaps the last group [that eats from it] is the most widest and deepest(۲) and is better than all the others. How can a nation perish when I am at its beginning, the Mahdī is in its middle, and Christ is at its end? [Beware!], between all these will be crooked leaders; they are not from me and I am not from .them

:Faḍā'il al-ṣaḥāba lil-Sam`ānī(۳): From Abū Sa`īd al-Khudrī who said .۳۹۵

Fāṭima came to her father, Allah's blessings be on him [and his family], during his illness and said while crying, "O my father! I fear neglect/destruction (al-ḍay`a) after you!" He replied, "O Fāṭima! Verily Allah examined the earth thoroughly, then chose your father and sent him as a Messenger. He examined the earth a second time and chose your husband. He then ordered me to marry you to him and so, I married you to

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Iqd al-durar, chap. ۷, p. ۱۴۶. He says: Imam Abū `Abd al-Raḥmān al-Nisā'ī has` -۱ recorded it in his Sunan; Bahjat al-naẓar, sect. ۶, has recorded it from Sunan al-Nisā'ī in the chapter: "What has been narrated about the Arabs and the non-Arabs" and this is its last chapter; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, pp. ۲۴۷–۲۵۰, no. ۶۶, with a slight difference in the wordings and that he said: "But between this will be a crooked group; they will not be from me nor will I be from them." He says in his commentary: "The Holy Prophet has described them as a group, then distanced himself from them because of their deviation from the way and path that he had brought." I say: This tradition praises the beginning of the nation and its end. The latter, being the time when the universal government of the Mahdī appears, in which Jesus will descend, stay amongst them, and pray behind Imam Mahdī, peace be on him. Also, both versions condemn the majority of the nation between these two eras. This is because of the domination of the kings or those who call themselves the Caliphs. They will

come to power and rule without the permission and satisfaction of Allah. Apart from this vast majority, there will be some who will wait for the reappearance of Allah's command and the establishment of the rightful government of Allah's Caliph, the Mahdī, peace be on him. They will not approve the atrocities committed by these tyrant kings upon the people, will not assist them in their tyrannies and sins, and will not gain closeness to them or try to satisfy them, because of Allah's wrath towards them. These are none but the followers of the Imams from the Ahl al-Bait, peace be on them. The same Imams that the tyrants tried to conceal their virtues and what Allah had specially given to them and to destroy their guidance and that of their followers. The crooked groups are the majority which have left the clear path of the Ahl al-Bait and have not held on to them. They have opposed the mutawātir traditions like ḥadīth thaqalain, ḥadīth safīna, ḥadīth amān, etc. `Alī al-Qārī writes in al-Mirqāt, vol. ۵, p. ۶۵۸: "Traditions with chains of narrators like this are called golden chained (silsilat al-dhahab)." Al-Mishkāt, vol. ۳, p. ۲۹۳; Yanābī` al-mawadda, p. ۴۸۹; al-`Umda, vol. ۲, sect. "What has been narrated about the Mahdī in the texts of Ṣiḥāḥ al-Sitta from al-Jam' bain al-ṣiḥāḥ al-sitta of Razīn al-`Abdarī," p. ۲۲۴.

۲- 'the most widest and deepest' probably means they will have the biggest population and will live the longest on earth—Ed.

۳- Yanābī` al-mawadda, p. ۴۹۰.

him. He was the greatest amongst Muslims in forbearance (ḥilm), the best of them in knowledge, and the first in [accepting] Islam.

Surely, Allah has granted seven characteristics to us Ahl al-Bait which He has not given to anyone from those [before us] and no one from those who will come [after us] will acquire them. Our Prophet is the best of prophets and he is your father; our successor (waṣiyyunā) is the best of successors and he is your husband; our martyr is the best of martyrs and he is your father's uncle, Ḥamza; from us is the one who has two wings with which he will fly in paradise wherever he wishes, and he is Ja`far [al-Ṭayyār]; from us are the two grandsons of this nation and they are your two sons; and from us is the Mahdī of this nation."

Abū Hārūn al-`Abdī says:

I met Wahb b. Munabba during the Hajj season and mentioned this tradition to him. He said, "When the tribe of Moses was tested and took the calf as god, a bitter situation was created for Moses. Allah said, 'O Moses! The nations of all the Prophets before you were tested, and a great fitna will befall upon the nation of Aḥmad to an extent that some will curse others. Then, Allah will make right their affairs through a man from the progeny of Aḥmad, and he is the Mahdī.'"

۳۹۶. Al-Istī`āb(۱): [Jābir al-Ṣadafī] narrates from the Prophet, Allah's blessings be on him [and his family],

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۱- - Al-Istī`āb, vol. ۱, p. ۲۲۳; al-`Iṣāba, vol. ۱, p. ۲۱۶, no. ۱۰۳۷ (short version); Usd al-ghāba, vol. ۱, p. ۲۶۰: "After me, there will be caliphs, after the caliphs there will be rulers, after the rulers there will be oppressive kings; then, a person from my Ahl al-Bait will emerge who will fill the earth with justice just as it will be filled with injustice . . ."; `Iqd al-durar, sect. ۱, p. ۱۹, which is the same as Usd al-ghāba, with the difference: "Then, the Mahdī from my Ahl al-Bait will emerge" and "Then he will rule." He says: "Ḥāfiẓ Abū Nu`aim has narrated it in al-Fawā'id and al-Ṭabarānī has recorded it in al-Mu`jam. I say: The beginning of the tradition of Al-Istī`āb and Usd al-ghāba is strange. Closer to it in strangeness is the note beneath the tradition of Usd al-Ghāba. Thus they cannot be relied upon. One can only rely on his saying: "The Mahdī—who is from my Ahl al-Bait—will emerge," or, "a man from my Ahl al-Bait will emerge who will fill the earth with justice as it will be filled with injustice." These can be found in many mutawātir narrations. Kanz al-`ummāl, vol. ۱۴, p. ۲۶۵, no. ۳۸۶۶۷

who said: "After me, there will be caliphs. After the caliphs there will be rulers. After the rulers there will be kings. After the kings there will be tyrants and after the tyrants, a man will emerge from my Ahl al-Bait who will fill the earth with justice."

This tradition has been narrated by ibn Lahī`a, from `Abd al-Raḥmān b. Qays b. Jābir al-Ṣadafī, from his father, from his grandfather, from the Prophet, Allah's blessings be on him and his family.

Al-Bayān fī akhbār Ṣāḥib al-Zamān(۱): Ḥāfiẓ Abū l-Ḥasan Muḥammad b. Abū .۳۹۷ Ja`far al-Qurtubī and others in Damascus, and al-Muftī Ṣaqr b. Yaḥyā b. Ṣaqr al-Shāfi`ī and others in (the city) of Ḥalab, all of them from Abū l-Faraj Yaḥyā b. Maḥmūd al-Thaqafī and Abū `Alī al-Ḥasan b. Aḥmad b. al-Ḥasan, from al-Ḥāfiẓ Abū Nu`aim Aḥmad b. `Abd-Allah, from Muḥammad b. Zakariyyā al-Ghalābī, from `Abbās b. Bakkār, from `Abd-Allah, from al-A`mash, from Zirr b. Ḥubaish, from Ḥudhayfa that :the Messenger of Allah, Allah's blessings be on him [and his family], said

If there remains only one day from the world, Allah will definitely send in it a person whose name is my name and whose morals are my morals. He will be called Abū `Abd-Allah. The people will pledge allegiance to him between the Rukn and the Maqām. Through him, Allah will bring back the religion and He will grant him victories. [Then,] no one will remain on the face of earth but that he will acknowledge that there is no god

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Al-Bayān fī akhbār Ṣāḥib al-Zamān, sect. ۱۳, p. ۱۲۹. He writes: "This tradition is good -۱ (ḥasan). Praise be to Allah for bestowing this upon us. The meaning of his saying "his morals will be my morals," is one of the best indications that the Mahdī, peace be on him, will take revenge on those who do not believe in the religion of Allah— just as the Holy Prophet, Allah's blessings be on him and his family, did. And indeed, Allah—the Exalted—has said to His Prophet: "And surely, you are on the greatest morals" (Quran ۶۸:۴). Al-Irbilī writes in Kashf al-ghumma, vol. ۲, p. ۴۸۶: "His comment, 'is one of the best indications . . . (to the end)' is truly amazing! How can he confine the moral attributes of the holy Prophet and only limit them to revenge?! While he possesses all the attributes of the Prophet, Allah's blessings be on him and his family, like his nobility, honor, knowledge, forbearance, bravery, and other morals that we have mentioned at the beginning of this book. Even more shocking, is the endorsement of his view by using the aforementioned verse!" Farā'id al-simṭain, vol. ۲, pp. ۳۲۵–۳۲۶; `Iqd al-durar, sect. ۲, pp. ۳۱–۳۲, from Abū l-Ḥasan al-Raba`ī al-Mālikī, with a little difference; al-Ghadīr, vol. ۷, p. ۱۲۶, citing Zakhāīr al-`uqbā, p. ۱۲۶, with the following wording: "'If

there remains only one day from the world, Allah will prolong that day until He sends a person from my progeny; his name will be my name.' Salmān asked, 'From which of your sons, O Messenger of Allah?' He replied, 'From this son of mine,' then patted ".(Imam) al-Ḥusayn's back, peace be on him

.but Allah

Salmān, may Allah be satisfied with him, stood up and asked: "O Messenger of Allah! From which one of your sons will he be?" He answered: "He will be from the .descendants of this son of mine," then patted (Imam) al-Ḥusayn's back

Al-Sunan al-wārida fī l-fitan(١): Narrated to us Ḥamzat b. `Alī, from `Abd-Allah b. .٣٩٨ Muḥammad, from Abū Khalīfa, from Musaddad, from ibn Shihāb, from `Aṣim, from Abū Ṣāliḥ, from Abū Huraira that the Messenger of Allah, Allah's blessings be on him [and his family], said: "If there only remains one night from the world, Allah will make a ".person from my Ahl al-Bait rule in it

Firdaus al-akhbār(٢): From Jābir b. `Abd-Allah that the Messenger of Allah, Allah's .٣٩٩ blessings be on him and his family, said: "The Paradise yearns for four people from my family. Allah loves [these four] and has ordered me to love them: `Alī ibn Abī Ṭālib, al-".Ḥasan, al-Ḥusayn, and the Mahdī—behind whom Jesus, the son of Maryam, will pray

Al-Mu`jam al-kabīr(٣): Narrated to us al-Ḥasan b. `Alī al-Ma`marī, from `Abd al- .۴٠٠ Ghaffār b. `Abd-Allah al-Mauṣilī, from `Alī b. Mus-hir, from Abū Isḥāq al-Shaibānī, from `Āṣim b. Abū l-Najūd, from Zirr b. Ḥubaish, from ibn Mas`ūd who recounts that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The days and the nights will not go away until a person from my Ahl al-Bait rules; his name will ".be my name

In another tradition, the following sentence has been added: "He will fill

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Al-Sunan al-wārida fī l-fitan, vol. ۵, chap. "Mā jā'a fī l-Mahdī," no. ۲۶; `Iqd al-durar, -١

sect. ١, p. ١٨. He writes: “Ḥāfiẓ Abū Nu`aim has recorded it in Ṣifat al-Mahdī.” On p. ٢٠, he writes: “Al-Imam Abū `Amr al-Muqri’ has recorded it in his Sunan”; Mawārid al-ẓam’ān, chap. “Mā jā’a fī l-Mahdī,” p. ۴۶٣, no. ١٨٧۶; Kanz al-`ummāl, vol. vol. ١۴, p. ٢۶٩, no. ٣٨۶٨۴, with a little difference; Muntakhab kanz al-`ummāl, vol. ۶, p. ٣١; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٢٣. He has recorded it from al-Ḥasan b. Sufyān and Abū Nu`aim. Al-Ḥasan b. Sufyān is al-Ḥasan b. Sufyān b. `Āmir al-Nasawī, the author of al-Musnad al-kabīr and al-`Arba`īn—who passed away in ٣٠٣ AH—as has been mentioned in Tadhkirat al-ḥuffāẓ. Or (he could be) al-Fasawī who also expired in ٣٠٣ AH—as has been mentioned in al-Lisān. Apparently, it is al-Nasawī and al-Fasawī is an error made by the writer of the manuscript. Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٢, p. ٩٢, no. ١٣, from al-Ḥasan b. Sufyān and Abū Nu`aim.

٢ - Kashf al-yaqīn, p. ١١٧; Kashf al-ghumma, vol. ١, p. ٢, from Kitāb al-āl of ibn Khālawayh; Ithbāt al-hudāt, vol. ٧, chap. ٣٢, sect. ٢, p. ١٨٢, no. ٧.

٣- Al-Mu`jam al-kabīr, vol. ١٠, no. ١٠٢١۵ and ١٠٢١٩; al-Sunan al-wārida fī l-fitan, vol. ۵, chap. “Mā jā’a fī l-Mahdī,” p. ٩۶, no. ١۶; Tadhkirat al-ḥuffāẓ, vol. ٢, p. ۴٨٧, with the difference: “The days and the nights will not pass until the Arabs are ruled by a person from my Ahl al-Bait; his name will be my name.”

the earth with justice just as it will be filled with injustice and unfairness.”

۴٠١. Al-Mu`jam al-kabīr(١): Narrated to us Ma`ādh b. al-Muthannā, from Musaddad, from Abū Shihāb Muḥammad b. Ibrāhīm al-Kinānī, from `Aṣim b. Bahdala, from Zirr, from `Abd-Allah that the Messenger of Allah, Allah's blessings be on him [and his family], said: “If there remains from the world but only one night, a person from the Ahl al-Bait of the Prophet, Allah's blessings be on him [and his family], will rule in it.”

۴٠٢ . Al-Mu`jam al-kabīr(٢): Narrated to us Aḥmad b. Muḥammad al-Jammāl al-Iṣfahānī, from Ibrāhīm b. `Āmir b. Ibrāhīm, from his father, from Ya`qūb al-Qummī, from Sa`d b. al-Ḥusayn, from Abū Bakr b. `Ayyāsh, from `Aṣim b. Abī l-Najūd, from Zirr b. Ḥubaish, from `Abd-Allah b. Mas`ūd, from the Holy Prophet, Allah’s blessings be on him [and his family], who said: “The affairs of this nation—in the ends of its time—will be in the hands of a man from my Ahl al-Bait. His name will be my name.”

Al-`Arf al-wardī(۳): Abū Nu`aim and al-Ḥākim have both narrated from Abū Sa`īd .۴۰۳ :that the Messenger of Allah, Allah's blessings be on him [and his family], said

The Mahdī will emerge in my nation. Allah will send him as a helper (ghiāsā) for the people. The nation will be blessed, livestock will feed, the earth will bring out its .(vegetation, and he will give away wealth correctly (ṣiḥāḥā)(۴

Al-Fitan(۵): Al-Walīd narrates from Abū Rāfi` Ismā'īl b. Rāfi`, from someone who .۴۰۴ narrated to him

p: ۶۴

Al-Mu`jam al-kabīr, vol. ۱۰, no. ۱۰۲۱۶; Mawārid al-ẓam'ān ilā zawā'id ibn Ḥibbān, -۱ chap. "Mā jā'a fī l-Mahdī," p. ۴۶۴, no. ۱۸۷۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. .۱۲۵; Kanz al-`ummāl, vol. ۱۴, p. ۲۶۹, no. ۳۸۶۸۳ with a minor difference

Al-Mu`jam al-kabīr, vol. ۱۰, no. ۱۰۲۲۷; Dhikr akhbār Iṣbahān, vol. ۱, p. ۳۲۹. I say: al- -۲ Ṭabarānī has recorded numerous traditions through his chain of narrators from ibn Mas`ūd from the Holy Prophet, Allah's blessings be on him and his family. You can .refer to these traditions which are numbered from ۱۰۲۱۳ to ۱۰۲۳۰

Al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۲; Farā'id al-simṭain, vol. ۲, chap. ۶۱, -۳ p. ۳۱۷, with the difference: "Allah will send him in a clear manner and the nation will be ".blessed by him

.correctly' probably means 'justly'—ed' -۴

Al-Fitan, pp. ۱۹۲–۱۹۳; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۵۳, from Nu`aim, -۵ with a little difference; al-Burhān, chap. ۱, p. ۷۸, no. ۱۰, with a slight difference. He will fill the earth with justice just as it will be filled with injustice. This will continue until the people will no longer have their initial state; the sleeping one will not be awakened ".and no blood will be shed

from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his :family], who said

His nation will take refuge in him (i.e. the Mahdī) like the bees which take refuge in their king. He will fill the earth with justice just as it will it be filled with injustice. [This

will continue] until the people return to their initial state, that is, they will not wake up a sleeping person and will not shed blood.

۴۰۵. Kanz al-`ummāl(۱): "The Mahdī will emerge in the ends of my nation. Allah will send rain for him and the earth will bring out its vegetation. He will give away wealth correctly, livestock will increase, and the nation will be glorified. He will live for seven or eight years [as has been narrated by ibn Mas`ūd].

۴۰۶. Dhikr akhbār Iṣbahān(۲): Narrated to us Muḥammad b. al-Faḍl b. Qadīd, from al-Ḥasan b. Yūsuf b. Sa`īd al-Miṣrī, from Muḥammad b. Yaḥyā b. Maṭar al-Makhramī, from Dāwūd b. al-Muḥabbar, from Abū l-Muḥabbar b. Qaḥdham, from his father Qaḥdham b. Sulaimān, from Mu`āwiya b. Qurra, from his father that the Messenger of Allah, Allah's blessings be on him [and his family], said: "Most certainly, this earth will be filled with injustice and unfairness. When it is filled with injustice and unfairness, Allah will send a person from me whose name will be my name. He will fill it with fairness and justice just as it was filled with injustice and unfairness."

۴۰۷. Al-Rauḍa min al-Kāfī(۳): Al-Ḥusayn b. Muḥammad

۱- Kanz al-`ummāl, vol. ۱۴, p. ۲۷۳, no. ۳۸۷۰۰.

۲- Dhikr akhbār Iṣbahān, vol. ۲, p. ۱۶۵.

۳- Al-Rauḍa min al-Kāfī, p. ۳۹۶, no. ۵۹۷; al-Wāfī, vol. ۲, chap. ۵۲, p. ۴۵۹, no. ۹۷۷–۹.

al-Ash`arī, from Mu`allā b. Muḥammad, from al-Washshā, from Abū Baṣīr, from Aḥmad b. `Umar who narrates:

A person came to (Imam) Abū Ja`far, peace be on him, and said, "Surely you are the Ahl al-Bait of mercy. Allah, Blessed and High be He, has distinguished you with this [characteristic]." He, peace be on him, replied, "We are so, and all praise is for Allah. We don't make anyone go astray nor do we bring anyone out of guidance. Surely, the world will not end until Allah, Mighty and Majestic be He, sends a person from us Ahl al-Bait who will act in accordance with the Book of Allah. He will not see any evil in you

".but that he will denounce it

Al-Mu`jam al-ausaṭ(۱): From Ṭalḥat b. `Abd-Allah, from the Holy Prophet, Allah's .۴۰۸ blessings be on him [and his family] who said: "And soon, a fitna will occur. The unrest will not cease in one place except that it will start in another until an announcer from "'.the sky will call out: 'Surely, your leader is so and so

I say: The ambiguity of this tradition because of it not explicitly stating the name of the Mahdī does not harm our purpose, because numerous traditions we quoted earlier and those that will be cited in the future explain this tradition and remove its .ambiguity

:The author of Ibrāz al-wahm al-maknūn writes

I have found a support for his tradition (i.e. the tradition of Ṭalḥa). Ibn Abī Shaiba ,states, "Narrated to us al-Ḥasan b. Mūsā

.Ibrāz al-wahm al-maknūn, p. ۵۶۱ -۱

from Ḥammād b. Salma, from Abū Muḥammad, from `Aṣim b. `Amr al-Bajalī that Abū Umāma said, 'The name of a person will surely be called out from the sky. It cannot be "'.denied with any argument and no degraded person can prevent it

He then mentions another narration) as support, from `Alī, peace be on him, which,) .(God willing, we will mention in the future

Al-Fitan by Nu`aim b. Ḥammād(۱): Narrated to us `Abd-Allah b. Marwān, from al- .۴۰۹ `Alā b. `Utba, from al-Ḥasan that "The Messenger of Allah, Allah's blessings be on him [and his family], mentioned the hardships that will be encountered by his Ahl al-Bait [which will continue] until Allah raises a black flag from the East. Whoever helps it, Allah will help him, and whoever deserts it, Allah will desert him, until they come to a person whose name is my name. He will take over their affairs and Allah will assist ".and help him

۴۱۰. Al-Fitan(۲): Narrated to us `Abd al-Razzāq, from Mu`ammar, from Qatāda that the Messenger of Allah, Allah's blessings be on him [and his family], said: "Soon, he will bring out the treasures, will distribute wealth, and will fully establish Islam."

۴۱۱. Kanz al-`ummāl(۳): From Sa`d al-Iskāf, from al-Aṣbagh b. Nubāta, who narrates: "`Alī ibn Abī Ṭālib, peace be on him, delivered a lengthy sermon. He praised Allah and extolled Him then said:

Know that verily I and the good ones from my progeny and my Ahl al-Bait are the most knowledgeable of the people in childhood and

p: ۶۷

۱- Al-Fitan, vol. ۴, chap. ۱۳, p. ۱۶۷. I say: This flag which Allah will send is not from the Abbasid flags, as has been clearly explained by Nu`aim in the title of the chapter: "The Black Flags of Mahdī [That Will Come] After the Abbasid and Other Flags"

۲- Al-Fitan, vol. ۵, p. ۱۹۵.

۳- Kanz al-`ummāl, vol. ۱۴, pp. ۵۹۲–۵۹۵, no. ۳۹۶۷۹. Ibn al-Athīr writes in al-Nihāya: "In the tradition of `Alī: 'Surely after you there is a fitna and calamity that is tedious and frowning', frowning means people will frown from its intensity." Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۴.

the most forbearing of them in old age. With us is the flag of truth. Whoever goes ahead of it will be degraded, whoever stays behind will be destroyed, and whoever stays with it will have reached it. Surely we are the people of mercy and through us the doors of wisdom are opened. Our judgment is based on Allah's Judgment and our knowledge is based on Allah's Knowledge and to the sayings of an honest person we have listened.

If you follow us, you will be saved and if you turn away, Allah will punish you at our hands. By us, Allah has opened the noose of disgrace from your necks. By us—and not by you—Allah will end (binā yukhtam lā bikum). Through us the one who lags behind will reach and to us the one who has gone ahead will return . . . (He continued in another part,) by Allah! I was taught the interpretation of the messages, the

fulfillment of the promises, and the completion of the words. Certainly, from those who succeed me from my Ahl al-Bait, there will be a person who will invite to Allah with strength and will judge with the laws of Allah. This will be after a hard and disgraceful era in which the hardships will be severe and hopes will be lost . . . (After mentioning some of the bloody battles, he continued,) know that surely from us is the one who will rise; his lineage will be

.pure and his companions will be leaders

When the enemies of Allah are to be destroyed, he will be called out three times with his name and the name of his father in the month of Ramaḍān. This will be after turmoil, killings, miseries, lunacies, and the rise of calamities. I know that to whom the .earth will extract its deposits and hand over its treasures

If I wanted, I could have struck [the earth] with my foot and said, "Bring out from here helmets and armor" . . . Indeed, Allah will appoint a Caliph who will remain firm in guidance and will not accept bribes in his judgments. When he calls, he will be [heard] far and distant. [His calls] will be lethal for the hypocrites and will bring relief for the believers. Know that these will surely happen despite those who dislike them [happening]. All praise is for Allah the Lord of the worlds and His blessings be upon our .master Muḥammad, the seal of the Prophets

Al-Bayān wa l-tabyīn(۱): From Abū 'Ubaida Mu`ammar b. al-Muthannā, from . ۴۱۲ Ja`far b. Muḥammad, peace be on him, from his forefathers, peace be on them, from :Amīr al-Mu'minīn `Alī ibn Abī Ṭālib, peace be on him, who said

Know that the good ones (al-abrār) from my progeny and the pure ones from my descendants, are the most forbearing of the people in childhood and the most knowledgeable of them in old age. Know that we Ahl al-Bait have learned knowledge from Allah's

۱- Al-Bayān wa l-tabyīn, vol. ۲, p. ۵۸; Sharḥ nahj al-balāgha, vol. ۱, pp. ۲۷۶ ۲۸۱, sermon ۱۶.; al-Mustarshid, p. ۱۶۰

knowledge. Our judgment is from Allah's judgment and we have listened to the sayings of an honest person.

If you follow us, you will be guided with our insight but if you don't do so, Allah will destroy you at our hands. We hold the flag of truth. Whoever follows it will reach [salvation] and whoever lags behind will perish. Know that through us every believer is protected from bad fate (binā taraddu dabaratu kullu mu'min), through us the noose of disgrace is removed from your neck, and through us gains are made. Allah will commence through us—not through you—and He will end by us, not by you."

Ibn Abī l-Ḥadīd says in his commentary: "His saying, 'He will end by us, not by you,' points towards the Mahdī who will appear in the end of times. Most narrators have the view that he will be from the progeny of Fāṭima, peace be on her. Our fellow Mu`tazilī companions do not deny this. They have clearly mentioned him in their books and their teachers have testified about him."

۴۱۳. Īḍāḥ al-ishkāl(۱): From Abū l-Za`rā' who narrates that `Alī ibn Abī Ṭālib, peace be on him, used to say:

Verily I and the pure ones from my descendants and the good ones from my progeny are the most forbearing of people in childhood and the most knowledgeable of them in old age. By us Allah will invalidate falsehood; by us Allah will break the teeth of the rabid wolves; by us Allah will free

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۱- Kanz al-`ummāl, vol. ۱۳, p. ۱۳۰, no. ۳۶۴۱۳; `Abaqāt al-anwār, vol. ۲, p. ۶۸, no. ۱۲. He writes: "Ḥāfiẓ `Abd al-Ghanī b. Sa`īd has recorded it in Īḍāḥ al-ishkāl."

you from disgrace and remove the noose of your necks. By us Allah will begin and He will end.

۴۱۴. Sharḥ nahj al-balāgha by ibn Abī l-Ḥadīd(۱): The Chief of Justice (qāḍī al-quḍat), may Allah the Exalted have mercy on him, has narrated from Ismā'īl b. `Abbād—may Allah have mercy on him—through his chain of narrators which end at `Alī, peace be on him, that he mentioned the Mahdī and said: "He is from the progeny of al-Ḥusayn." He then described his appearance: "A man with a wide forehead, aquiline nose, sturdy belly, long thighs, shining teeth, and on his left thigh is a mole."

Ibn Abī l-Ḥadīd writes: "`Abd-Allah b. Qutayba has mentioned this exact tradition in Gharīb al-ḥadīth."

۴۱۵. Al-Fitan(۲): Narrated to us al-Walīd and Rushdain, from ibn Lahī`a, from Isrā'īl b. `Abbād, from Maimūn al-Qaddāḥ, from Abū l-Ṭufail, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him and his family. One of the two narrated from `Alī, peace be on him, from the Holy Prophet; Ibn Lahī`a narrated from Abū Zur`a, from `Umar b. `Alī, from `Alī, peace be on him, from the Holy Prophet who said: "Religion will end through us just as it commenced with us and through us they will be freed from polytheism."

One of the two narrated [it like this]: ". . . from deviation. And through us Allah will unite their hearts after the enmity of polytheism."

Another narrated [it like this]: ". . . deviation and mischief

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۱- Sharḥ nahj al-balāgha, vol. ۱, pp. ۲۸۱–۲۸۲; Yanābī` al-mawadda, pp. ۴۹۷–۴۹۸.

۲- Al-Fitan by Nu`aim, vol. ۵, chap. ۱۱, pp. ۱۹۸–۱۹۹.

. . ."

۴۱۶. Al-Fitan(۱): Narrated to us al-Walīd, from Abū Lahī`a and informed us `Ayyāsh b. `Abbās, from ibn Zarīr, from `Alī, peace be on him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "He is a man from my Ahl al-Bait."

He has recorded it through another chain of narrators: Narrated to us ibn Wahb, from

ibn Lahī`a, from al-Ḥarth b. Yazīd, from ibn Zarīr al-Ghāfiqī who heard `Alī, peace be on him, say: "He is from the progeny of the Prophet, Allah's blessings be on him [and his family]."

417. Al-Fitan(2): Narrated to us Abū Hārūn, from `Amr b. Qays al-Mulā'ī, from al-Minhāl b. `Amr, from Zirr b. Ḥubaish, from `Alī, peace be on him, who said: "The Mahdī is a man from us from the descendants of Fāṭima, may Allah be satisfied with her."

418. Al-Fitan(3): Narrated to us more than one person from ibn `Ayyāsh, from Sālim who said:

Najda wrote [a letter] to ibn `Abbās asking him about the Mahdī. He replied, "Surely, Allah the Exalted, has guided this umma through the first of this house and will free them through the last of them. During his [rule], goats which have horns and also those who don't will not fight with each other."

419. Ṣaḥīḥ ibn Ḥibbān(4): From Umm Salma who recounts that the Messenger of Allah, Allah's blessings be on him [and his family], said about the Mahdī: "He will distribute among the Muslims their booty and will treat them in accordance with

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1- Al-Fitan by Nu`aim, vol. 5, chap. 11, pp. 199–200.

2- Al-Fitan by Nu`aim, vol. 5, chap. 11, p 201; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. 2, p. 155.

3- Al-Fitan by Nu`aim, vol. 5, chap. 11, p 201.

4- Al-I`lām bi ḥukm `Īsā `alayhi al-salām by al-Suyūṭī, published in the collection of books titled: al-Ḥāwī lil-fatāwī, vol. 2, p. 289. He says in Ma`ālim al-sunan, vol. 4, p. 344: "Al-Shaykh says, al-jirān is the beginning of the neck (the front part of the camel's back); it's mainly referred to the camel when it stretches its neck on the earth. Hence, it is said: The camel has stretched its neck. It does so when it rests in a place for a long time.' The stretching of the neck of the camel is used as an example for Islam to indicate its establishment and that there will neither be a fitna nor turmoil. Islamic laws will be implemented justly and steadfastly."

the customs (sunna) of their Prophet, Allah's blessings be on him [and his family]. He will fully establish Islam (yulqī al-islām bi jirānih ilā al-arḍ) throughout the earth. He ".will live for seven years

Kanz al-`ummāl(۱): (In a lengthy tradition from `Alī, peace be on him, from the .۴۲۰ :(Messenger of Allah, Allah's blessings be on him and his family

O `Alī! Allah has commenced [Islam] by us and He will end it by us. By us He will destroy the idols and whoever worships them. By us He will crush every oppressor and every hypocrite to an extent that we will kill for rightness like the people who killed for falseness. O `Alī, this nation is like an orchard that a group of people will eat from for a year and another group will eat from it in another year. Perhaps, the last group [is like a tree] who has the firmest root, the most beautiful branch, and the sweetest fruit. They are the best and the most just and will possess the longest ".kingdom

Murūj al-dhahab(۲): It has been narrated that Amīr al-Mu'minīn `Alī ibn Abī Ṭālib, .۴۲۱ :peace be on him, said

When Allah willed to destine creation and create the creatures and make the things [that He] made, He manifested the creatures in forms like dust particles, and this was before the spreading of the earth and the raising of the sky; while He was in the .(exclusivity of His Kingdom and Uniqueness of His Omnipotence (jabarūtih

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.Kanz al-`ummāl, vol. ۱۶, p. ۱۹۶, under no. ۴۴۲۱۶ -۱

Murūj al-dhahab, vol. ۱, pp. ۴۲–۴۴; Also, refer to Tadhkirat al-khawāṣ, pp. ۱۲۸–۱۳۰, -۲ the ۶th chapter about the selected sayings of Amīr al-Mu'minīn `Alī ibn Abī Ṭālib, peace be on him. He has recorded similar to this—with minor differences in wording and meaning—through his chain of narrators from Aḥmad b. `Abd-Allah al-Hāshimī, from Imam Ḥasan al-`Askarī, from Imam al-Ḥusayn b. `Alī, from his father Amīr al-.Mu'minīn `Alī ibn Abī Ṭālib, peace be on them

Thereafter, He made ready a light from His Light so it shone and took a part from His

Thereafter, He made ready a light from His Light so it shone and took a part from His Brightness and it radiated. Then, He put the Light in the middle of these hidden forms, and the form of our Prophet Muḥammad, Allah's blessings be on him and his family, .approached it

So, Allah the Almighty said, "You are the chosen one, the selected. With you is entrusted My light and the treasures of My guidance. Because of you, I level the desert, let the water flow, and raise the sky. [Because of you], I reward and punish and [created] the Heaven and Hell. I will appoint your Ahl al-Bait for guidance. I will bestow upon them from My unseen knowledge so that the most complex of issues will not be difficult for them and the hidden things will not make them incapable. I will appoint them as My proof upon My creation and as those who draw the attention [of ".the people] towards My Power and My Oneness

Then, Allah made them testify to [His] Lordship (al-rubūbiyya) and purely acknowledge [His] Oneness (al-waḥdāniyya). After this pledge, He blended the insight of his creations with the fact that he had selected Muḥammad and his family. He showed them that guidance is with him, the light belongs to him, and that leadership (al-imāma) is in his family . . . Then, His Throne (`arsh) became afloat on water, after which He spread the earth on the surface of water, and from the

p: ۷۴

water, He extracted a smoke and made it the sky. Then, He summoned them both (i.e. the earth and the sky) towards His obedience and they submitted by responding [to .[His call

Then, Allah made the angels with lights that He created and souls that he invented. Then, he accompanied with His Oneness (tauḥīd) the prophethood of Muḥammad, Allah's blessings be on him [and his family], whom became popular in the skies before he was sent to earth. When Allah created Adam, He clarified his excellence for the angels and showed them why He had distinguished him on account of His prior knowledge, when He had taught him by informing him alone of the names of things. Thus, Allah appointed Adam as a prayer-niche (miḥrāb), a Ka`ba, a door (bāb), and a

Qibla to whom the righteous (al-abrār) and the spiritual lights (al-rūḥānīīn al-anwār) .prostrated

Then, He made Adam aware of what He had put in him for safekeeping and manifested for him what He had kept in him as trust. And this was after He had named him as a leader (imām) in the presence of the angels . . . He called the people, overtly and covertly, and invited them, secretly as well as openly. He, peace be on him, drew the attention of the people to the covenant which He had ordered the particles to, .prior to creation

Whoever agreed with him and took from the lamp of Light that was offered to them, was guided to His

p: ۷۵

secret and His clear affair became apparent for him. But, whoever was deceived by negligence, became eligible for [divine] wrath. Thereafter, the Light was transferred inside us and shone in our Imāms. Thus, we are the Lights of the sky and the Lights of the earth. Salvation is achieved through us and from us [comes out] the hidden knowledge. All affairs are destined to us. The proofs (al-ḥujaj) will end at our Mahdī who is the seal of the Imams and the one who will save the umma. [He is] the peak of illumination and the source of all affairs. We are the most superior of the creatures, the noblest of the monotheists, and the proofs of the Lord of the worlds. So, let him enjoy the bounties, he who fastens to our mastership (wilaya) and holds on to our .rope

This is what has been narrated from Abū `Abd-Allah Ja`far b. Muḥammad, from his father Muḥammad b. `Alī, from his father `Alī ibn al-Ḥusayn, from his father al-.[Ḥusayn, from Amīr al-Mu'minīn `Alī ibn Abī Ṭālib, [peace be on them

Nahj al-balāgha(۱): Amīr al-Mu'minīn, peace be on him, said in a sermon narrated .۴۲۲ by al-Sharīf al-Raḍī—may Allah be satisfied with him—on the authority of Nauf al-Bikālī who stated: "Amīr al-Mu'minīn `Alī, peace be on him, addressed to us this sermon at Kūfa while standing on a stone which Ja`da b. Hubayra al-Makhzūmī had

placed for him. He was wearing a woolen cloak, his sword-belt was made of date-tree leaves, the

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۱ - Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon ۱۸۱; Sharḥ nahj al-balāgha by ibn Abī l-Ḥadīd, vol. ۱۰, sermon ۱۸۳, p. ۹۶.

sandals on his feet too were made of date-tree leaves, and His forehead was calloused [because of excess prostration].

Then, he, peace be on him, said(۱): '. . . he will be wearing the armor of wisdom—which he will have secured with all its conditions—such as full attention towards it, its (complete) knowledge, and exclusive devotion to it. For him, it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfill. If Islam is in trouble, he will feel forlorn like a traveler and like a [tired] camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allah's Proofs and one of the vicegerents of His Prophets.'"

Ibn Abī al-Ḥadīd says in his commentary on Nahj al-balāgha:

Every sect has interpreted this speech in accordance with their own beliefs. The Imāmī Shias believe that it refers to the awaited Mahdī they believe in . . . In my view, it is not improbable that the one intended by this sermon is the Qā'im from the progeny of Muḥammad, Allah's blessings be on him and his family, in the end of times.

۴۲۳. Yanābī` al-mawadda(۲): From Amīr al-Mu'minīn `Alī, peace be on him, in a poem —that is not from his collection of poems:

Allah has a pearl, a brave Imam

Who will disgrace the polytheist warriors with his sword

He will manifest this religion in every region

And will defeat the polytheists

He will purify the

١- The sermon is a long one, the likes of which is not found except in his speech or the speech of his cousin, the Messenger of Allah, Allah's blessings be on him and his family. Al-Raḍī has mentioned it with all its length in Nahj al-balāgha.

٢- Yanābī` al-mawadda, chap. ٧۴, pp. ۴٣٨–۴٣٩.

earth from all corruption

And will disgrace every tyrant

He will spread justice in the East and the West

And will firmly establish Allah’s religion entrenched

. . .

I am not saying these out of pride

The chosen one from the Banī-Hāshim [i.e. the Prophet] has informed me.

۴٢۴. Al-Dīwān(١):

O Ḥusayn! When you are a stranger in a city

Act in accordance with its etiquette

As if I am seeing myself and my progeny

And Karbala and its battleground

Our beards will be dyed with our bloods

Like a bride decorated with cosmetics

As if I am seeing it—but not with the eyes

And I have been given the keys to its doors

Calamities that don't want to be dispelled

[So be prepared for them [before they befall you

May Allah satisfy our Qā'im who [will suddenly emerge before] Judgment Day

Whilst the people are busy with their normal lives

He will Avenge my blood, O Ḥusayn

And your [blood], so be patient during the difficulties, O Ḥusayn

:(Al-Dīwān(٢ .۴٢۵

O my son! When the enemies mobilize their troops

Await the Mahdī's kingdom, his rise, and his justice

The time that the kings from the Banī-Hāshim will be humiliated

And they will pledge allegiance to he who engages in revelry

He will be like a child with no opinion of his own

A fool who possess' no wisdom

It is then that the rightful Qā'im from amongst you [Ahl al-Bait] will rise

He will bring the truth and will act rightfully

He is the namesake of Allah's Prophet; may my soul be sacrificed for him

Help him, O my son, and hasten in assisting him

Al-Durr al-munaẓẓam(٣): It has been .۴٢۶

Yanābī` al-mawadda, chap. ۷۴, p. ۴۳۸; Sharḥ al-dīwān, under the letter al-Bā’, p. ۱۶۶ -۱
I say: al-Dīwān is a name given to a collection of poems attributed to Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on him. It has been published several times and one of its commentaries is the commentary by al-Ḥusayn b. Mu`īn al-Dīn al-Maybudī al-Ḥakīm al-Ṣūfī (d. ۸۷۰ AH) who was a Sunni. He writes in his commentary: "'Our Qā’im' means the one from us who will stand up for the affairs of religion and he is the promised Mahdī who was mentioned in the seventh preface." He says in Persian what translates to: "The term 'Master of Judgment Day' (ṣāḥib al-qiyāma) has been used to refer to the Mahdī because Judgment Day (al-qiyāma) will be established after his rule comes to an end." He then discusses a second reason for referring to him by this title by saying that in the time of his rising and reappearance, hidden things will become apparent and the realities will become manifest; hence, it will be: "The day when the hidden things become manifest" (Quran ۸۶:۹). I say: It is clear that qiyāma refers to the day of his rising because of the following reasons: domination of the word of Islam, manifestation of truth, and the filling of earth with justice and fairness.

Al-Dīwān under the letter al-Lām, p. ۳۷۱ -۲.

Yanābī` al-mawadda, chap. ۶۸, p. ۴۰۶ -۳.

narrated from Amīr al-Mu’minīn `Alī ibn Abī Ṭālib, peace be on him, that: "The bearer of the flag of Muḥammad and the [owner] of the government of Aḥmad will emerge. He will rise with the sword and destruction. [He will be] truthful in speech and will reform the earth and bring to life the customs and the duties."

۴۲۷. Al-Muṣannaf(۱): Narrated to us Abū Mu`āwiya, from al-A`mash, from Ibrāhīm al-Taymī, from al-Ḥārith b. Suwayd, from `Alī, peace be on him, who said:

Islam will be degraded to the extent that even 'Allah Allah'(۲) will not be uttered. When this happens, the leader of the religion (ya`sūb al-dīn) will come out with his followers. Then, a group will be dispatched that will gather around him like the clouds in autumn. By Allah! I certainly know the name of their chief and the resting-places of their horsemen.

۴۲۸. Iqd al-durar(۳): From Abū Wā'il who mentions that `Alī looked at al-Ḥusayn,` peace be on them, and said:

This son of mine is a master (sayyid) just as the Messenger of Allah, Allah's blessings be on him [and his family], has named him. Soon, a person from his loin will emerge whose name will be the same as that of your Prophet. He will come when the people will be in a state of negligence, truth will be dead, and injustice will be evident. The inhabitants of the sky and its dwellers will rejoice at his reappearance. He will have a wide forehead, an aquiline nose, sturdy

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۱- Al-Muṣannaf by ibn Abī Shaiba, vol. ۱۵, p. ۲۳, no. ۱۹۰۰۰; al-Fitan, vol. ۵, p. ۲۱۰, with some variations; Kanz al-`ummāl, vol. ۱۴, p. ۵۵۷, no. ۳۹۵۹۱, with a little difference; Muntakhab kanz al-`ummāl, vol. ۶, pp. ۱۹–۲۰; refer to al-Malāḥim wa l-fitan, chap. ۳۷, sect. ۳, p. ۱۷۶ and chap. ۱۸۱, sect. ۱, p. ۸۰; Nahj al-balāgha, sermon ۲۵۸. Ibn Abī l-Ḥadīd writes in Sharḥ nahj al-balāgha: "This narration is from the narrations about bloody battles which he, peace be on him, has informed of and has mentioned the Mahdī." Ibn al-Athīr says in al-Nihāya: "And from it is what `Alī, [peace be on him], said: 'They will gather around him like the gathering of the scattered clouds of autumn.' Here, autumn is specifically mentioned because it is the beginning of winter and the clouds are scattered in it, neither piled up nor in layers. After that, some of them integrate with others."

۲- This might refer to the testimony of 'there is no God but Allah,' as can be inferred from the previous footnote—Ed.

۳- `Iqd al-durar, chap. ۳, p. ۳۸ and chap. ۱, p. ۲۳–۲۴ (short version). I say: In the published edition of `Iqd al-durar, p. ۲۳, it is mentioned, "`Alī looked at al-Ḥasan." The researcher of the book says: "In the original [narration] it was 'al-Ḥasan' and 'al-Ḥusayn' has been mentioned by mistake." You should know that what the researcher has said is wrong and it is up to him to prove what has been mentioned in the original narration. The oldest manuscript that we have access to and have seen is present in al-Raḍawiyya Library (Kitābkhāniyi Āstān Quds, no. ۱۷۵۲), dated ۹۴۲ AH, and it is not

the manuscript that the researcher has relied on. The one used by the researcher is also available in al-Raḍawiyya Library with the Serial no. ۱۷۵۱, dated ۹۵۳ AH. We saw that 'al-Ḥusayn' was mentioned in the tradition of Abū Wā'il and in the tradition of Abū Isḥāq which he has been mentioned on p. ۳۹ after the current tradition. Anyhow, the oldest manuscripts of this book are two: The first is the manuscript that bears the year ۹۱۰ AH and belongs to the Berlin Library, with serial no. ۲۷۲۳. This is the manuscript which the researcher has regarded as the original. Yet, he uses other manuscripts when this manuscript is not in conformity with his opinions. The second manuscript is the one in the al-Raḍawiyya Library with the serial no. ۱۷۵۲/۱۸۵, which is probably older than the Berlin manuscript and al-Ḥusayn has been clearly mentioned in it. Moreover, it is apparent from the book al-Mahdī that in the manuscript which al-Ṣadr possessed, the term 'al-Ḥusayn' has been used. The correctness of the view about al-Ḥusayn is further endorsed by the many mutawātir traditions recorded by us in this book and other books—some of which we have narrated from Sunni sources. For example, in the narration which speaks about al-Ḥasanī handing the affairs over to the Mahdī, peace be on him, he says: "O paternal cousin (yabn al-`am)! This belongs to you." It is also mentioned in this tradition that "he is from the descendants of Fāṭima and the progeny of al-Ḥusayn, peace be on them. Beware! Whoever accepts other than him as his master, will be cursed by Allah." Refer to `Iqd al-durar, chap. ۴, sect. ۲, pp. ۹۰, ۹۹, ۱۳۷, and ۱۳۸; and al-Burhān, chap. ۱, pp. ۷۶,۷۷, no. ۱۵

belly, and long thighs. There is a mole on his left thigh and his front teeth are slightly apart from each other. He will fill the earth with justice, just as it will be filled with unfairness and injustice.

۴۲۹. Al-Malāḥim wa l-fitan(۱): He has narrated a lengthy tradition which is a debate between ibn `Abbās and Mu`āwiya, in which ibn `Abbās has refuted Mu`āwiya in the following manner:

As for what you said that "No one can possess both Caliphate and Prophethood [at the same time]," then what about the saying of Allah, Mighty and Glorified be He, "Indeed, We have given the family of Ibrāhīm the Book and Wisdom, and We have given them a Great Kingdom."(۲) The Book refers to Prophethood and Wisdom refers to sunna

and Kingdom refers to Caliphate. We are the family of Ibrāhīm. The Command of Allah .concerning them and us is one and the sunna is implemented amongst us and them

As for your saying, "Your proof is ambiguous," then I swear by Allah, it is brighter than the sun and more brilliant than the moon and you certainly know that yourself but you are a wretched person. We killed your brother, your grand-father, your paternal uncle, and your maternal uncle. So, don't cry over decayed bones and souls being wasted in hell fire. Don't be angry because of the blood that became legible for .shedding because of polytheism and which has been degraded by Islam

As for your saying, "We think that the government of

۱- Al-Malāḥim wa l-fitan, chap. ۱۷, pp. ۱۱۶–۱۱۷. He has recorded it from the book Uyūn .akhbār Banī-Hāshim, by Muḥammad b. Jarīr al-Ṭabarī, the famous historian

۲- Quran ۴:۵۴.

the Mahdī belongs to us," then know that the word 'think' is used to refer to 'doubt' in the book of Allah. Allah, Purified and High be He, says: "Those who disbelieve think that they will never be resurrected. Say: Yes! By my Lord, you will most certainly be (resurrected . . ."(۱

Everyone testifies that we have a King who will be appointed by Allah even if nothing remains from the world but one day. Surely, we have a Mahdī that if nothing remains but a single day, Allah will send him [to fulfill] His commands. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . (to the end .(of the tradition

The tradition also speaks about the details of the descent of Jesus, peace be on him, .and his praying behind Imam Mahdī, peace be on him

۴۳۰. Al-Malāḥim wa l-fitan(۲): In the twenty-eighth chapter in which he has discusses the book of Muḥammad b. Jarīr al-Ṭabarī called `Uyūn akhbār banī hāshim. He

mentions ibn `Abbās' debate with Mu`āwiya about the Mahdī in which ibn `Abbas says to Mu`āwiya

There is not a single clan from [the tribe] of Quraish who can boast about an affair except that there are other [clans] who [also] have a claim in that affair, except for Banī-Hāshim. For, they can take pride in Prophethood in which no one else was their partner nor was anyone equal with them in [their virtues].

This merit cannot

١- Quran ٦٤:٧.
٢- Al-Malāḥim wa l-fitan, sect. ٢, pp. ١١٧–١١٨.

be taken away from them. I swear that Allah, Blessed and High be He, did not appoint Muḥammad from the Quraish but because the Quraish were the best of creatures, and He did not appoint him from the Banī-Hāshim but because the Banī-Hāshim were the best amongst the Quraish, and He did not appoint him, from the progeny of `Abd al-Muṭṭalib but that they were the best of Banī-Hāshim.

We do not take pride over you except in what you take pride over the Arabs. This is the umma which is subject to Divine Mercy. To it belongs its Prophet and its Mahdī. The Mahdī is at its end because the affairs [of Islam] commenced with us and will end with us. Your kingdom is short and our kingdom will be long. Your kingdom is prior to our kingdom but there will be no kingdom after ours. We are the [pious] and the end is only for the pious.

٤٣١. Al-Sunan al-wārida fī l-fitan(١): Narrated to us `Abd al-Raḥmān b. Uthmān, from Qāsim, from ibn Abū Khaithama, from Muslim b. Ibrāhīm, from al-Qāsim b. al-Faḍl, from ibn `Umair al-Muhjarī, from Abū l-Ṣiddīq who said:

Abū Sa`īd al-Khudrī was sitting on the pulpit of the Messenger of Allah, Allah's blessings be on him [and his family], and crying and longing for him. I asked, "What

has made you cry?" He replied, "I remembered the Prophet, Allah's blessings be on ,him [and his family], and his sitting on this pulpit while he was saying

p: ٨٢

.Al-Sunan al-wārida fī l-fitan, vol. ٥, chap. "Mā jā'a fī l-Mahdī'," no. ۴ -١

Surely, from my Ahl al-Bait is the one with an aquiline [nose] and a wide [forehead].' He will come when the earth will be filled with unfairness and injustice, and he will fill it with fairness and justice. He will live for this period.' And he indicated seven or nine .with his fingers

Al-Iḥtijāj(١): In a lengthy tradition which he has narrated through his chains of .۴٣٢ narrators from Saif b. `Umaira and Ṣāliḥ b. `Uqba, both from Qays b. Sam`ān, from Alqamat b. Muḥammad al-Ḥaḍramī, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, from the Messenger of Allah, Allah's blessings be on him and his :family, in his lengthy sermon at the Ghadīr of Khumm

O People! The Light of Allah, Mighty and Majestic be He, is inside me, then in it will be in `Alī followed by his progeny until the Qā'im, the Mahdī, who will take back the rights .of Allah and every right which belongs to us

He then said many things about the Mastership (wilāya) of `Alī and the Imams after :him, peace be on them, then continued

O People! Verily, I am a Prophet and `Alī is my heir (waṣī). Know that the seal of the Imams, the Qā'im, the Mahdī, is from us. Know that surely he is the one who will dominate the religion. Know that surely he is the one who will take revenge from the oppressors. Know that surely he is the one who will conquer the forts and destroy .them

p: ٨٣

.Al-Iḥtijāj, "The Arguments of the Prophet on the Day of Ghadīr," pp. ۶۶–٨۴ -١

Know that surely he is the one who will kill all polytheist tribes. Know that surely he is

Know that surely he is the one who will kill all polytheist tribes. Know that surely he is .(the one who will avenge the blood of all the friends of Allah (auliyā Allāh

Know that surely he is the one who will help the religion of Allah. Know that surely he is the one who will take water from a deep ocean. Know that surely he is the one who will mark every person of merit with his merit and every person of ignorance with his ignorance. Know that surely he is the chosen and selected one by Allah. Know that surely he is the inheritor of all sciences and has full knowledge about them. Know that surely he informs about his Lord, Mighty and Majestic be He, and mentions the affair .of His belief. Know that surely he is guided and firm

Know that surely [the affairs] have been handed over to him. Know that surely he is the one about whom glad tidings have been given to those before him. Know that surely he is the surviving proof (ḥujja) and there is no proof (ḥujja) after him. There is no truth but that it is beside him and there is no light but that it is with him. Know that .no one can overpower him and gain victory over him

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān(۱): From Muḥammad b. al-Ḥanafiyya, .۴۳۳ :may Allah be satisfied with him, who said

We were with `Alī, peace be on him, when a person asked

p: ۸۴

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۶, p. ۱۴۴, no.۸, from the published -۱ version that was copied from the manuscript of Ḥaram al-Makkī that was finished by its writer Aḥmad b. al-Ḥasan al-Rashīdī in ۱۲۷۲ AH and from the hand-written manuscript that was copied by al-Sharīf al-Sayyid Muḥammad Bāqir al-Sabziwārī from the hand-written script preserved in the Library of the Holy Shrine of the Messenger of Allah, Allah's blessings be on him and his family, in Medina and the third manuscript is in the al-Jāmi` Library (A`ẓam Mosque) that was established and built by our master Ayatullah al-Burūjirdī, may Allah reward him with the best of rewards on behalf of Islam and the Muslims. It has been recorded in Kashf al-astār, sect. ۲, p. ۱۶۴, with the difference: "When a person says 'Allah,' he will be killed. Then, Allah will

gather for him like the gathering of clouds in autumn; Allah will unite their hearts. They will neither submit to anybody nor will they be recognized by anybody. They will be equal to the number of the soldiers of [the battle of] Badr." He says: "Al-Ḥāfiẓ Abū `Abd-Allah al-Ḥākim has recorded it in al-Mustadrak and has said: "This tradition is correct (ṣaḥīḥ) based on the criteria set by of al-Bukhārī and Muslim, but they have not recorded it [in their Ṣaḥīḥs]." The author of Kashf al-astār continues: "It is worth mentioning that his saying, 'He will emerge in the end of times (ākhir al-zamān),' then counted with his hand to nine, shows the nine names from the progeny of al-Ḥusayn, peace be on him. When he reached Ḥujjat b. al-Ḥasan, peace be on him, he said, 'He will emerge in the end of times,' and this is a clear comment from him that the Mahdī is the ninth descendant from the progeny of Imam al-Ḥusayn, peace be on him. Thus, they should be aware." I say: This is an acceptable interpretation and there is no harm in it. In the published copy of al-Mustadrak and its summary (vol. ۴, p. ۵۵۴) and similarly in `Iqd al-durar (chap. ۴, sect. ۱ p. ۵۹, and chap. ۵, p. ۱۳۱) it has been written 'seven' instead of 'nine' and you will not find a proper interpretation for this. Hence, it is better to leave the interpretation to those who have knowledge about it. In these manuscripts, it is difficult to understand the meaning of the tradition unless we assume that 'seven' refers to the years of his kingdom and rule. Of course it is more probable that the three available handwritten manuscripts of al-Burhān and the handwritten manuscript of al-Mustadrak, from which the author of Kashf al-astār has recorded the tradition, are correct. Allah knows the best. This idea is supported by what some Sunni scholars have mentioned. Muḥammad b. Pāyandi al-Sāwī, in his treatise—which is a manuscript, dated ۹۷۹ AH, and is an appendix to the book al-Burhān—writes: "I have seen in history books that one day Muḥammad b. Ḥanafiyya came to `Alī, peace be on him, and asked, 'When will the Mahdī appear?' He replied, "'.'It is far!', then he counted nine with his hand and said, 'In the end of times

him about the Mahdī. He replied, "It is far! It is far!" Then, he showed nine with his fingers and said, "This will happen in the end of times [in a time] that if it is said to a person, 'Allah, Allah,' [that person] will be killed. Then, Allah will gather a group for him like the gathering of clouds in autumn. He will unite their hearts and they will not fear anybody nor will they rejoice for anybody joining them. Their number will be equal to

the warriors [of the battle] of Badr. The prior ones will not overtake them and the later ones will not reach them. Their number will be equal to the soldiers of Ṭālūt—those ".who crossed the river with him

Iqd al-durar(۱): From Sālim al-Ashall, from (Imam) Abū Ja`far Muḥammad b. `Alī` .۴۳۴ :al-Bāqir, peace be on him, who said

Moses, peace be on him, looked in the first Exodus at what would be granted to the Qā'im from the family of Muḥammad, Allah's blessings be on him [and his family], and pleaded, "O Lord! Make me the Qā'im from the family of Muḥammad." It was said to him, "This [position] belongs to the seed of Aḥmad." Then he looked in the second Exodus and saw the same things, and made the same request and got the same reply. Again, in the third Exodus, he saw the same things, made the same request and .got the same reply

.Musnad Abī Ya`lā(۲): Narrated to us Abū Bakr b .۴۳۵

.Iqd al-durar, chap. ۱, p. ۲۶` -۱

Musnad Abī Ya`lā, vol. ۱۲, p. ۱۹, no. ۸۲۵ (۶۶۶۵); Majma` al-zawā'id, vol. ۷, chap. "Mā -۲ jā'a fī l-Mahdī," p. ۳۱۵; al-Maṭālib al-`āliya, vol. ۴, p. ۳۴۳, no. ۴۵۵۴; Ibn Khaldūn's al-Muqaddama, p. ۳۷۹; Ibrāz al-wahm al-maknūn, p. ۵۷۷; al-`Arf al-wardī, (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۱, to his saying: "five and two". I say: Apparently, his saying "And what is five and two?" is the question of the narrator from Abū Huraira or other than him from one of the other narrators. It is not unlikely that his saying "to the truth," marks the end of the narration and the two questions were in fact from the narrators .who were asking each other. Allah knows the best

Abū l-Naṣr, from Abū l-Naḍr, from al-Murjā b. Rajā' al-Yashkurī, from `Īsā b. Hilāl, from Bushair b. Nuhaik, from Abū Huraira who said: "Narrated to me my friend, Abū l-Qāsim, Allah's blessings be on him [and his family], that 'the Hour will not be established until a person from my Ahl al-Bait rises against them. He will attack them until they return to the truth.'" I (i.e. Nuhaik) asked, "How many will they be?" He (i.e.

Abū Huraira) replied, “five and two.” I enquired, “And what is five and two?” He replied, ”.“I don’t know

Kanz al-`ummāl(۱): From `Adī b. Ḥātim, from the Messenger of Allah, Allah’s .۴۳۶ blessings be on him [and his family], who said: “Indeed, the Hour will not be established until the white castle which is in Madā’in will be conquered, and the Hour will not be established until a woman in a howdah travels safely from Ḥijāz to Iraq without fearing anything. And the Hour will not be established until an Imam rules ”.over the people who will give away wealth freely

Musnad Abī Ya`lā(۲): Narrated to us Sulaimān b. `Abd al-Jabbār Abū Ayyūb, from .۴۳۷ Sahl b. `Āmir, from Fuḍail b. Marzūq, from `Aṭiyya, from Abū Sa`īd, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “In the end of times—after the advance of ages and passing of time—there will be an Imam who will be the most generous of the people. A man will come to him and [the

p: ۸۶

.Kanz al-`ummāl, vol. ۱۴, p. ۵۷۲, no. ۳۹۶۳۵ -۱

Musnad Abī Ya`lā, vol. ۲, pp. ۳۵۶–۳۵۷, no. ۱۳۱ (۱۱۰۵); Similar to it can be found in Kanz -۲ .al-`ummāl, vol. ۱۴, no. ۳۸۷۰۳, from Abī Ya`lā and ibn `Asākir

Imam] will put [the wealth] in his dress. He will be concerned as to who will accept the charity of this wealth—which is between him and his family—as all the people will be ”.flushed with welfare

Al-Fitan(۱): Narrated to us ibn Wahb, from ibn Lahī`a, from al-Ḥarth b. Yazīd, from .۴۳۸ `Abd-Allah b. Zarīr al-Ghāfiqī, from `Alī, may Allah be satisfied with him, who said: “Trials are of four kinds: The trial of prosperity, the trial of distress, the trial of so and so . . . then, a person from the progeny of the Prophet, Allah’s blessings be on him [and ”.his family], will emerge. Allah will reform their affairs at his hands

Al-Sunan al-wārida fī l-fitan(۲): Narrated to us `Abd al-Raḥmān, from Qāsim, from .۴۳۹ Aḥmad b. Zuhair, from `Ammār al-Duhnī, from Sālim b. Abū l-Ja`d who said: “When

we went for Hajj, I went to see `Abd-Allah b. `Amr al-`Āṣ. He asked me, 'Where are you from?' I replied, 'From Iraq.' He said, 'Then be from the people of Kūfa.' I replied, "'.'I am from them.' To which he answered, 'They will be the most helpful to the Mahdī

Al-Sunan al-wārida fī l-fitan(۳): Narrated to us `Abd-Allah b. Fuḍail, from `Abbāb .۴۴۰ b. Hārūn, from al-Faḍl b. `Ubaid-Allah, from Yaḥyā b. Zakariyyā b. Yaḥyāwayh al-Nīsābūrī, from Muḥammad b. Yaḥyā, from Muḥammad b. Salma, from Abū l-Wāṣil b. `Ubaid, from Jābir b. `Abd-Allah, from the Messenger of Allah, Allah's blessings be on :him [and his family], who said

A group from

Al-Fitan, vol. ۱, pp. ۱۹–۲۰; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۸, He says: -۱ "Nu`aim b. Ḥammād has recorded it in his book al-Fitan through a reliable chain of .narrators in accordance with the criteria set by Muslim

Al-Sunan al-wārida fī l-fitan, vol. ۵, chap. "Mā jā'a fī l-Mahdī," p. ۹۹, no. ۳; Al-`Arf al- -۲ .wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۸, from ibn Sa`īd and ibn Abī Shaiba

Al-Sunan al-wārida fī l-fitan, vol. ۶, chap. "Mā jā'a fī nuzūl `Īsā," p. ۱۴۲, no. ۵; Al-`Arf -۳ al-Wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۶۲; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, p. .۲۷۴, no. ۵. Tradition no. ۴ and ۶ which have been narrated from Jābir are similar to it

my umma will always fight for the truth until Jesus, son of Mary, descends at the time of dawn at Bait al-Maqdas. He will come to the Mahdī and will be told, "Come forward O Prophet of Allah and lead our prayers." He will reply, "Verily, some from this umma are trustees for others due to their honorable position with Allah, Mighty and Majestic ".be He

Al-Fitan(۱): Narrated to us `Abd-Allah b. Marwān, from al-`Alā' b. `Utba, from al- .۴۴۱ Ḥasan that "the Messenger of Allah, Allah's blessings be on him [and his family], mentioned a hardship that will be afflicted on his Ahl al-Bait until Allah sends a black flag from the East. Whoever helps it, Allah will help him and whoever abandons it, Allah will abandon him, until a person comes whose name will be my name. Allah will

".make him in charge of their affairs and will assist him with His help

Al-Fitan(٢): Narrated to us Sa`īd Abū Uthmān, from Jābir, from (Imam) Abū Ja`far, .۴۴۲ peace be on him, that "Black Flags that will rise from Khurāsān and will descend at ".Kūfa. When the Mahdī appears at Mecca, they will go to him to pledge allegiance

Al-Fitan(٣): Narrated to us al-Walīd and Rushdain, from ibn Lahī`a, from Abū . ۴۴۳ Qubail, from Abū Rūmān, from `Alī, may Allah be satisfied with him, who said: "The Sufyānī and the Black Flags will confront each other. Amongst the Black Flags there will be a youth from Banī-Hāshim who has a mole on his

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.Al-Fitan, vol. ۴, p. ١۶٧, which we mentioned it under no. ۴٠٩ -١

.Al-Fitan, vol. ۴, p. ١۶٨ -٢

.Al-Fitan, vol. ۵, p. ١٧٢, and similar to it p. ١۶٨, no. ١ -٣

left hand. Guiding them will be a man from Banī Tamīm named Shu`ayb b. Ṣāliḥ. There will be intense bloodshed between these two armies. The Black Flags will be victorious and the horsemen of Sufyānī will take to their heels. It is then that the people will ".desire for the Mahdī and will seek him

Al-Fitan(١): Narrated to us Muḥammad b. `Abd-Allah Abū `Abd-Allah al-Tayharti, .۴۴۴ from `Abd al-Raḥmān b. Ziyād b. An`um, from Muslim b. Yasār, from Sa`īd b. al-Musayyib, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Black Flags belonging to the Banī `Abbās will emerge from the east. They will halt for a period that Allah wills. Then, smaller Black Flags will appear from the east who will fight against a man from the progeny of Abū Sufyān and his companions. ".They will advise [the people] to obey the Mahdī

:(Nahj al-balāgha(٢ .۴۴۵

Until Allah brings out for you one who will gather you together and unite you after your separation. Do not place expectations in one who does not come forward and do

not lose hope in one who has turned back [from you], because it is possible that one of the two feet of the one who has turned back may have slipped while the other has remained firm and both [his feet] might return, until both are firm. Beware! The example of the family of Muḥammad, Allah's blessings be on them, is like that of the .stars in the sky

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.Al-Fitan, vol. ۴, p. ۱۶۸; al-Malāḥim wa l-fitan, chap. ۱۰۲, p. ۵۵ -۱

Nahj al-balāgha, sermon ۱۰۰, ibn Abū al-Ḥadīd writes while explaining this sermon -۲ (vol. ۷, p. ۹۳): "Know that Amīr al-Mu'minīn, peace be on him, delivered this sermon on the third Friday after he became the caliph." While explaining his saying, "Until Allah brings out for you one who will gather you together and unite you after your separation," he writes, "that person [who will unite them] is from the Ahl al-Bait, and refers to the Mahdī who will emerge in the end of times" (vol. ۷, p. ۹۴). Under his saying: "Allah has completed his obligations upon you . . . ," he writes: "He then informs them about the closeness of relief (faraj) and says, 'Allah perfects his obligations upon you and what you hope for is near—as if it has already occurred.' This is like the divine promise about the establishment of the Hour. All the Holy Books have explicitly declared that it is nearn even though it is far from us and in Allah's knowledge, all far things are near. He, Glory be to Him, declares, 'Surely, they deem it to be far while We ".(consider it to be near' (Quran ۷۰:۶–۷

When one star sets another one rises. Allah has completed his obligations upon you .and He has shown [or will show] you what you used to wish for

:(Sharḥ nahj al-balāgha (by ibn Maitham)(۱ .۴۴۶

O People! Be aware of a knowledge that is definite. What the Qā'im will encounter from your ignorance is like what the Messenger [of Allah] also encountered from your ignorance. That is, because on that day the entire umma will be engulfed in a state of .ignorance except those upon whom Allah has mercy

Do not hurry lest your demise hastens towards you; and know that lenience is a

blessing and in forbearance is survival and comfort. The Imam is more knowledgeable regarding what they deny/don't know. I swear by my life! He will uproot the evil judges from amongst you, he will remove the diseased from you, he will dismiss the tyrant rulers, and he will purify the earth of every deceiver.

Certainly, he will act amongst you with justice and stand amongst you with the straight weighing scale. Those living from you will desire the return of their dead ones even for a very brief period. It is then that they will enjoy life and this will surely happen. For the sake of Allah have patience, control your tongues, and live [peacefully] because soon deprivation will reach you. If you exercise patience, act in a calculated manner, and live in harmony, he will certainly seek the blood-revenge of your killed ones, avenge the murdered ones,

p:۹۰

۱- Sharḥ nahj al-balāgha by ibn Maitham, vol. ۳, p. ۹. He has mentioned this tradition while explaining his saying: "Allah has completed his obligations upon you," and says: "What he has said is an indication of Allah's bestowal upon them by the appearance of the Awaited Imam and the reformation of their condition by his presence." He then writes, "I have seen in the course of some of his sermons a section in which he foretells the events that will occur after him—in addition to explaining this promise. This is what he said, 'O people! Be aware . . . ,'" which is what we mentioned in the text.

and get back your rights. I swear by Allah a true oath,

"Surely Allah is with those who restrain themselves and those who do good" (Quran (Surah Nahl ۱۶:۱۲۸).

۴۴۷. Al-Durr al-manthūr(۱): He has recorded from ibn `Abbās, that the Messenger of Allah, Allah's blessings be on him [and his family], said: "The Companions of the Cave (aṣḥāb al-kahf) will assist the Mahdī."

It has been mentioned in Tafsīr al-tha`labī, in the story about the companions of the cave—which has also been narrated from him in 'Iqd al-durar, al-Burhān, al-`Umda,

and al-Ṭarā’if—that: “They went to their sleeping places and will go to sleep until the end of times when the Mahdī, peace be on him, emerges.” He continues, “The Mahdī will salute them after which Allah, Mighty and Majestic be He, will bring them back to life for him. Then, they will go to sleep again and will not wake up until the Day of ”.(Rising (al-Qiyāma

:Iqd al-durar(۲): Saif b. `Umair narrates` .۴۴۸

I was with Abū Ja`far al-Manṣūr [the Abbasid caliph] when he initiated the conversation: “O Saif b. `Umair! It is inevitable that a caller will call out from the sky the name of a person from the progeny of Abū Ṭālib.” I replied, “May I be given as ransom for you, O Amīr al-Mu’minīn! Are you narrating this?” He answered, “I swear ”.by the One in whose hand is my life, Yes—for the listener who has ears

I said, “O Amīr al-Mu’minīn! I have never heard this

p: ۹۱

Al-Durr al-manthūr, vol. ۴, p. ۲۱۵; `Iqd al-durar, chap. ۷, pp. ۱۴۱–۱۴۲; al-`Umda, pp. -۱ ۲۲۳–۲۲۴; al-Burhān, chap. ۱, p. ۸۷, no. ۴۴; al-Ṭarā’if, p. ۸۴; Biḥār al-anwār, vol. ۵۱, chap. ۱, .p. ۱۰۵, no. ۴۰ and vol. ۳۹, chap. ۱۷, p. ۱۵۰, no. ۱۴

Iqd al-durar, chap. ۴, sect. ۳, pp. ۱۱۰–۱۱۱; Al-Irshād, p. ۳۸۵, through his chain of` -۲ narrators from Saif b. `Umaira; Ghaybat al-Shaykh, pp. ۲۶۵–۲۶۶; Rauḍat al-Kāfī, p. ۱۷۸, .no. ۲۵۵, from Saif

tradition before.” He replied, “O Saif! This is the truth. And when this happens, we will be the ones who will be more worthy of responding to this call. The call will be to a person from the sons of our cousins.” I asked, “A person from the progeny of Fāṭima, peace be on her?” He answered, “Yes, O Saif! Had I not heard it from Abū Ja`far Muḥammad b. `Alī, peace be on him, I would not have accepted it even if all the ”.people on earth had narrated it to me, but, he is Muḥammad b. `Alī, peace be on him

Al-Amālī(۱): Narrated to us Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, from al- .۴۴۹ Ḥusayn b. al-Ḥasan b. Abān, from al-Ḥusayn b. Sa`īd, from Muḥammad b. al-Ḥusayn

[al-Ḥasan] al-Kinānī, from his grandfather, from Imam Abū `Abd-Allah al-Ṣādiq, :peace be on him, who said

Allah, Mighty and Majestic be He, sent to His Prophet— Allah's blessings be on him and his family—a manuscript before his death and said, "O Muḥammad! This manuscript is your will to the noble (al-najīb) one from your family." He asked, "And who is the noble one from my progeny, O Jabra'īl?" He replied, "`Alī ibn Abī Ṭālib." There were golden seals on the manuscript and the Prophet handed it over to `Alī, peace be on him, and advised him to break one of the seals and act according to what .was in it. `Alī, peace be on him, broke a seal and acted upon its instructions

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.Al-Ṣadūq, al-Amālī, session ۶۳, p. ۳۲۸, no. ۲ -۱

Then he handed it over to his son al-Ḥasan, peace be on him, who broke a seal and acted upon its instructions. Then he handed it over to his son al-Ḥusayn, peace be on him, who broke a seal and found written in it that, "Go with a group of people towards martyrdom, for, there is no martyrdom for them except with you and sell yourself to Allah, Mighty and Majestic be He." And he did, then handed it to `Alī ibn al-Ḥusayn, who broke a seal and found in it, "Maintain silence, be confined to your house, and .worship your Lord until certainty [i.e. death] comes to you" and he did accordingly

Then, he handed it over to Muḥammad b. `Alī, peace be on him, who broke a seal and found in it, "Narrate/speak to the people and give verdicts. Do not fear anyone except Allah because no one can harm you." Then he handed these to me. I broke a seal and found, "Narrate/speak to the people and give verdicts. Spread the knowledge of your Ahl al-Bait and confirm your righteous forefathers. Do not fear anyone except Allah for you are in protection and safety." I acted according [to the instructions]. Then, I will pass it on to Mūsā b. Ja`far who will hand it over to the one after him. This will .continue until the rise of the Mahdī, peace be on him

Al-Amālī(۱): Narrated to us Muḥammad b. Mūsā b. al-Mutawakkil, from . ۴۵۰ ,Muḥammad b. `Abd-Allah al-Kūfī

Al-Ṣadūq, al-Amālī, session ۹۲, p. ۵۰۴, no. ۴; Al-Faiḍ, al-Nawādir, the book of al- - ۱ .Nubuwwa wa l-imāma, chap. ۴۱, p. ۷۰; Biḥār al-anwār, vol. ۵۱, chap. ۱, pp. ۶۵–۶۶, no. ۳

from Mūsā b. `Imrān al-Nakha`ī, from his uncle al-Ḥusayn b. Yazīd al-Naufalī, from `Alī ibn Sālim, from his father, from Abū Ḥamza al-Thumālī, from Sa`d al-Khaffāf, from al-Aṣbagh b. Nubāta, from `Abd-Allah b. `Abbās, from the Messenger of Allah, :Allah's blessings be on him and his family, who said

When I was taken to the seventh heaven and from there to the Lote Tree of the Boundary (sidrat al-muntahā) and from sidrat al-muntahā to the veils of light (ḥujub al-nūr), my Lord, majestic be His Majesty, called out to me, "O Muḥammad! You are my servant and I am your Lord. So, be humble before Me and only worship Me. Rely on Me and trust Me for I am satisfied with you as a servant, beloved, messenger, and prophet and [I am satisfied] with your brother, `Alī, as a successor and a door (khalīfatan wa bābā). He is My proof (ḥujjatī) upon My servants and a leader (Imām) .for My creation

Through him, My friends will be known from My enemies and through him, Satan's party will be distinguished from My party. Through him, My religion will be established, My limits will be protected, and My regulations implemented. Through you, him, and the Imams from his progeny, I will have mercy on My male and female servants. And by the Qā'im from amongst you I will give life to My earth with My Tasbīḥ, Tahlīl, Taqdīs, Takbīr, and Tamjīd. Through him, I will clean the earth from My enemies and make

My friends inherit it. Through him, I will degrade the word of the disbelievers and .elevate My word

Through him, I will enliven My servants and My cities with My knowledge. For him, I will reveal the treasures and the reserves with My will. I will disclose only to him the

secrets and the hidden things by My intention (bi Irādatī). I will help him with My angels so that they may assist him in implementing My order and proclaiming My religion. He is surely My [appointed] guardian and truly the guided one from My ".servants

Al-Amālī of al-Ṭūsī (١): A group informed us from Abū l-Mufaḍḍal, from Aḥmad b. .۴۵١ Muḥammad b. Yasār b. Abī l-`Ajūz al-Simsār, from Mujāhid b. Mūsā al-Khuttalī, from `Abbād b. `Abbād, from Mujālid b. Sa`īd, from Jabr [or Jubair] b. Nauf Abū l-Waddāk :who said

I said to Abū Sa`īd al-Khudrī, "By Allah! No year comes upon us but that it is worse than the previous one, and no ruler but that he is worse than the previous," to which Abū Sa`īd answered, "I heard the Messenger of Allah, Allah's blessings be on him and his family, say what you are saying, but, I also heard the Messenger of Allah, Allah's blessings be on him and his family, say, 'This situation will not go away from you until amongst all the fitnas and injustices, someone is born who will not be recognized at that time. [This situation will continue] until The world becomes filled with injustice

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Al-Ṭūsī, al-Amālī, vol. ٢, p. ١٢۶; Biḥār al-anwār, vol. ۵١, chap. ١, p. ۶٨, no. ٩; al- - ١ .Nawādir, chap. ۴۶, with some differences

.'to the extent that no one will be able to utter: 'Allah

Then, Allah, Mighty and Majestic be He, will send a person from me and from my progeny. He will fill the earth with justice just as those before him will have filled it with unfairness. [Allah] will bring out its treasures(١), and he will give away wealth freely and will not even count [what he is giving]. This will continue until Islam is fully "'.established

Ghaybat al-Shaykh(٢): Informed me a group from Abū Muḥammad Hārūn b. Mūsā .۴۵٢ al-Talla`ukbarī, from Abū `Alī al-Rāzī, from ibn Abū Dārim, from `Alī ibn al-`Abbās al-Sindī al-Muqāni`ī, from Muḥammad b. Hāshim al-Qaysī, from Sahl b. Tamām al-Baṣrī,

from `Imrān al-Qattān, from Qatāda, from Abū Naḍra, from Jābir b. `Abd-Allah al-Anṣārī, from the Messenger of Allah, Allah's blessings be on him and his family, who ".said: "The Mahdī will emerge in the end of times

Ghaybat al-Shaykh(٣): From Muḥammad b. Isḥāq, from al-Muqāni`ī, from Bakkār .۴۵۳ b. Aḥmad, from al-Ḥasan b. al-Ḥusayn, from Talīd, from Abū l-Jaḥḥāf, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "I give you glad tidings about the Mahdī," and he repeated this statement three times. Then he said, "He will emerge when there will be disagreements amongst the people and intense hardships. He will fill the earth with fairness and justice as it will be filled with unfairness and injustice. He will fill the hearts of Allah's servants with worship and they will

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In the narration, the term 'pieces of liver' has been used instead of 'treasures.' - ۱ Treasures have been likened to 'pieces of the liver' and this is indeed an amazing metaphor. For, the liver is one of the most vital organs of the body and so are the treasures of the earth. This is what Sayyid al-Raḍī has mentioned in his book Majāzāt .al-āthār al-nabawiyya, no. ۲۳۱

Ghaybat al-Shaykh, p. ۱۷۸, no. ۱۳۵; Biḥār al-anwār, vol. ۵۱, chap. ۱, pp. ۷۲ and ۷۴, no. -۲ .۲۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۲, no. ۲۹۱

Ghaybat al-Shaykh, p. ۱۷۹, no. ۱۳۷; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۴, no. ۲۴; Ithbāt -۳ .al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۲, no. ۲۹۳

".benefit from his justice

Ghaybat al-Shaykh(۱): Through the aforementioned chain of narrators, from al- .۴۵۴ Ḥasan b. Ḥusayn, from Sufyān al-Jarīrī, from `Abd al-Mu'min, from al-Ḥārith b. :Ḥaṣīra, from `Umāra b. Juwain al-`Abdī, from Abū Sa`īd al-Khudrī who said

I heard the Messenger of Allah, Allah's blessings be on him and his family, say [while he was] on the pulpit, "Verily, the Mahdī is from my progeny from my Ahl al-Bait. He will emerge in the end of times. The sky will pour down its raindrops for him and the

earth will bring out its seeds for him. He will fill the earth with justice and fairness just as the people will have filled it with unfairness and injustice."

455. Ghaybat al-Shaykh(2): Muḥammad b. Isḥāq, from al-Muqāni`ī, from Ja`far b. Muḥammad al-Zuhrī, from Isḥāq b. Manṣūr, from Qays b. al-Rabī` and others, from `Āṣim, from Zirr, from `Abd-Allah b. Mas`ūd who recounts that the Messenger of Allah, Allah's blessings be on him and his family, said: "The world will not come to an end until a person from my Ahl al-Bait rules my nation. He will be called the Mahdī."

456. Ghaybat al-Shaykh(3): Informed me a group from Abū Ja`far Muḥammad b. Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī ibn Muḥammad b. Qutayba al-Naishābūrī, from al-Faḍl b. Shādhān, from Naṣr b. Muzāḥim, from Abū Lahī`a, from Abū Qubail, from `Abd-Allah b. `Amr b. al-`Āṣ, from the Messenger of Allah, Allah's blessings be on him and his family, who said in a lengthy narration: "It

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1- Ghaybat al-Shaykh, p. 180, no. 138; Biḥār al-anwār, vol. 51, chap. 1, p. 74, no. 25; Ithbāt al-hudāt, vol. 3, chap. 32, p. 502, no. 294.

2- Ghaybat al-Shaykh, p. 182, no. 141; Biḥār al-anwār, vol. 51, chap. 1, p. 75, no. 28; Ithbāt al-hudāt, vol. 3, chap. 32, p. 503, no. 297.

3- Ghaybat al-Shaykh, p. 185, no. 144; Biḥār al-anwār, vol. 51, chap. 1, p. 75, no. 29; Ithbāt al-hudāt, vol. 3, chap. 32, p. 503, no. 300.

is then that the Mahdī will emerge. He is from the descendants of this [man]—and he pointed towards `Alī ibn Abī Ṭālib, peace be on him.

Through him, Allah will destroy falsehood (al-kadhib) and will conclude the era of hardship. Through him, the noose of disgrace will be removed from your necks." Then, he declared, "I am the first of this nation, the Mahdī will be in the middle, and Jesus will be at the end. Between all this there will be a crooked old man."

457. Al-Amālī by al-Ṣadūq(1): Ibn al-Mutawakkil, from `Alī, from his father, from ibn Abū `Umair, from someone who heard (Imam) Abū `Abd-Allah, peace be on him, say

:[the following line [of poetry

,For every nation is a government which they are on the lookout for

And our government will appear in the end of times

Dalā’il al-imāma(٢): Narrated to us Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah, . ۴۵۸ from Aḥmad b. Isḥāq b. al-Buhlūl al-Qāḍī, from his father, from Samura b. Ḥajar, from Ḥamza al-Naṣībī, from Zaid b. Rafī`, from Abū `Ubaida, from `Abd-Allah b. Mas`ūd :who recounts

I was with the Prophet, Allah’s blessings be on him and his family, when a group of youth from Banī-Hāshim passed by whose faces were [shining like] lamps. [On seeing them], the Prophet, Allah’s blessings be on him and his family, started weeping. I said, ”?“What has made you cry, O Messenger of Allah

He replied, “We are an Ahl al-Bait for whom, Allah has chosen the Hereafter over the world. Soon, my

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Al-Ṣadūq, al-Amālī, session ۷۴, p. ۳۹۶; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۳, no. ۳; al- -۱ Ṭūsī, Al-Amālī, vol. ۱, part ۷, p. ۱۸۲, no.۱: “Through his chain of narrators from al-Ḥasan b. Maḥbūb, from Abān, from Ismā`īl al-Ju`fī who recounts, ‘A person came to (Imam) Abū Ja’far Muḥammad b. `Alī, peace be on him, and with him was a page of questions which were like [arguments for use in] a dispute. (Imam) Abū Ja`far, peace be on him, said to him, ‘This is a page which disputes the religion by which Allah accepts the deeds.’ He replied, ‘May Allah have mercy on you! This is what I intend!’ (Imam) Abū Ja`far, peace be on him, said, ‘Testify that there is no god except Allah, He is Alone and has no partner, and that Muḥammad is His servant and Messenger. Acknowledge what he has brought from Allah and the Mastership (wilaya) of us Ahl al-Bait and express hatred toward our enemies and submit to us with humility and contentment ”’.and await our rule, because surely for us is a government that will come if Allah wills

Dalā’il al-imāma, p. ۲۳۵, sect. “Ma`rifat wujūb al-Qā’im,’ no. ۶. Traditions with the -۲

.same meaning have also been narrated in pp. ۲۲۳, ۲۲۴, and ۲۲۶

Ahl al-Bait will be killed, driven away, and displaced from the cities. [This will continue] until Allah makes ready for us a flag which will come from the East and whoever fights it will be defeated. Then, a person from my Ahl al-Bait will emerge whose name will be like my name and whose character will be like my character. My umma will go to him like birds returning to their nests. Then, he will fill the earth with justice just as it will be ".filled with injustice

Similar traditions with various chains of narrators have also been reported on the .authority of ibn Mas`ūd

Dalā'il al-imāma(۱): Informed us Abū Ṭāhir `Abd-Allah b. Aḥmad al-Khāzin, from .۴۵۹ Abū Bakr Muḥammad b. `Umar b. Muḥammad b. Muslim b. al-Barā' al-Ji`ābī, from Abū l-Ḥasan `Abd-Allah b. Muḥammad b. al-`Abbās al-Rāzī al-Qummī, from his father, from (Imam) `Alī ibn Mūsā al-Riḍā, peace be on him, from his father (Imam) Mūsā b. Ja`far, peace be on him, from his father (Imam) Ja`far b. Muḥammad, peace be on him, from his father (Imam) Muḥammad b. `Alī, peace be on him, from his father (Imam) `Alī ibn al-Ḥusayn, peace be on him, from his father (Imam) al-Ḥusayn, peace be on him, from his brother (Imam) al-Ḥasan, peace be on him, from his father (Imam) `Alī ibn Abī Ṭālib, peace be on him, who said: "The Messenger of Allah, Allah's blessings be on him and his family, said to me, 'The Hour will not be established until the true

p: ۹۹

Dalā'il al-imāma, sect. "Ma`rifat wujūb al-Qā'im," pp. ۲۳۹–۲۴۰, no. ۱۵; `Uyūn akhbār -۱ .al-Riḍā, vol. ۲, p. ۶۰, no. ۲۳۰

.Qā'im rises

This will occur when Allah, Mighty and Glorified be, permits him to do so. Whoever follows him will be saved and whoever doesn't will perish. [Fear] Allah! [Fear] Allah! O servants of Allah! Go to him even if you have to crawl on ice because he is the Caliph

".(of Allah (khalīfat Allah) and my successor (khalīfatī

Dalā'il al-imāma(۱): Through his chain of narrators [i.e. Abū l-Ḥasan Muḥammad b. .۴۶۰ Hārūn b. Mūsā from his father], from Abū `Alī al-Nahāwandī, from Isḥāq, from Yaḥyā b. Sulaim, from Hishām b. Ḥasan, from al-Mu`allā b. Abū l-Mu`allā, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "Rejoice at the good news of the Mahdī. Surely, he will come in the end of times amidst difficulties and hardships. Allah will make the earth ".prosperous for him with justice and fairness

Dalā'il al-imāma(۲): From him [i.e. Muḥammad b. Hārūn b. Mūsā], from his father .۴۶۱ Abū Muḥammad Hārūn b. Mūsā, from Abū `Alī al-Ḥasan b. Muḥammad al-Nahāwandī, from Aḥmad b. Zuhair, from `Abd-Allah b. Dāhir al-Rāzī, from `Abd-Allah b. `Abd al-Quddūs, from al-A'mash, from `Āṣim b. Abū al-Najūd, from Zirr b. Ḥubaish, from `Abd-Allah b. Mas`ūd, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "The Hour will not be established until a person from my progeny rules. His name will be like my name. He will fill the earth with fairness and justice

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.Dalā'il al-imāma, sect. "Ma`rifat wujūb al-Qā'im," pp. ۲۴۹–۲۵۰, no. ۴۱ -۱

.Dalā'il al-imāma, sect. "Ma`rifat wujūb al-Qā'im," p. ۲۵۵, no. ۵۴ -۲

".just as it will be filled with unfairness and injustice

Dalā'il al-imāma(۱): Informed us Abū l-Ḥusayn Muḥammad b. Hārūn, from Abū .۴۶۲ Hārūn b. Mūsā, from Muḥammad b. Jarīr al-Ṭabarī, from `Īsā b. `Abd al-Raḥmān, from al-Ḥasan b. al-Ḥusayn al-`Uranī, from Yaḥyā b. Ya`lā al-Aslamī, `Alī ibn al-Qāsim al-Kindī, and Yaḥyā b. al-Musāwir, from `Alī ibn al-Musāwir, from `Alī ibn al-Ḥazawwar, from al-Aṣbagh b. al-Nubāta, (in a tradition from Imam `Alī ibn Abī Ṭālib, which he said at the end): "And the Mahdī will be from us in the end of times. In all the ".nations, there will be no other awaited Mahdī other than him

Ghaybat al-Shaykh(۲): Aḥmad b. Idrīs, from `Alī ibn al-Faḍl, from Aḥmad b. . ۴۶۳

Uthmān, from Aḥmad b. Razzāq, from Yaḥyā b. al-`Alā al-Rāzī, from (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said:

Allah, the Exalted, will bring forth in this nation a person who is from me and I am from him. Through him, Allah, the Exalted, will bring forth the blessings of the skies and the earth. The sky will pour its raindrops, the earth will bring out its seeds, and its beasts and wild animals will be protected. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. He will kill to the extent that the ignorant will say, 'Had he been from the seed of Muḥammad, Allah's blessings be on him and his family, he would have been merciful.'

۴۶۴. Al-Kāfī(۳): Muḥammad b. Yaḥyā,

۱- Dalā'il al-imāma, sect. "Ma`rifat wujūb al-Qā'im," pp. ۲۵۶–۲۵۷, no. ۵۷.
۲- Ghaybat al-Shaykh, p. ۱۸۸, no. ۱۴۹; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۶, no. ۱۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۴, no. ۳۰۵.
۳- Al-Kāfī, vol. ۱, pp. ۳۹۷–۳۹۸, no. ۲; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۲۳۰, no. ۲۲.

from Aḥmad b. Muḥammad, from Muḥammad b. Sinān, from Abān, from (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: "The world will not come to an end until a person from me appears. He will judge using the judgment of the family of [the prophet] David, peace be on him, and will not ask for any testimony. He will give everybody their rights."

۴۶۵. Al-Irshād(۱): Abū l-Qāsim; Ja`far b. Muḥammad, from Muḥammad b. Ya`qūb, from `Alī ibn Ibrāhīm b. Hāshim, from his father; and `Alī ibn Muḥammad al-Qāsānī, all of them from Zakariyyā b. Yaḥyā b. al-Nu`mān al-Baṣrī who said: "I heard `Alī ibn Ja`far b. Muḥammad say to al-Ḥasan b. al-Ḥusayn b. `Alī ibn Ḥusayn, 'Allah helped Abū l-Ḥasan al-Riḍā, peace be on him, when his brothers and uncles rebelled against him." (He then mentions a lengthy tradition which ends with his saying:) 'And I stood up and held Abū Ja`far Muḥammad b. `Alī al-Riḍā's hand and said to him, "I testify that you are my Imam [when I stand] before Allah, Mighty and Glorified be He."

On witnessing this, (Imam) al-Riḍā, peace be on him, wept and said, "O uncle! Didn't you hear my father say, 'The Messenger of Allah, Allah's blessings be on him and his family, declared, "May my father be sacrificed for the son of the pure, the best lady from the city of Nūbiyya(۲)! From his [i.e. Imam Riḍā's] descendants will be the driven-away (al-ṭarīd), the wanderer (al-sharīd), whose father and grandfather have

p: ۱۰۲

۱- Al-Mufīd, al-Irshād, p. ۳۴۰, no. ۱; I`lām al-warā, chap. ۸, sect. ۲, p. ۳۳۰; Biḥār al-anwār, vol. ۵۰, chap. ۲, p. ۲۱, no. ۷.

۲- This refers to the mother of Imam Muḥammad b. `Alī al-Riḍā, peace be on him. She was from the city of Nūbiyya and was called Sabīka. "The son of the best lady from the city of Nūbiyya" does not refer to our master Imam al-Mahdī, peace be on him, as is suggested by the author of al-Wāfī, who writes, "It refers to the Mahdī, the Master of Time, Allah's blessings be on him. It seems he has been attributed to his grand-mother, the mother of Imam Abū Ja`far al-Thānī, peace be on him . . ." He has reached this conclusion by relying on the manuscript of al-Kāfī. Apparently, the following statement has been deleted from it: "From his progeny will be the driven-away (al-ṭarīd), the wanderer (al-sharīd)". The manuscript of al-Irshād clarifies the meaning.

been killed but not avenged. He will go in occultation until it is said, 'He has died or he has perished or which valley has he entered?'"'" I replied, "You are speaking the truth, may I be sacrificed for you!"'

۴۶۶. Nafas al-mahmūm(۱): From al-Kāmil by Shaykh al-Bahā'ī, from (Imam) `Alī ibn al-Ḥusayn Zain al-`Ābidīn, peace be on him, in his famous sermon delivered at Damascus:

Allah, the Exalted, bestowed upon us forbearance, knowledge, bravery, and generosity and [put our] love in the hearts of the believers. From us is the Messenger of Allah, his successor, the Master of the Martyrs, and Ja`far al-Ṭayyār (the flying one) in Paradise, the two grandsons of this umma [i.e. Ḥasan and Ḥusayn], and the

.Mahdī, who will kill the Dajjāl

Maqātil al-ṭālibīn(۲): (While mentioning the martyrdom of Zaid b. `Alī and its .۴۶۷ reason, he writes): Informed us `Alī ibn al-Ḥusayn, from al-Ḥasan b. `Alī al-Ādamī, from Abū Bakr al-Jabalī, from `Abd-Allah b. `Abd al-Raḥmān al-`Anbarī, from Mūsā b. :Muḥammad, from al-Walīd b. Muḥammad al-Mūqirī who said

I was with al-Zuhrī at al-Ruṣāfa when he heard the sound of people making fun. He said to me, "O Walīd! See what it is?" I peeped out a window of his house and said, "It is the head of Zaid b. `Alī!!" He sat up and said, "The people of this house who hurried have been killed." I asked him, "Will they not rule?" He answered, "Narrated to me `Alī ibn al-Ḥusayn, from his father, from Fāṭima, that

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۱- Nafas al-mahmūm, pp. ۲۴۲–۲۴۳. It is worth mentioning that the book al-Kāmil, has been written in Persian and it mentions the translation of the Imam's sermon, Al-Kāmil, vol. ۲, pp. ۲۹۹–۳۰۲.

۲- Maqātil al-ṭālibīn, p. ۱۴۳; Dalā'il al-imāma, sect. "Ma`rifat wujūb al-Qā'im," p. ۲۳۴, no. ۵.

the Messenger of Allah, Allah's blessings be on him and his family, informed her, 'The ".'Mahdī is from your descendants

Al-Amālī (known as al-Amālī al-khamīsiyya)(۱): In a tradition that he has recorded .۴۶۸ :through his chain of narrators from `Alī, peace be on him

By the One Who split the grain and created the wind! If only one day remains from the world, Allah will prolong that day until a man from me rules the earth. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness . . . I swear by the One Who split the grain and created the wind, if no one remains from them (i.e. the Banī Umayya) except one man, he will indeed rebel with evil against the .religion of Allah, Mighty and Majestic be He

Qurb al-isnād(۲): Muḥammad b. `Īsā, from `Abd-Allah b. Maimūn al-Qaddāḥ, from .۴۶۹ :Ja`far, from his father, from (Imam) `Alī ibn Abī Ṭālib, peace be on him, who said

From us are seven people whom Allah, Mighty and Glorified be He, has created and has not created like them on earth. From us is the Messenger of Allah, Allah's blessings be on him and his family, the master of the first and the last and the seal of the Prophets. His heir (waṣī) is the best of heirs, his grandsons are the best of grandsons—Ḥasan and Ḥusayn. The Master of the Martyrs (sayyid al-shuhadā), Ḥamza, is his uncle. [And the two others are] Ja`far, the

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.Al-Amālī (known as al-Amālī al-khamīsiyya), vol. ۲, p. ۸۳ -۱

.Qurb al-isnād, pp. ۱۳–۱۴ -۲

.one who turns [or flies] with the angels, and the Qā'im

Kāmil al-ziyārāt(۱): Through his previous chains of narrators, from Abū l-Qāsim .۴۷۰ Ja`far b. Muḥammad b. Qūlawayh, from a group of his teachers which include: his father, Muḥammad b. al-Ḥasan, and `Alī ibn al-Ḥusayn, [all of them] from Sa`d b. `Abd-Allah b. Abū Khalaf, from Muḥammad b. `Īsā b. `Ubaid al-Yaqṭīnī, from Abū `Abd-Allah Zakariyyā al-Mu'min, from ibn Muskān, from Zaid—the slave of ibn Hubayra—from (Imam) Abū Ja`far, peace be on him, from the Messenger of Allah, :Allah's blessings be on him and his family, who said

Fasten to the waist-belt of this anza` (۲), for surely, he is the greatest truthful person (al-ṣiddīq al-akbar) and the guide for those who follow him. Whoever precedes him has gone ahead of religion. Whoever deserts him, Allah will destroy him. Whoever holds fast to him has held fast to the rope of Allah. Whoever accepts his guardianship (wilaya) will be guided by Allah, and whoever rejects his guardianship (wilaya), will be .misled by Allah

From him are the two grandsons of this nation, who are my two sons al-Ḥasan and al-Ḥusayn. From the descendants of al-Ḥusayn are the guiding Imams and the Qā'im,

the Mahdī. Love them and accept their guardianship. Don't take their enemy as an ally instead of them, in that case you will be worthy of the wrath of your Lord and a .disgrace in this world, and indeed, whoever has forged a lie will be disappointed

Mukhtaṣar baṣā'ir al-darajāt(٣): Muḥammad .۴٧١

p: ١٠۵

.Kāmil al-ziyārāt, chap. ١۴, p. ۵٢, no. ١٠ -١
.This word is used to refer to someone who has no hair on the sides of his forehead -٢
.Mukhtaṣar baṣā'ir al-darajāt, p. ١٨; Īqāḍ al-ḥaj`a, chap. ٩, p. ٢٨٢, no. ١٠٠ -٣

b. al-Ḥusayn b. Abū l-Khaṭṭāb and Ya`qūb b. Yazīd, from Aḥmad b. al-Ḥusayn al-Maithamī, from Muḥammad b. al-Ḥusayn, from Abān b. Uthmān, from Mūsā al-Ḥannāṭ, from (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: "The Days of Allah (ayyām Allāh) are three: the day when the Qā'im rises, the Day of ".(Returning (yaum al-karra) (١) and the Day of Judgment (qiyāma

Al-Mustarshid(٢): Narrated to us Abū Ḥafṣ `Umar b. `Alī ibn Yaḥyā, from Qays b. .۴٧٢ Ḥafṣ, from Yūnus, from `Alī ibn Ḥazawwar, from Aṣbagh b. Nubāta, from `Alī, peace :be on him, who said

When Allah gathers the first and the last [i.e. all the people], the best of the people will be seven and all of them will be from the descendants of `Abd al-Muṭṭalib. Your Prophet will be called the best of the Prophets, [and he is] from the descendants of `Abd al-Muṭṭalib. The heir (waṣī) of your Prophet, is the master of the heirs (sayyid al-auṣiyā) [and he is] from the descendants of `Abd al-Muṭṭalib. Al-Ḥasan and al-Ḥusayn, the two masters of the youth of paradise, are from the descendants of `Abd al-Muṭṭalib. Ḥamza, the Master of the Martyrs, is from the descendants of `Abd al-Muṭṭalib. Ja`far, who has two wings, is from the descendants of `Abd al-Muṭṭalib. And the Mahdī who will emerge in the end of times, is from the descendants of `Abd al-Muṭṭalib. This is a generosity from Allah, the like of which has not been granted to anyone from the first ones

۱- The 'Day of Returning' is the Day of Raj`a and it is the day about which Allah, the Exalted, says: "And on the day when We will gather from every nation a group from among those who reject Our signs, then they will be held in ranks" (Quran ۲۷:۸۳). On this day, only a group from the deniers and a group from the believers will be gathered. This has been mentioned in detail in mutawātir traditions. As for the Day of Judgment, then on that Great Day, all the people will be raised without exception as has been announced by Allah, the Exalted: "and We will gather them and leave not any one of them behind" (Quran ۱۸:۴۷), and His saying: "On that day people will come in scattered groups to be shown their deeds" (Quran ۹۹:۶), "The day in which people will be like scattered moths" (Quran ۱۰۱:۴), "On the day that you will see every breast-feeder forgetting about what she was breast-feeding, and every pregnant female will drop her fetus, and people will be drunk but (in fact) they are not drunk, and the punishment of Allah will be severe" (Quran ۲۲: ۲). The clear verses that describe the Day of Judgment are indeed numerous and so are the verses that refer to the 'Day of Returning.'. These two groups of verses can be separated by pondering in their style and wordings. Indeed, traditions narrated from the infallible Imams, peace be on them, have also distinguished between these two groups of Quranic verses. One must never consider the return of the dead to this world as improbable, because such things have already happened by the miracles of the divine Prophets and Allah, the Exalted, has informed us about them in the following verses: "Or like the person [`Uzair] who passed by a town and its [walls] had fallen down upon its roofs . . . So Allah caused him to die for a hundred years then raised him to life" (Quran ۲:۲۵۹), and: "Did you not see those who deserted their homes for fear of death, and they were thousands, then Allah said to them, 'Die' and then He gave them life [again]" (Quran ۲:۲۴۳), and in the story of Ayyūb: "Then We responded to him and removed what was harming him, and We gave him his family and the like of them with them" (Quran ۲۱:۸۴). Moreover, prominent Sunni scholars like ibn Mardawayh and others have narrated from the Messenger of Allah, Allah's blessings be on him and his family, that the Companions of the Cave (aṣḥāb al-kahf) will return to this world when the Mahdī rises. We must always remember that surely Allah is powerful over all things. The

belief in Mahdawiyya and the faith in Raj`a are not two things that are inseparable. The importance of believing in Raj`a is not like the importance of believing in Mahdawiyya about which the entire Muslim nation has consensus about, and which has reliable traditions from both the sects to support it. In this book, we intend to establish the belief in the Awaited Mahdī, peace be on him, and explain it and elaborate on it. The matter of Raj`a—in addition to the fact that its position is unlike that of Mahdawiyya—has no role in proving the belief in Mahdawiyya. Discussions about Raj`a, investigations concerning it, and its details must be debated elsewhere.

۲- Al-Mustarshid, pp. ۱۸۶–۱۸۷.

and the last ones."

۴۷۳. Sunan Abī Dāwūd(۱): Hārūn narrates from `Amr b. Abī Qays, from Muṭarrif b. Ṭarīf, from al-Ḥasan, from Hilāl b. `Amr, from `Alī, may Allah be satisfied with him, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "A person from Mā Warā' al-Nahr will emerge who will be called al-Ḥārith b. Ḥarrāth. His army will be led by a person called Manṣūr. He will strengthen the family of Muḥammad, just like the Quraish who strengthened the Messenger of Allah. It will be obligatory upon every believer to help him."

۴۷۴. Uyūn akhbār al-Riḍā(۲): Narrated to us Muḥammad b. Aḥmad b. al-Ḥusayn b. Yūsuf al-Baghdadi, from al-Ḥusayn b. Aḥmad b. al-Faḍl—the Imam of the Jāmi` Mosque of Ahwāz—from Bakr b. Aḥmad b. Muḥammad b. Ibrāhīm al-Qaṣrī, the slave of al-Khalīl al-Maḥlamī, from al-Ḥasan b. `Alī ibn Muḥammad b. `Alī ibn Mūsā, from `Alī ibn Mūsā, from his father (Imam) Mūsā b. Ja`far b. Muḥammad who said: "The Qā'im will not be but an Imam, the son of an Imam, and a heir (waṣī), the son of a heir (waṣī)."

۴۷۵. Al-Khiṣāl(۳): Through his chain of narrators from `Alī, peace be on him, in the tradition mentioning seventy of his excellences in which none of the companions of the Messenger of Allah, Allah's blessings be on him and his family, matched him, he said:

As for the fifty third [excellence], then surely Allah will not end the world until the

Qā’im from us rises. He

p: ۱۰۷

۱- Sunan Abī Dāwūd, vol. ۲, “Kitāb al-Mahdī,” pp. ۲۰۸–۲۰۹; al-Tāj al-jāmi` lil-uṣūl, “Kitāb al-fitan wa `alāmāt al-sā`a,” vol. ۵, chap. ۷, p. ۳۴۴. The author of Ghāyat al-ma’mūl (printed in the marginal notes of al-Tāj) writes: “In the end of times a righteous person will emerge from Mā Warā al-Nahr. His name will be Ḥārith. He will have a great army that will be led by a great person whose name will be Manṣūr. This man will prepare the ground for the seed of Muḥammad. He will prepare the army, the reserves, and the wealth to help the caliph who will appear and he will be the Mahdī. Just like the companions who prepared the ground for the Holy Prophet, Allah's blessings be on him [and his family]. It is compulsory for every believer to help this army and this caliph because both are [on the path] of truth.”

۲- `Uyūn akhbār al-Riḍā, vol. ۲, chap. ۳۵, p. ۱۳۱, no. ۱۳.

۳- Al-Khiṣāl, chap. “Seventy and Beyond,’ pp. ۵۷۸–۵۷۹, no. ۱. The entire tradition with the chain of narrators and text has been mentioned on pp. ۵۷۲–۵۸۱.

will kill those who hate us, he will not accept the non-Muslim tax (jizya), he will break the cross and the idols. War will end and he will invite [people to come and] take wealth and he will distribute it equally, and will deal justly with the people.

۴۷۶. Sharḥ al-akhbār(۱): From Mujāhid (without mentioning the chain of narrators): “. . . then the Qā’im from the family of Muḥammad will be sent to punish them. The people will regard him weak [but] Allah will grant him victory over the easts and the wests of the world. Be aware! They are the true believers. Be aware! The finest jihad is at the end of times.”

۴۷۷. Sharḥ al-akhbār(۲): From the narration of ibn Salām, through his chain of narrators from Amīr al-Mu’minīn (`Alī ibn Abī Ṭālib), peace be on him, who said:

Tests are of three kinds: The test during a good and enjoyable life, the test during hardships, and the test in which the people will be cleaned like the cleaning of the gold extracted from the mines. This will continue until a man emerges from us—the

progeny of the Prophet, Allah's blessings be on him and his family—and then Allah will set right their affairs.

۴۷۸. Sharḥ al-akhbār(۳): `Abd-Allah b. Jabala, narrates through his chain of narrators from `Alī, peace be on him, that: "Islam will depart from the people like a camel which runs away from rain. Allah will not return it except by a person from us."

۴۷۹. Sharḥ al-akhbār(۴): In

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۱- Sharḥ al-akhbār, vol. ۱۴, p. ۳۶۰, no. ۱۲۲۷.
۲- Sharḥ al-akhbār, vol. ۱۵, p. ۳۸۸, no. ۱۲۶۵.
۳- Sharḥ al-akhbār, vol. ۱۵, p. ۳۹۰, no. ۱۲۶۷.
۴- Sharḥ al-akhbār, vol. ۱۵, p. ۳۹۳, no. ۱۲۷۰.

another tradition from `Alī, peace be on him, who said: "As if I am seeing your religion fleeing from you. Nothing from it will remain with you until Allah returns it to you by a person from us."

۴۸۰. Sharḥ al-akhbār(۱): From the Messenger of Allah, Allah's blessings be on him and his family, whom mentioned the Mahdī and said: "Whoever sees him, should obey/follow him even if he has to crawl on ice—or fire—for surely he is Allah's Caliph on earth."

The traditions with the following numbers are either in harmony with the topic of this section, or result in it, or based on the interpretation of other narrations conform to it: ۱–۳۵۲, ۴۸۱–۷۱۵, ۷۱۹–۸۰۷, ۸۶۴–۸۷۰, ۸۷۲, ۸۷۶, ۸۷۸, ۸۸۱–۹۱۲, ۹۱۸, ۹۲۸, ۹۳۲, ۹۳۳, ۹۳۶, ۹۴۱, ۹۴۳, ۹۵۱, ۹۵۶۹۶۹, ۹۷۱–۹۷۳, ۹۷۵–۱۰۲۹, ۱۰۳۹–۱۰۴۱, ۱۰۴۳, ۱۰۴۹, ۱۰۵۵, ۱۰۵۹–۱۰۶۲, ۱۰۸۳, ۱۰۸۶–۱۱۱۸, ۱۱۲۳–۱۱۶۹, ۱۱۷۳, ۱۱۷۵–۱۱۷۷, ۱۱۷۹–۱۱۸۶, ۱۱۹۵–۱۲۰۶, ۱۲۱۱–۱۲۲۳, ۱۲۲۸–۱۲۳۸, ۱۲۴۰, ۱۲۴۱, ۱۲۴۳, ۱۲۴۴, ۱۲۴۶–۱۲۴۹, ۱۲۵۱–۱۲۵۶, ۱۲۵۸–۱۲۶۱, ۱۲۶۶, ۱۲۶۷, ۱۲۷۰, ۱۲۷۱–۱۲۷۴, ۱۲۷۶, and ۱۲۷۷.

Section Three

The traditions that prove he is from the progeny of the Messenger of Allah, Allah's

blessings be on him and his family, from his Ahl al-Bait, and from his seed

Comprised of ۴۰۷ traditions

۴۸۱. Al-Fitan(۲): Narrated to us al-Walīd, from al-Shaykh, from al-Zuhrī, from `Urwa, from `Ā'isha, from the Holy Prophet, Allah's blessings be on him and his family, who said: "He is a man from my progeny. He will fight in accordance with my customs (sunnatī) just as I fought in accordance with the revelations."

۴۸۲. Al-Fitan(۳): Narrated to us al-Walīd

۱- Sharḥ al-akhbār, vol. ۱۴, p. ۳۵۹, no. ۱۲۲۴.

۲ - Al-Fitan, vol. ۵, p. ۱۹۹; al-Ṣawā`iq al-muḥriqa, under the twelfth verse, p. ۱۶۲; Jawāhir al-`iqdain, vol. ۲, p. ۸; Yanābī`' al-mawadda, chap. ۷۳, p. ۴۳۳; al-Malāḥim wa l-fitan, chap. ۱۹۲; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۵, no. ۲۱; `Iqd al-durar, chap. ۱, pp. ۱۶–۱۷.

۳- Al-Fitan, vol. ۵, pp. ۱۹۹–۲۰۰; Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۵, no. ۲۱.

from ibn Lahī`a and informed me `Ayyāsh b. `Abbās from ibn Zarīr, from `Alī, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said: "He is a man from my Ahl al-Bait."

And narrated to us ibn Wahb, from ibn Lahī`a, from al-Ḥarth b. Yazīd, from ibn Zarīr al-Ghāfiqī, from `Alī, peace be on him, who said: "He is from the progeny of the Prophet, may Allah's blessings be upon him and his family."

۴۸۳. Jawāhir al-`iqdain(۱): Aḥmad, ibn Māja, and others have narrated from `Alī, may Allah be satisfied with him, without a chains of narrators, that: "The Mahdī is from us. Religion will be sealed through us just as it by through us."

۴۸۴. Al-Mu`jam al-kabīr(۲): Narrated to us al-Ḥusayn b. Isḥāq al-Tustarī, from Wāṣil b. `Abd al-A`lā, from Muḥammad b. Fuḍail, from Uthmān b. `Abd-Allah b. Shubrama,

from `Āṣim b. Abī l-Najūd, from Zirr b. Ḥubaish, from `Abd-Allah b. Mas`ūd, may Allah be satisfied with him, who recounts that the Messenger of Allah, Allah's blessings be on him [and his family], said: "A man from my Ahl al-Bait will emerge. His name will be my name and his character will be my character. He will fill [the earth] with justice and fairness just as it will be filled with unfairness and injustice."

۴۸۵. Ṣifat al-Mahdī(۳): From `Abd-Allah b. `Umar, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Hour will not be established until

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۱- Jawāhir al-`iqdain, vol. ۲, p. ۸; al-Ṣawā`iq al-muḥriqa, under the twelfth verse from the verses that have been revealed about them, citing al-Ṭabarānī, p. ۱۶۱; Is`āf al-rāghibīn (printed in the marginal notes of Nūr al-abṣār), chap. ۲, p. ۱۳۴; Yanābī`' al-mawadda, chap. ۷۳, p. ۴۳۳; `Iqd al-durar, chap. ۷, p. ۱۴۵. He says: "Al-Ḥāfiẓ Abū Bakr al-Bayhaqī has recorded it"; Kashf al-khafā wa muzīl al-albās, vol. ۲, pp. ۲۸۸–۲۸۹.

۲- Al-Mu`jam al-kabīr, vol. ۱۰, no. ۱۰۲۲۹; Kanz al-`ummāl, vol. ۱۴, p. ۲۷۳, no. ۳۸۷۰۲; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۲, with a little difference; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۲, no. ۱۱. He has recorded it from al-Ṭabarānī and Abū Nu`aim; Kashf al-ghumma, vol. ۲, p. ۴۷۱, no. ۲۳, citing al-Arba`īn by Abū Nu`aim with the difference that he has mentioned the narration to: ". . . he will fill [the earth] with justice and fairness" ; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۲, citing al-Ṭabarānī and Abū Nu`aim.

۳- `Iqd al-durar, chap. ۲, pp. ۲۹–۳۰. He says: "Al-Ḥāfiẓ Abū Nu`aim has recorded it in Ṣifat al-Mahdī likewise" ; Kashf al-ghumma, vol. ۲, p. ۴۷۱, no. ۹, citing Abū Nu`aim in al-Aḥādīth al-arba`īn, through his chains of narrators from ibn `Umar.

a person from my Ahl al-Bait rules. His name will be my name. He will fill the earth with justice and fairness just as it will be filled with unfairness and injustice."

۴۸۶. Al-Fitan(۱): Narrated to us al-Walīd, from Abū Rāfi`, from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "He is from my progeny."

۴۸۷. Al-Fitan(۲): Narrated to us al-Qāsim b. Malak al-Muzanī, from Yāsīn b. Sayyār, from Ibrāhīm b. Muḥammad b. al-Ḥanafiyya, from his father, from `Alī b. Abī Ṭālib, may Allah be satisfied with him, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait.”

۴۸۸. Al-Fitan (by Abū Yaḥyā Zakariyyā b. Yaḥyā b. al-Ḥārith al-Bazzāz) (۳): Narrated to us `Abd al-Quddūs al-`Aṭṭār, from `Amr b. `Āṣim, from `Imrān al-Qattān, from Qatāda, from Abū Naḍra, from Abū Sa`īd, from the Messenger of Allah, Allah’s blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait.”

۴۸۹. Al-Mu`jam al-ausaṭ(۴): Narrated to us Aḥmad b. Yaḥyā b. Khalid b. Ḥibbān, from Muḥammad b. Sufyān al-Ḥaḍramī, from ibn Lahī`a, from Abī Zur`a `Amr b. Jābir, from `Umar b. `Alī, from his father `Alī b. Abī Ṭālib, peace be on him, who said:

I asked the Prophet, Allah's blessings be on him and his family, “Is the Mahdī from us or other than us, O Messenger of Allah?” He replied, “He is from us. [Through us] Allah will seal just as

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۱- Al-Fitan (manuscript), vol. ۵, p. ۱۹۹; al-Malāḥim wa l-fitan, chap. ۱۹۴, p. ۸۵, citing al-Fitan, with a slight difference in the wording of the chain.

۲- Al-Fitan (manuscript), vol. ۵, p. ۲۰۱; al-Malāḥim wa l-fitan, chap. ۱۹۸, p. ۸۶, citing al-Fitan.

۳- Al-Malāḥim wa l-fitan, sect. ۳, chap. ۱۹, pp. ۱۶۳–۱۶۴, citing al-Fitan by Abū Yaḥyā Zakariyyā b. Yaḥyā b. al-Ḥārith al-Bazzāz, dated: Wednesday, end of Rabī` al-Awwal, ۳۹۱ AH from al-Nizāmiyya Waqf; `Iqd al-durar, chap. ۱, p.۲۱.

۴- Al-Mu`jam al-ausaṭ, vol. ۱, p. ۱۳۶, no. ۷۵۷; Al-Fitan, chap. “Nisbat al-Mahdī,” p. ۱۹۸; Kanz al-`ummāl, vol. ۱۴, pp. ۵۹۸–۵۹۹, no. ۳۹۶۸۲; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۱, no. ۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۲۹; `Iqd al-durar, chap. ۱, p. ۲۵, and chap. ۷, p. ۱۴۲; Mahdī `āl al-rasūl, p. ۵.

He commenced through us. Through us they will be liberated from polytheism. Through us Allah will unite their hearts after clear enmity just as He united their

hearts after the enmity of polytheism.” I asked, “Will they be believers or non-”.believers?” He replied, “[They will be] astray (maftūn) and non-believers

Al-Mu`jam al-ṣaghīr(۱): Narrated to us Aḥmad b. Muḥammad b. al-`Abbās al- .۴۹۰ Qantarī, from Ḥarb b. al-Ḥasan al-Ṭaḥḥān, from Ḥusayn b. al-Ḥasan al-Ashqar, from Qays b. al-Rabī`, from al-A’mash, from `Abāya i.e. ibn Raba`ī, from Abū Ayyūb al-Anṣārī, from the Messenger of Allah, Allah’s blessings be on him [and his family], who :[said to Fāṭima, [peace be on her

Our Prophet is the best of Prophets and he is your father. Our martyr is the best of martyrs and he is your uncle. From us is the one who has two wings by which he flies in Paradise where he wishes, and he is your father’s cousin, Ja`far [al-Ṭayyār]. From us are the two grandsons of this nation, al-Ḥasan and al-Ḥusayn, and they are your .sons. And from us is the Mahdī

I say: Ibn al-Maghāzilī has recorded the entire tradition with its chain of narrators—:which ends at `Abāya—who narrates from Abū Ayyūb al-Anṣārī

Once the Messenger of Allah, Allah’s blessings be on him [and his family], became ill and Fāṭima, Allah’s blessings be on her, visited him while he was recovering from his illness. When she saw the affliction and weakness of the Messenger of Allah, she started gasping until her tears rolled down

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Al-Mu`jam al-ṣaghīr, vol. ۱, chap. “Min ismih Aḥmad,” p. ۳۷; Jawāhir al-`iqdain, vol. -۱ ۲, p. ۸. He says: “Al-Ṭabarānī has recorded it in al-Ausaṭ”; Yanābī`’ al-mawadda, chap. ۷۳, p. ۴۳۴, with the difference: “From us is the Mahdī and he is from your descendants”; al-Bayān, chap. ½, p. ۹۸; Dhakhā’ir al-uqbā, p. ۴۴; `Iqd al-durar, chap. ۱, p. ۲۵; Majma` al-zawā’id, vol. ۹, p. ۱۶۶; al-Ṣawā’iq, p. ۱۶۳; al-Manāqib by ibn al-Maghāzilī, pp. ۱۰۱–۱۰۲, no. ۱۴۴; Yanābī`’ al-mawadda, chap. ۷۳, p. ۴۳۶, with the difference: “I swear by the One in whose hand is my life! From us is the Mahdī of this nation and he is from your descendants”; al-Ṭūsī, al-Amālī, vol. ۱, p. ۱۵۴, like what has been recorded in al-Manāqib; Biḥār al-anwār, vol. ۳۷, chap. ۵۰ / ۱۶, pp. ۴۱–۴۲, and pp. ۶۵–۶۶, no. ۳۷, and vol.

۵۱, chap. ۱/۶, p. ۶۷; al-`Umda, p. ۲۶۷, no. ۴۲۳; al-Ṭarā’if, p. ۱۳۴, no. ۲۱۲; Sharḥ al-akhbār, .vol. ۲, pp. ۵۰۹–۵۱۰, no. ۹۰۰

.from her eyes

He said to her, “O Fāṭima! Allah, Mighty and Glorified be He, searched the earth thoroughly, then chose from it your father and sent him as a Prophet. He searched it a second time and chose your husband. Thereafter, He revealed [some matters] to me and I gave your hand in marriage to him and made him the executor of my will. Are you not aware, O Fāṭima, that because Allah holds you in such high esteem, He has married you to a person who is the greatest in forbearance, the foremost amongst ”?them in Islam, and the most knowledgeable amongst them

On hearing this, Fāṭima became happy and rejoiced. Then, the Messenger of Allah, Allah’s blessings be on him [and his family], said to her, “O Fāṭima! `Alī has eight obvious qualities: His belief in Allah and His Messenger, his wisdom, his marriage to Fāṭima, his sons al-Ḥasan and al-Ḥusayn, his enjoinment of good and forbiddance from evil, his judgment by [using] the Book of Allah, Mighty and Majestic be He. O Fāṭima! We Ahl al-Bait have been given seven characteristics that have not been given to anybody from the first ones and the last ones [or he said: no one from the last .[ones except us

Our Prophet is the most superior of the Prophets and he is your father. Our heir (waṣī) is the best of the heirs, and he is your husband. Our martyr is the best of martyrs and he is your

father’s uncle. From us is the one who has two wings by which he flies in Paradise where he wishes and he is your cousin Ja`far [al-Ṭayyār]. From us are the two grandsons of this nation, al-Ḥasan and al-Ḥusayn, and they are your sons. And I ”.swear by the One in Whose hands is my life, from us is the Mahdī of this nation

The traditions with the following numbers are either in harmony with the topic of this

section, or result in it, or based on the interpretation of other narrations conform to it: ۶۵, ۷۰, ۷۲, ۸۰, ۸۱, ۸۳, ۹۱, ۹۵, ۱۱۳, ۱۱۸, ۱۲۰, ۱۲۵, ۱۲۶, ۱۲۷, ۱۲۹, ۱۳۲, ۱۳۴, ۱۳۶, ۱۴۳, ۱۴۹, ۱۵۳, ۱۵۸, ۱۵۹, ۱۶۰, ۱۶۷, ۱۶۸, ۱۶۹, ۱۷۰, ۱۷۳, ۱۷۵, ۱۷۶, ۱۷۷, ۱۷۸, ۱۸۱, ۱۸۳, ۱۹۱, ۱۹۳, ۱۹۴, ۱۹۶, ۲۰۵—۳۰۹, ۳۱۷, ۳۱۸, ۳۲۱, ۳۲۳, ۳۲۴, ۳۲۵, ۳۲۷, ۳۳۶, ۳۳۹, ۳۴۵, ۳۴۶, ۳۴۹, ۳۵۰, ۳۵۳—۳۵۷, ۳۵۹, ۳۶۰, ۳۶۲—۳۶۷, ۳۷۰, ۳۷۱, ۳۷۳—۳۷۸, ۳۸۲, ۳۸۵, ۳۹۰, ۳۹۵, ۳۹۶, ۳۹۸, ۴۰۰, ۴۰۱, ۴۰۲, ۴۰۶, ۴۰۷, ۴۱۱, ۴۱۴, ۴۱۶, ۴۱۷, ۴۱۸, ۴۳۴, ۴۳۵, ۴۳۸, ۴۵۰, ۴۵۱, ۴۵۶, ۴۵۸, ۴۶۱, ۴۶۳—۴۷۰, ۴۷۵, ۴۷۸—۴۸۰, ۴۹۲, ۴۹۴, ۴۹۶—۴۹۹, ۵۰۰, ۵۰۲–۵۰۹, ۵۱۶—۵۷۲, ۵۷۵, ۵۷۸, ۵۸۰, ۵۸۱, ۵۸۶, ۵۸۸, ۵۹۰, ۵۹۱, ۵۹۵, ۵۹۷, ۶۰۳, ۶۰۸, ۶۰۹, ۶۱۰, ۶۱۳, ۶۲۴, ۶۲۵, ۶۴۱, ۶۴۵, ۶۵۳, ۶۵۴, ۶۷۰, ۶۸۵, ۷۲۶, ۷۵۷, ۷۷۱, ۷۸۰, ۷۸۶, ۷۸۷, ۷۸۹—۸۰۷, ۸۵۹, ۹۰۲, ۹۰۳, ۹۰۴, ۹۱۸, ۹۲۸, ۹۳۲, ۹۳۹, ۹۴۲, ۹۵۶, ۹۵۸, ۹۶۰, ۹۷۳, ۹۷۴, ۱۱۰۵, ۱۱۱۳, ۱۱۱۶, ۱۱۳۰, ۱۱۳۹, ۱۱۴۰, ۱۱۵۸, ۱۱۵۹, ۱۱۶۰, ۱۱۶۲, ۱۱۶۴, ۱۱۶۵, ۱۱۶۸, ۱۱۶۹, ۱۱۷۵, ۱۱۷۸, ۱۱۷۹, ۱۱۸۰, ۱۱۸۴,

۱۱۹۱, ۱۱۹۸, ۱۲۰۵, ۱۲۱۲, ۱۲۱۶—۱۲۱۹, ۱۲۲۳, ۱۲۳۰, ۱۲۳۵, ۱۲۳۷, ۱۲۴۰, ۱۲۴۳, ۱۲۴۶, ۱۲۵۱, ۱۲۵۲—۱۲۵۶, ۱۲۶۰, ۱۲۶۴, ۱۲۷۲, ۱۲۷۴ and.

Section Four

The traditions that show that his name and epithet (al-kunya) are the same as the Messenger of Allah, Allah's blessings be on him and his family, and that his appearance, speaking, and actions are more similar to him than any other person, and that he will act according to his traditions (sunna)

Comprised of forty-five traditions

۴۹۱. Al-Fitan(۱): Narrated to us al-Walīd, from Abū Rāfi`, from someone who narrated to him, from Abū Sa`īd al-Khudrī, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The name of the Mahdī is [the same as] my name."

۴۹۲. `Iqd al-durar(۲): From `Abd-Allah b. `Umar, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "In the end of times a person will emerge from my descendants. His name is like my name and his epithet is my epithet (kunyatuhū kunyatī). He will fill the earth with justice just as it will be filled with injustice."

۴۹۳. Al-Burhān fī `alāmāt Mahdī ākhir al-zamān(۳): Nu`aim b. Ḥammād has also recorded from `Alī, peace be on him, that he said: "The name of the Mahdī is Muḥammad."

۴۹۴. Sunan al-Dānī(۴): From Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said:

A man from my Ahl al-Bait will emerge. He

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۱ - Al-Fitan, vol. ۵, under "Fī ism al-Mahdī," p. ۱۹۷. I say: The sentence "his father's name is my father's name," which has been recorded by Zirr, from ibn Mas`ūd, from Maimūn al-Qaddāḥ, from ibn al-Ṭufail, has not been issued by the Holy Prophet. For, it has been narrated like this: "Zirr from ibn Mas`ūd" or "someone from the narrators from whom he has narrated. I have heard [this tradition] numerous times without the aforementioned sentence. Another thing that denotes the weakness of this addition (i.e. "his father's name is my father's name") is its absence in Musnad of Aḥmad in what he has narrated from ibn Mas`ūd, along with the fact that the chains of narrators of some of his traditions are exactly like the chains in al-Fitan. See Aḥmad's al-Musnad, vol. ۱, pp. ۳۷۶, ۳۷۷, ۴۳۰, and ۴۴۸. Soon, more evidence will be mentioned to prove this, Inshā'Allah. Al-Malāḥim wa l-fitan, under the first section in which he has dedicated to the book of Fitan by Nu`aim b. Ḥammād, chap. ۱۶۲, p. ۷۴; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۳, p. ۱۰۱, no. ۹; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۴۸

۲- `Iqd al-durar, chap. ۲, p. ۳۲; Tadhkirat al-khawāṣ, p. ۳۷۷, with the addition of "This is the Mahdī" at its end.

۳- Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۳, p. ۱۰۱, no. ۸.

۴- Sunan al-Dānī, pp. ۱۰۰–۱۰۱; `Iqd al-durar (citing al-Dānī's Sunan and Abū Nu`aim's Ṣifat al-Mahdī), chap. ۱, p. ۲۰, and chap. ۷, p. ۱۵۶; Similar to this has been narrated in al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۱, citing al-Ṭabarānī's al-Ausaṭ and Abū Nu`aim; Kashf al-ghumma, vol. ۲, p. ۴۷۲, no. ۲۵, citing Abū Nu`aim's al-Aḥādīth al-arba`īn. I say: There is no contradiction between this tradition and those that indicate

that the capital of his government is other than Bait al-Maqdas, because it has not .been mentioned that he will stay there as a place of permanent residence

will act according to my customs (sunna). Allah will send down blessings for him from the sky. The earth will throw out its treasures for him and it [i.e. the earth] will be filled by him with justice just as it will have been filled with unfairness and injustice. He will .rule over this nation for seven years and will dismount at Bait al-Maqdas

Al-`Arf al-wardī(١): Nu`aim has also recorded from ibn Mas`ūd from the Holy .۴۹۵ Prophet, Allah's blessings be on him and his family, who said: "The Mahdī's name is ".Muḥammad

Iqd al-durar(٢): From `Abd-Allah b. Mas`ūd, may Allah be satisfied with him, that` .۴۹۶ the Messenger of Allah, Allah's blessings be on him [and his family], said: "The Hour will not be established until a person from my Ahl al-Bait rules the earth. His name is ".like my name

.This tradition has been recorded by al-Ḥāfiẓ Abū Bakr al-Bayhaqī

Kamāl al-dīn(٣): Narrated to us Ja`far b. Muḥammad b. Masrūr, may Allah be .۴۹۷ satisfied with him, from al-Ḥusayn b. Muḥammad b. `Āmir, from Muḥammad b. Abī `Umair, from Abū Jamīla al-Mufaḍḍal b. Ṣāliḥ, from Jābir b. Yazīd al-Ju`fī, from Jābir b. `Abd-Allah al-Anṣārī, from the Messenger of Allah, Allah's blessings be on him and :his family, who said

The Mahdī is from my progeny. His name is my name and his epithet is my epithet. He is the most similar of people to me in creation and character. He will go in an ,occultation in which the nations will be deviated. Then

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.Al-`Arf al-wardī, no. ۶۴۸ -١

.Iqd al-durar, chap. ٢, pp. ٣٠–٣١` -٢

Kamāl al-dīn, vol. ١, chap. ٢۵, p. ٢٨۶, no. ١; I`lām al-warā, chap. ٢, sect. ٢, p. ٢۴٣; -٣

Kifāyat al-athar, chap. ۷, pp. ۶۶–۶۷, no. ۶; Yanābī`' al-mawadda, chap. ۹۴, pp. ۴۸۸ ۴۹۳; Kashf al-ghumma, vol. ۲, p. ۵۲۱; Farā'id al-simṭain, vol. ۲, pp. ۳۳۴–۳۳۵, no. ۵۸۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۰, no. ۱۰۳; Biḥār al-anwār, vol. ۵۱, chap. ۱, pp. ۷۱–۷۲, no. ۱۳.

he will emerge like a shining meteor. He will fill it [i.e. the earth] with justice and fairness just as it will be filled with injustice and unfairness.

۴۹۸. Kamāl al-dīn(۱): Narrated to us my father, Muḥammad b. al-Ḥasan, and Muḥammad b. Mūsā al-Mutawakkil, may Allah be pleased with all of them, from all of the following: Sa`d b. `Abd-Allah, `Abd-Allah b. Ja`far, and Muḥammad b. Yaḥyā al-`Aṭṭār, from all of the following: Aḥmad b. Muḥammad b. `Īsā, Ibrāhīm b. Hāshim, Aḥmad b. Abī `Abd-Allah al-Barqī, and Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from Abū `Alī al-Ḥasan b. Maḥbūb al-Sarrād, from Dāwūd b. al-Ḥaṣīn, from Abū Baṣīr, from (Imam) al-Ṣādiq, Ja`far b. Muḥammad, peace be on him, from his forefathers, peace be on them, that the Messenger of Allah, Allah's blessings be on him and his family, said:

The Mahdī is from my descendants. His name is my name and his epithet is my epithet. He is the most similar of people to me in creation and characteristics. He will have an occultation and a bewilderment. It will be [so severe] that the people will deviate from their religions. When this happens, he will emerge like a shining meteor and will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.

۴۹۹. Kamāl al-dīn(۲): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Ubdūs al-Nīsābūrī al-`Aṭṭār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al- Nīsābūrī, from Ḥamdān b. Sulaimān, from

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۱- Kamāl al-dīn, vol. ۱, chap. ۲۵, p. ۲۸۷, no. ۴; Yanābī`' al-mawadda, chap. ۹۴, p. ۴۹۳; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۲, no. ۱۶.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۹, p. ۴۱۱, no. ۶; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۳, no. ۱۹.

Ahmad b. `Abd-Allah b. Ja`far al-Hamdānī, from `Abd-Allah b. al-Fadl al-Hāshimī,

from Hishām b. Sālim, from al-Ṣādiq Ja`far b. Muḥammad, from his father, from his grandfather, peace be on them, from the Messenger of Allah, Allah's blessings be on :him and his family, who said

The Qā'im is from my descendants. His name is my name, his epithet is my epithet, his features are my features, and his customs (sunna) are my customs. His will make the people establish my religion and my nation (yuqīmu al-nas `alā millatī wa sharī`atī) and he will call the people to the Book of my Lord, Mighty and Majestic be He. Whoever obeys him has indeed obeyed me and whoever disobeys him has indeed disobeyed me. Whoever denies him in his occultation, then indeed he has denied me and whoever refutes him, has indeed refuted me. Whoever acknowledges him has acknowledged me. I will complain to Allah against those who reject what I say about him, those who deny my word about his status and those who deviated my religion ,from his path

And soon those who act unjustly will know to what final place of returning they will go" .(to" (Quran Surah Shuaraa ۲۶:۲۲۷

The traditions with the following numbers also show the aforementioned concept: ۲۴۵, ۲۵۵, ۲۶۵, ۲۷۲, ۲۷۹, ۲۸۸, ۲۸۹, ۳۲۱, ۳۳۹, ۳۵۴, ۳۵۵, ۳۵۷, ۳۹۷, ۴۰۰, ۴۰۲, ۴۰۶, ۴۰۹, ۴۲۸, ۴۴۱, ۴۶۱, ۴۸۴, ۴۸۵, ۵۰۶ (which says: "he has two names, one that is concealed and one that is apparent"), ۵۲۵, ۵۲۹

which says: "his epithet will be Abū `Abd-Allah"), ۵۳۵, ۵۴۴ (it comprises of what shows) that one of his agnomens will be that of Imam Muḥammad al-Bāqir, peace be on him), ۵۴۶ (which says: "he will have two names: Khalaf and Muḥammad"), ۵۶۲, ۵۶۳, ۵۶۴, ۵۶۹, ۵۹۷, ۶۵۳ (which says: "it is prohibited for them to say his name"), ۶۹۳, ۷۲۶, ۷۸۴, ۷۹۱, ۷۹۲, ۷۹۷, ۷۹۹, ۸۰۰ (which says: "his epithet will be Ja`far," ۸۰۴, ۸۰۶, and ۸۱۰ (which say: "no one .(" is permitted to address him by his name or by his epithet

Section Five

(The traditions that mention his facial appearance (shamā'iluh

Comprised of twenty-nine traditions

٥٠٠. Ṣifat al-Mahdī(١): From Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him and his family, who said: "The Mahdī is from us Ahl al-Bait and a man from my umma. He will have a aquiline nose. He will fill the earth with justice just as it will be filled with injustice."

٥٠١. Al-Muṣannaf(٢): Informed us `Abd al-Razzāq, from Mu`ammar, from Maṭar, from a man, from Abū Sa`īd al-Khudrī, that the Mahdī will have a aquiline nose and a wide forehead.

٥٠٢. Musnad al-Rūyānī, Mu`jam al-Ṭabarānī, and Manāqib al-Mahdī(٣): Ḥudhayfat b. al-Yamān, may Allah be satisfied with him, narrates that the Messenger of Allah, Allah's blessings be on him and his family, said: "The Mahdī is a man from my progeny. His face is like a glittering star. His complexion will be Arabian while his physique will be similar

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١- `Iqd al-durar, chap. ٣, p. ٣٣. He says: "Al-Ḥāfiẓ Abū Nu`aim has recorded it in Ṣifat al-Mahdī; Kashf al-ghumma, citing al-Aḥādīth al-arba`īn, vol. ٢, p. ٤٦٩, no. ١١; Farā'id al-simṭain, vol. ٢, chap. ٦١, p. ٣٣٠, no. ٥٨; Yanābī`' al-mawadda, chap. ٩٤, p. ٤٨٨; Bishārat al-Islām, vol. ٢, chap. ٣, p. ٢٧١, from al-Ḥāfiẓ Abū Nu`aim; Biḥār al-anwār, vol. ٥١, p. ٨٠.

٢- `Abd al-Razzāq, al-Muṣannaf, vol. ١١, chap. "Al-Mahdī," no. ٢٠٧٧٣; al-Fitan, vol. ٥, p. ٩٥, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him and his family.

٣- `Iqd al-durar, chap. ٣, p. ٣٤. He said: "Al-Ḥāfiẓ Abū Nu`aim has recoded it in Manāqib al-Mahdī and al-Ḥāfiẓ Abū l-Qāsim al-Ṭabarānī in his Mu`jam; Jawāhir al-`iqdain, vol. ٢, p. ٨; al-Ṣawā`iq al-muḥriqa, p. ١٦٢, from al-Rūyānī, al-Ṭabarānī, and others; Ghāyat al-ma'mūl, vol. ٥, p. ٣٤٣, from al-Rūyānī, Abū Nu`aim, al-Daylamī, and al-Ṭabarānī; Firdaus al-akhbār, vol. ٤, p. ٦٩٤٠, which says: "his face is like a glittering moon"; al-Bayān, through his chain of narrators from Ḥudhayfa, chap. ١٧. He writes:

“This is a good (ḥasan) tradition. We have narrated it from a large number of people from the companions of al-Thaqafī and his chain of narrators is acceptable to us, and All Praise is for Allah.” He then mentions that Abū Nu`aim, al-Ṭabarānī, and al-Daylamī have recorded this tradition. Nūr al-abṣār, chap. ٢, p. ١٥۴, citing Firdaus al-akhbār; Is`āf al-rāghibīn, chap. ٢, p. ١٣٥; Yanābī`' al-mawadda, chap. ٧٣, p. ۴٣٣; Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٢, pp. ٩٣–٩۴, no. ١۶, citing al-Rūyānī in his Musnad and Abū Nu`aim; Kashf al-ghumma, vol. ٢, p. ۴۶٩, no.٩, citing al-Aḥādīth al-arba`īn; al-`Arf al-wardī, p. ١٣٧, with the following wording: “The Mahdī is a man from my descendants. His complexion is an Arabian complexion, his physique is like the Israelites, and on his right cheek is a mole like a glittering star . . . and the birds in the air.” He has narrated it from al-Rūyānī’s Musnad and Abū Nu`aim; al-Jāmi` al-ṣaghīr, vol. ٢, p. ١٨٧, under the letter ‘al-Mīm,’ no. ۴٥; Mahdī āl al-Rasūl, p. ۴; Ibrāz al-wahm al-maknūn, p. ٥٧٢, no. ۶۶; Lawā’iḥ al-anwār al-bahiyya under the commentary on the line of poetry: minhā al-imām al-khātam al-faṣīḥ / Muḥammad al-Mahdī wa l-Masīḥ, from the collection of poems called al-Durrat al-muḍī’a; Faiḍ al-qadīr, vol. ۶, p. ٢٧٩; Mashāriq al-anwār, sect. ٢, p. ١١٢; al-’Idhā`a, p. ١٨٨; al-Qaṭr al-Shahdī, p. ۴٨; Ghāliyat al-mawā`iẓ, vol. ١, p. ٧٧; al-Ṣawā’iq, p. ١۶٢, under the Twelfth Verse; al-Fatāwī l-ḥadīthiyya, p. ٣٩, which says: “there is a mole like a glittering star on his right cheek”; Nūr al-abṣār, p. ١٥۴; Kanz al-`ummāl, vol. ١۴, no. ٣٨۶۶۶; Dhakhā’ir al-`uqbā, p. ١٣۶; Sharḥ al-akhbār, vol. ٣, p. ٣٧٨, no. ١٢٥١, and many other books and writings which will not be mentioned for the sake of conciseness. In some of these sources, only mentioning the beginning of the tradition will suffice. I say: Some of them have said ‘Israelite physique’ means that his body-shape is like that of the Israelites, who are .tall and well-built

to the Israelites. He will fill the earth with justice just as it will be filled with injustice. The inhabitants of the earth and the sky and the birds in the air will be satisfied during ”.his government. He will rule for twenty years

Al-`Awālī(١): From Abī Salmat b. `Abd al-Raḥmān b. `Auf, from his father, from .٥٠٣ the Messenger of Allah, Allah’s blessings be on him and his family, who said: “Certainly, Allah will raise a person from my progeny. His front teeth will be slightly

apart and he will have a wide forehead. He will fill the earth with justice and will ".bestow wealth abundantly

Al-Fitan(۲): Narrated to us al-Walīd, from Sa`īd, from Qatāda, from Abī Naḍra, .۵۰۴ from Abī l-Ṣiddīq, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Mahdī will have a wide forehead ".and a aquiline nose

And through another chain of narrator from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah's blessings be on him [and his family], who said: "The Mahdī will have an ".aquiline nose and a wide forehead

Musnad Abī Ya`lā(۳): Narrated to us Qaṭan b. Bushair, from `Adī b. Abī `Umāra, .۵۰۵ from Maṭar al-Warrāq, from Abī l-Ṣiddīq, from Abū Sa`īd, from the Messenger of :Allah, Allah's blessings be on him [and his family], who said

Certainly, a man from my Ahl al-Bait will rise upon my umma. He will have an aquiline [nose] and a wide [forehead]. He will fill the earth

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Iqd al-durar, chap. ۳, p. ۳۴, he writes: "Al-Ḥāfiẓ Abū Nu`aim al-Iṣbahānī has` -۱ recorded it in al-`Awālī; Farā'id al-simṭain, vol. ۲, chap. ۶۱, p. ۳۳۱, no. ۵۸۲, with the difference that he said: "Allah, the Exalted, will send from my progeny a man with slightly separated front teeth, a wide forehead . . . (to the end of the tradition)." Al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۲, with a slight difference; al-Munār al-munīf, sect. ۵۰, pp. ۱۸۷–۱۸۸, no. ۳۳۵, with a little difference; Lawā'iḥ al-anwār, vol. ۲, under the commentary on his saying "minhā al-imām al-khātam al-faṣīḥ); Is`āf al-rāghibīn, p. .۱۳۵; Jawāhir al-`iqdain, vol. ۲, p. ۸

Al-Fitan, vol. ۵, "Ṣifat al-Mahdī wa ni`atih," pp. ۱۹۵–۱۹۶; Farā'id al-simṭain, vol. ۲, -۲ ".chap. ۶۱, p. ۳۳۰, no. ۵۸۱, with the difference that he said: "The Mahdī is from us

Musnad Abī Ya`lā, vol. ۲, p. ۳۶۷, no. ۱۵۴ (۱۱۲۸); Dalā'il al-imāma, chap. "Ma`rifat -۳ .wujūb al-qā'im wa annahū lābudda an yakūn," p. ۲۵۱

with justice just as it will be filled with unfairness and injustice. He will rule for seven

.years

Kamāl al-dīn(۱): Narrated to us `Alī b. Aḥmad b. Mūsā, may Allah be satisfied with .۵۰۶ him, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Muḥammad b. Ismā'īl al-Barmakī, from Ismā'īl b. Mālik, from Muḥammad b. Sinān, from Abī l-Jārūd Ziyād b. al-Mundhir, from (Imam) Abū Ja`far al-Bāqir, from his father, from his grandfather, from Amīr al-Mu'minīn `Alī b. Abī Ṭālib—peace be on them all—who said while he was on :the pulpit

A man from my descendants will emerge in the end of times. His color will be white with a reddish complexion and he will have a wide stomach, sturdy thighs, and large shoulders. On his back are two moles: One the color of his skin and the other will be similar to the mole of the Messenger of Allah, Allah's blessings be on him and his .family

He will have two names: One name will be hidden and the other will be apparent. The one which will be hidden will be Aḥmad and the one that will be apparent will be Muḥammad. When he moves, you will see everything between the east and west being illuminated for him. He will place his hands on the heads of the people, then, no believer will remain but that his heart will be stronger than plates of steel. Allah, the Exalted, will give him the strength of forty men. There will not be a dead person

p: ۱۲۱

Kamāl al-dīn, vol. ۲, chap. ۵۷, p. ۶۵۳, no. ۱۷; Biḥār al-anwār, vol. ۵۱, chap. ۴, p. ۳۵, no. ۴, -۱ .from al-Ṭūsī's Ghayba—although I did not find it there

from the believers] in the grave but that happiness will enter his [heart] while he is in] his grave, and the [dead] will be visiting each other in their graves and giving glad-.tidings to each other about the rise of the Qā'im, may Allah's blessings be upon him

Al-Mustadrak(۱): Narrated to us Abū l-`Abbās Muḥammad b. Ya`qūb, from . ۵۰۷ Muḥammad b. Isḥāq al-Ṣan`ānī, from `Amr b. `Āṣim al-Kilābī, from `Imrān al-Qaṭṭān, from Qatāda, from Abī Naḍra, from Abū Sa`īd, from the Messenger of Allah,

Allah’s blessings be on him [and his family], who said: “The Mahdī is from us Ahl al-Bait. He will have an aquiline nose and a wide [forehead]. He will fill the earth with fairness and justice as it will be filled with injustice and unfairness. He will live for this many years,” and he showed seven with his fingers by showing the five fingers of his left .hand and the thumb and the index finger of his right hand

Al-Ḥākim says, “This tradition is correct (ṣaḥīḥ) according to the criteria set by Muslim .but neither of them [i.e. al-Bukhārī and Muslim] have recorded it

.٥٠٨ Dhikr akhbār Iṣbahān(٢): Narrated to us Muḥammad b. Ja`far, from Aḥmad b. al-Ḥusayn al-Anṣārī, from Aḥmad b. Muḥammad b. al-Ḥusayn b. Ḥafṣ, from his grandfather al-Ḥusayn, from `Akramat b. Ibrāhīm, from Maṭar al-Warrāq, from Abī l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah’s :blessings be on him and his family, who said

The Hour will not be established until a man

١- ١٣٨ .Al-Mustadrak, vol. ۴, p. ۵۵۷; al-’Idhā`a, p

٢- ٨۴ .Dhikr akhbār Iṣbahān, vol. ١, p

from my Ahl al-Bait rules. He will have a wide forehead and an aquiline nose. He will fill the earth with justice just as it would have been filled before him with unfairness. He .will live for seven years

.٥٠٩ Al-Fitan(١): Narrated to us ibn Wahb, from Isḥāq b. Yaḥyā, from Ṭalḥat al-Taymī, from Ṭāwūs, from `Alī b. Abī Ṭālib, peace be on him, who said: “He will be a youth from ”.[the Quraish with a tanned (asmar) complexion and lean [in figure

The traditions with the following numbers also show the aforementioned concept: ٣۶٠, ٣۶۶, ٣٧۴, ٣٧٨, ۴١۴, ۴٢٨, ۴٣١, ۴٨۴, ۵١٨, ۵٧٧, ۶٩١, ٨١٢-٨١۴, ٨٣۵, ٨٣۶, ١١٩٨, ١٢١٧ and ١٢۴۶

Section Six

The traditions that mention he is from the descendants of Amīr al-Mu’minīn `Alī b. Abī Ṭālib, peace be on him

Comprised of ۲۲۵ traditions

۵۱۰. Al-Fitan[۲]: Narrated to us Yaḥyā b. al-Yamān, from Sufyān, from Abī Isḥāq, from `Āṣim, from `Alī, peace be on him, who said: “He [i.e. the Mahdī] is a man from me.”

۵۱۱. Farā’id al-simṭain[۳]: Through his chain of narrators from Thābit b. Dīnār, from Sa`īd b. Jubair, from ibn `Abbās, from The Messenger of Allah, Allah’s blessings be on him [and his family], who said:

`Alī b. Abī Ṭālib is the leader (Imām) of my nation and my successor upon them after me. From his descendants is the Qā’im—the awaited one—through whom Allah will fill the earth with justice and fairness just as it will be filled with unfairness and injustice. I swear by the One Who rightly

p: ۱۲۳

۱- Al-Fitan, vol. ۵, chap. “Ṣifat al-Mahdī,” p. ۱۹۷; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۴۷, with the following wording: “The Mahdī is from me, from the Quraish.” There is no contradiction between such a tradition and those that mention his long life, for surely, when he is described as a youth and a young person and other similar attributes, it refers to his chivalry and this is in addition to what has been narrated about him that he will not become old with the passing of the days and that he will emerge with the body of a strong man.

۲- Al-Fitan, vol. ۵, p. ۱۹۷; al-Malāḥim wa l-fitan, chap. ۱۸۹, p. ۸۴.

۳- Farā’id al-simṭain, vol. ۲, chap. ۶۱, pp. ۳۳۵–۳۳۶, no. ۵۸۹; Yanābī`’ al-mawadda, chap. ۹۴, p. ۴۲۴, citing al-manāqib. The same has been narrated in the book Kashf al-yaqīn, pp. ۱۹۱–۱۹۲, from al-Ḥāfiẓ Muḥammad b. Aḥmad b. `Alī al-Naṭanzī—known as Nādirat al-Falak—in his book from Abū l-Ḥasan Aḥmad b. al-Ḥusayn al-Muqri’, from `Alī b. Shujā` b. `Alī al-Ṣaiqalī, from al-Sharīf Abū l-Qāsim `Alī b. Muḥammad b. `Alī ibn al-Qāsim b. Muḥammad b. `Abd-Allah b. al-`Abbās b. `Alī ibn Abī Ṭālib, peace be on him, from al-Ḥasan b. Ibrāhīm b. Muḥammad b. Hishām, from Muḥammad b. Ja`far al-Kūfī,

from Muḥammad b. Ismā`īl al-Barmakī, from Muḥammad b. al-Furāt, from Thābit b. Dīnār, from Sa`īd b. Jubair, from ibn `Abbās. The same has been narrated by Al-Ṣadūq in Kamāl al-dīn, vol. ١, p. ٢٨٧, no. ٧, from Muḥammad b. Mūsā al-Mutawakkil, from Muḥammad b. Abī Abd-Allah al-Kūfī, from Muḥammad b. Ismā`īl al-Barmakī, from `Alī b. Uthmān, from Muḥammad b. al-Furāt, from Thābit b. Dīnār, from ibn Jubair, from ibn Abbās. Sayyid b. Ṭāwūs says: Whoever ponders over this great tradition which is a proof upon whoever it reaches—and also ponders on the many other narrations that we have mentioned in this book—will know that the Holy Prophet, Allah's blessings be on him and his family, has left no place for any arguments for anybody concerning `Alī, peace be on him and his son Mahdī and his long-life, peace be on him. This is from the signs of Allah, Majestic be His Majesty, and from the proofs of Muḥammad, the Messenger of Allah, Allah's blessings be on him and his family. He has informed about the birth of the Mahdī's forefathers, then he has informed about his long life before anybody knew what would be the condition of the Mahdī during his occultation. So, for Allah and His Messenger, Allah's blessings be on him and his family, is the clear proof for whomsoever he was sent to in this perishable world and on the Day of Rewarding and Punishing (yum al-jazā')" (Kitāb al-yaqīn bi ikhtiṣāṣ `Alī bi-'imrat al-mu'minīn); Biḥār al-anwār, vol. ٣٨, chap. ٦١, pp. ١٢٦–١٢٧, no. ٧٦, citing Kashf al-yaqīn by al-Ḥāfiẓ Muḥammad b. Aḥmad al-Naṭanzī; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ٦١٨, no. ١٧٧.

sent me as a giver of good news! Surely those who will remain steadfast in believing in him during his occultation will be scarcer than red phosphorus (kibrīt al-aḥmar).

Jābir b. `Abd-Allah al-Anṣārī stood up and said, "O Messenger of Allah! Will the Qā'im from your descendants have an occultation?" He answered:

Yes, by my Lord! Through him Allah will certainly sift (layumaḥḥiṣu) the believers and destroy the disbelievers. O Jābir! Surely, this is an affair from the affair of Allah and a secret from the secret[s] of Allah. Its knowledge is concealed from His servants. Have no doubt about him because indeed, having doubt about the affairs of Allah is disbelief (kufr).)

Dalā’il al-imāma(١): Narrated to us Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah, .٥١٢ from Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik al-Kūfī, from :Sufyān b. al-Mahdī, from Abān, from Anas b. Mālik who said

One day, the Messenger of Allah, Allah’s blessings be on him and his family, came to see us and saw `Alī. He placed his hand on `Alī’s shoulder and said, “O `Alī! If nothing remains from the world but one day, Allah will prolong that day until a person from your descendants rules. He will be called Mahdī and will guide towards Allah, Mighty and Majestic be He. The Arabs will be guided by him just like you guided the unbelievers and the polytheists from deviation.” Then, he said, “It is written on both his palms: ‘Pledge allegiance to him because indeed, allegiance is for Allah, Mighty

p: ١٢۴

Dalā’il al-imāma, p. ٢٥٠, no. ۴۴; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ٥٧۴, no. ٧١۶, which -١ .mentions the first part of the tradition

”’.and Majestic be He

Ghaybat al-Shaykh(١): From Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, .٥١٣ from al-Faḍl b. Shādhān, from Muṣabbiḥ, from Abū `Abd al-Raḥmān, from whom he had heard from, from Wahb b. Munabba, from ibn `Abbās (in a lengthy narration) in which he said, “O Wahb! Thereafter, the Mahdī will appear.” I asked, “[Is he] from your descendants?” He replied, “No, by Allah! He is not from my descendants but from the descendants of `Alī, peace be on him. Salvation is for the one who lives in his era. Through him, Allah will grant relief to this umma until he fills it with fairness and justice .(. . . (to the end of the narration

Ma`ānī l-akhbār(٢): Narrated to us Abū l-`Abbās Muḥammad b. Ibrāhīm b. Isḥāq .٥١۴ al-Ṭāliqānī, may Allah have mercy on him, from `Abd al-Aziz b. Yaḥyā al-`Alawī in Basra, from al-Mughairat b. Muḥammad, from Rajā’ b. Salma, from `Amr b. Shimr, from Jābir al-Ju`fī, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, who :said

Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, delivered a sermon in Kūfa after returning from the Battle of Nahrawān because he had heard Mu`āwiya was abusing and cursing him and killing his companions. He

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۱- Ghaybat al-Shaykh, p. ۱۸۷, no. ۱۴۶; Biḥār al-anwār, vol. ۵۱ chap. ۱, , p. ۷۶, no. ۳۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۴, no. ۳۰۲.

۲- Ma`ānī l-akhbār, chap. ۲۷, pp. ۵۸–۶۰, no. ۹; Ithbāt al-hudāt, vol. ۱, chap. ۹, p. ۴۸۸, no. ۱۶۲.

stood up and said . . . (He then narrates the sermon in which `Alī, peace be on him, mentions the virtues bestowed by Allah upon his Prophet and himself . . . until he says) and from my descendants is the Mahdī of this nation.

۵۱۵. Ghaybat al-Shaykh(۱): Narrated to me a group from Abū Ja`far Muḥammad b. Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba al-Naishābūrī, from al-Faḍl b. Shādhān, from Naṣr b. Muzāḥim, from Abū Lahī`a, from Abū Qubail, from `Abd-Allah b. `Amr b. al-`Āṣ, from the Messenger of Allah, Allah's blessings be on him and his family, who said (in a lengthy tradition):

Then, the Mahdī will emerge who he is a man from his descendants. (Then the Prophet, Allah's blessings be on him and his family, pointed towards `Alī b. Abī Ṭālib.) Through him, Allah will destroy falsehood and will conclude the era of hardships. Through him, Allah will remove the disgrace of slavery from your necks. I am the first of this nation, the Mahdī is its middle, and Jesus is its end and between these is a crooked old man.

The traditions with the following numbers also show the aforementioned concept: ۸۰, ۸۱, ۱۱۳, ۱۱۸, ۱۲۰, ۱۲۶, ۱۲۷, ۱۲۹, ۱۴۹, ۱۵۳, ۱۵۸, ۱۵۹, ۱۶۰, ۱۶۸, ۱۷۰, ۱۷۳, ۱۷۶, ۱۷۸, ۱۸۱, ۱۹۱, ۱۹۳, ۱۹۶, ۲۰۵-۳۰۸, ۳۲۳, ۳۲۵, ۳۵۹, ۳۸۲, ۳۹۷, ۴۱۱, ۴۱۷, ۴۲۸, ۴۵۰, ۴۵۸, ۴۶۳, ۴۶۴, ۴۶۷, ۴۶۹, ۴۷۲, ۴۹۲, ۴۹۷–۴۹۹, ۵۰۲, ۵۰۶, ۵۱۶-۵۴۳, ۵۴۶–۵۴۸, ۵۵۰–۵۷۲, ۵۸۸, ۵۸۹, ۵۹۷, ۶۰۰, ۶۰۸,

1- Ghaybat al-Shaykh, p. ١٨٥, no. ١۴۴; Biḥār al-anwār, vol. ۵١, chap. ١, p. ٧۵, no. ٢٩; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ۵٠٣, no. ٣٠٠.

۶١٢, ۶٢٣—۶٢۶, ۶۴١, ۶٧٠, ۶٨۵, ٧۵٧, ٧۶١, ٧۶۵, ٧٧٠, ٧٧۵, ٧٨۶—٨٠٧, ٨۵٩, ٩١٨, ٩٧٣, ١١٠۴, and ١٢٣٠.

Section Seven

The traditions that indicate he is from the descendants of the Master of the Women of the world, Fāṭimat al-Zahrā, peace be on her

Comprised of ٢٢٠ traditions

۵١۶. Al-Mustadrak `alā l-ṣaḥīḥain(١): In the book al-Fitan wa l-malāḥim, it has been recorded that Abū l-Naḍr al-Faqīh informed me, from Uthmān b. Sa`īd al-Dārimī, from `Abd-Allah b. Ṣāliḥ, from Abū l-Malīḥ al-Riqqī, from Ziyād b. Bayān (and he mentions his virtues), from `Alī ibn Nufayl, from Sa`īd b. al-Musayyib, from Umm Salma, from the Messenger of Allah, Allah's blessings be on him [and his family], who mentioned the Mahdī and said: "Yes, he is a reality and he is from the descendants of Fāṭima."

[And narrated to us] Abū Aḥmad Bakr b. Muḥammad al-Ṣairafī at Marv, from Abū l-Aḥwaṣ Muḥammad b. al-Haytham al-Qāḍī, from `Amr b. Khalid al-Ḥarrānī, from Abū l-Malīḥ, from Ziyād b. Bayān, from `Alī ibn Nufayl, from Sa`īd b. Musayyib, from Umm Salma, may Allah be satisfied with her, from the Messenger of Allah, Allah's blessings be on him [and his family], who mentioned the Mahdī and said: "He is from the progeny of Fāṭima."

۵١٧. Al-Burhān fī `alāmāt Mahdī ākhir al-zamān(٢): Abū Nu`aim has recorded from al-Ḥusayn, peace be on him, that the Holy Prophet, Allah's blessings be on him [and his family], said to Fāṭima, "O my daughter! The Mahdī is from your descendants."

۵١٨. Ghaybat al-Shaykh(٣): From Aḥmad b. Idrīs, from

1- Al-Mustadrak `alā l-ṣaḥīḥain, vol. ۴, p. ۵۵٧; al-Talkhīṣ, vol. ۴, p. ۵۵٧; Sunan Abī

Dāwūd, vol. ۴, p. ۱۰۷, no. ۴۲۸۴, which says: "The Mahdī is from my progeny from the descendants of Fāṭima"; al-Bayān fī akhbār Ṣāḥib al-Zamān, p. ۹۹, which says: "from my progeny from the descendants of Fāṭima"; Nihāyat al-bidāya wa l-nihāya, vol. ۱, p. ۴۰, which says: "from my progeny, from the descendants of Fāṭima"; al-Ṣawā`iq al-muḥriqa, chap. "khuṣūṣiyatihim al-dāllat `alā `alā `aẓīm karāmatihim," p. ۲۳۶, which he has recorded from Abū Dāwūd, al-Nisā'ī, ibn Māja, and others. It's wording is: "from my progeny, from the descendants of Fāṭima"; Sharḥ al-akhbār, vol. ۳, part ۱۵, p. ۳۹۵, no. ۱۲۷۴, with the following wording: "The Mahdī is from my progeny, from the descendants of Fāṭima, my daughter"; Ghaybat al-Shaykh, pp. ۱۸۵–۱۸۶, no. ۱۴۵, and pp. ۱۸۷–۱۸۸, no. ۱۴۸. I say: This tradition is famous and well-known. Refer to the collection of traditions and books compiled concerning the Mahdī, peace be on him, and the conditions of the Hour. Thus, we have not added any sources to those that we have already mentioned. It has been recorded in al-Fitan, vol. ۵, chap. "Nisbat al-Mahdī," pp. ۱۹۷–۱۹۸, through his chain of narrators from Qatāda who said: "I asked Sa`īd b. al-Musayyib, 'Is the Mahdī real?' He replied, 'He is the truth.' I asked, 'From whom will he be?' He responded, 'From the Quraish.' I asked, 'From which clan of the Quraish?' He said, 'From the Banī-Hāshim.' I asked, 'From which [family] of Banī-Hāshim?' He said, 'From Banī `Abd al-Muṭṭalib.' I asked, 'From which [family] of Banī `Abd al-Muṭṭalib?' He said, 'From the children of Fāṭima.'" It has been recorded in `Iqd al-durar, chap. ۱, p. ۲۳, with the difference that he said: "From which descendants of Banī `Abd al-Muṭṭalib?" and "I said, 'From which children of Fāṭima?'" He replied, "For now, this is enough for you." He says, "Imam Abū l-Ḥusayn Aḥmad b. Ja`far b. al-Munādī has recorded it. He has also recorded a similar tradition on p. ۲۲, to his saying, 'From the children of Fāṭima,' citing al-Muqri' or al-Dānī"; al-`Arf al-wardī, vol. ۲, p. ۴۸, which is a short version; Jawāhir al-`iqdain, vol. ۲, p. ۸; Sharḥ al-akhbār, vol. ۳, part ۱۵, pp. ۳۹۴–۳۹۵, no. ۱۲۷۳

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۲, p. ۹۴, no. ۱۷; al-`Arf al-wardī - ۲ (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۳۷, with the wording: "Mahdī is from your descendants," citing Abū Nu`aim; `Iqd al-durar, chap. ۱, pp. ۲۱–۲۲, from (Imam) `Alī b. al-Ḥusayn, from his father, from the Messenger of Allah, Allah's blessings be on him and his family, who said to Fāṭima, "The Mahdī is from your descendants." He has recorded it from Abū Nu`aim in Ṣifat al-Mahdī; Kashf al-ghumma, vol. ۲, p. ۴۶۸, no. ۴, from Abū

Nu`aim in al-Arba`īn from al-Zuhrī, from (Imam) `Alī b. al-Ḥusayn, peace be on him, like what has been narrated in `Iqd al-durar; Dalā'il al-imāma, "Ma`rifat wujūb al-Qā'im wa annahū lābudda an yakūn," p. ۲۳۴; Dhakhā'ir al-`uqbā, p. ۱۳۶

۳- Ghaybat al-Shaykh, p. ۱۸۷, no. ۱۴۷; Biḥār al-anwār, vol. ۵۱, chap. ۴, p. ۴۳, no. ۳۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۴, no. ۳۰۳.

Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān, from Muḥammad b. Sinān,` from `Ammār b. Marwān, from al-Munakhkhal b. Jamīl, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, peace be on him, who said: "The Mahdī is from the descendants of Fāṭima. He will have a tanned complexion."

۵۱۹. Al-Fitan(۱): Narrated to us Abū Hārūn, from `Amr b. Qays al-Mulā'ī, from al-Minhāl b. `Amr, from Zirr b. Ḥubaish, who heard `Alī, peace be on him, say: "The Mahdī is a man from us, from the descendants of Fāṭima, may Allah be satisfied with her."

۵۲۰. Al-Amālī(۲): Informed us a group from Abī l-Mufaḍḍal, from Muḥammad b. Fīrūz b. Ghiyāth al-Jallāb at the suburb Bāb al-Abwāb, from Muḥammad b. al-Faḍl b. al-Mukhtār al-Bānī—who is also known as Faḍlān Ṣāḥib al-Jār—from Abū l-Faḍl b. al-Mukhtār, from al-Ḥakam b. Ẓuhair al-Fazārī al-Kūfī, from Thābit b. Abī Ṣafiyya Abū Ḥamza, from Abū `Āmir al-Qāsim b. `Auf, from Abī l-Ṭufail `Āmir b. Wāthila, from Salmān al-Farsī, may Allah be satisfied with him, (in a lengthy tradition) from the Messenger of Allah, Allah's blessings be on him and his family, who said to Fāṭima:

Surely Allah, the Exalted, chose me from my family. He also chose `Alī, al-Ḥasan, al-Ḥusayn, and you. I am the master (sayyid) of the sons of Adam, `Alī is the master (sayyid) of the Arabs, you are the master of all the women, and al-Ḥasan and al-Ḥusayn are the masters of the youths of Paradise. From the descendants of you two is the Mahdī. Allah,

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۱- Al-Fitan, vol.۵, p. ۲۰۱; Kanz al-`ummāl, vol. ۱۴, p. ۵۹۱, no. ۳۹۶۷۵; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۴; al-Malāḥim wa l-fitan, chap. ۱۶۲, p. ۷۵, citing Nu`aim.

۲- Amālī l-Shaykh, vol. ۲, session ۱۰, p. ۲۱۹; Biḥār al-anwār, vol. ۲۲, chap. ۱, pp. ۵۰۲–۵۰۳,

no. ۴۸, and vol. ۴۰, chap. ۹۱, pp. ۶۶–۶۷, no. ۱۰۰. In both these places it has been recorded: "and from your progeny is the Mahdī." Apparently, the manuscript that al-Majlisī possessed was more accurate than the one that is presently available to us. Therefore, we have mentioned the tradition in this section. According to both .manuscripts, the tradition proves that he is from her descendants, peace be on her

Mighty and Majestic be He, will fill the earth by him with justice just as it will be filled .before him with injustice

۵۲۱. Tafsīr Furāt al-Kūfī(۱): From Muḥammad b. al-Qāsim b. `Ubaid, from various narrators, from `Abd-Allah b. `Abbās, from Salmān al-Farsī, from the Messenger of Allah, Allah's blessings be on him and his family (in a lengthy tradition in which he mentioned the virtues of `Alī, peace be on him), where he said to Fāṭima, peace be on her: "The Mahdī—the one behind whom `Īsā—will pray, is from you and from him [i.e. ".[`Alī

۵۲۲. Al-Manāqib(۲): `Abd al-Malik asked al-Zuhrī, "Do you know anything about him whose name will be called out from the sky?" Zuhrī answered, "(Imam) `Alī b. al-".Ḥusayn informed me that he is the Mahdī from the descendants of Fāṭima

۵۲۳. Al-Sīrat al-Ḥalabiyya(۳): He said: "It has been narrated that the Mahdī is from the progeny of the Holy Prophet, Allah's blessings be on him [and his family], from the ".descendants of Fāṭima

۵۲۴. Sharḥ al-akhbār(۴): From the narration of Mikhnaf b. `Abd-Allah, through his chain of narrators from the Messenger of Allah, Allah's blessings be on him [and his family], :who said

The Mahdī is from the generation of Fāṭima, the Master of the Women of the World. He will emerge and will fill the earth with fairness and justice just as it will be filled with injustice and unfairness, regardless of the days being prolonged or shortened. In his era, life will become pleasant. A caller will call

.Tafsīr Furāt al-Kūfī, under the exegesis of Sura al-Wāqi`a, p. ۱۷۹ -۱

.Al-Manāqib, vol. ۱, p. ۲۸۸ -۲

Al-Sīrat al-Ḥalabiyya, vol. ۱, p. ۲۲۷. I say: All the great Sunni memorizers (al-Ḥuffāẓ) -۳ and traditionists are unanimous that the Mahdī is from the descendants of Fāṭima, peace be on her. The opinion of anybody who suggests otherwise from the Umayyads, the Abbasids, and their supporters is baseless. Indeed, they have rejected such opinion with the contempt it deserves. Mutawātir traditions and narrations recorded in the Ṣiḥāḥs, Musnads, and Jawāmi`—which must be followed by and believed in by the Muslim nation—repel such an opinion. It has been mentioned in `Iqd al-durar, chap. ۷, pp. ۱۵۳–۱۵۴, that al-Ḥāfiẓ `Abd al-Raḥmān al-Nakha`ī al-Suhailī has recorded in the book Sharḥ sīrat al-rasūl, the superiority of Fāṭima over the women of the worlds. He has mentioned the saying of the Holy Prophet, Allah's blessings be on him and his family, "Fāṭima is a part of me" and "She is the best of my daughters," and other similar traditions. Later, he proceeds to establish her mastership and superiority over other women and cites numerous reasons for this fact. Amongst these is the fact that the Mahdī—about whose reappearance in the end of times glad-tidings have been given—is from her progeny. This merit exclusively belongs to her, peace be on her, and is shared by no one else. I say: In the old hand-written manuscript (the name) has been mentioned as al-Ḥāfiẓ `Abd al-Raḥmān al-Ḥanafī but perhaps the correct name is al-Khath`amī, as has been recorded in his .biography in sources like Tadhkirat al-ḥuffāẓ and Wafiyyāt al-a`yān

.Sharḥ al-akhbār, vol. ۳, part ۱۵, p. ۳۹۴, no. ۱۲۷۲ -۴

out and will curse the Umayyads and their followers and send salutations on Muḥammad and will send blessings on `Alī and his followers. On that day, all the .people will be safe

Biḥār al-anwār(۱): Citing al-Amālī, From al-Ḥaffār, from Uthmān b. Aḥmad, from .۵۲۵ Abū Qilāba, from Bishr b. `Umar, from Mālik b. Anas, from Zaid b. Aslam, from Ismā'īl b. Abān, from Abū Maryam, from Thuwair b. Abī Fākhta, from `Abd al-Raḥmān b. Abī :Laylā, from his father who said

On the day of [the Battle of] Khaibar, the Holy Prophet, Allah's blessings be on him and

his family, gave the standard to `Alī b. Abī Ṭālib, peace be on him, and Allah granted him victory. Then, he mentioned him being appointed on the day of Ghadīr and some of his virtues that were mentioned there . . . (until he said), the Holy Prophet, Allah's .blessings be on him and his family, started crying

He was asked, "What has made you cry, O Messenger of Allah?" He replied, "Jabra'īl, peace be on him, informed me that the people will oppress him, deprive him of his right, fight against him, kill his children, and oppress them after him. Jabra'īl, peace be on him, also informed me from his Lord, Mighty and Majestic be He, that this will continue until the Qā'im rises. [When he does], their word will become high, the nation will gather on their love, those having hatred towards them will be a minority, those who dislike them will

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Biḥār al-anwār, vol. ۲۸, chap. ۲, pp. ۴۵–۴۶, no. ۸ and vol. ۵۱, chap. ۱, p. ۶۸, no. ۷, citing -۱ al-Amālī. The wording of the tradition varies according to the manuscripts we have referred to. It is apparent from Biḥār al-anwār that the copy of al-Amālī which al-Majlisī possessed had the following wording: "His name is like my name and his father's name is like my son's name." He has recorded the tradition in two places in Biḥār al-anwār citing al-Amālī with the aforementioned wording, just as the renowned traditionist al-Ḥurr al-`Āmilī has recorded it in Ithbāt al-hudāt, vol. ۳, sect. ۱۲, chap. ۳۲, p. ۵۱۸, no. ۳۷۹, also citing al-Amālī. It has been recorded in Biḥār al-Anwār, vol. ۳۷, chap. ۵۲, pp. ۱۹۱–۱۹۳, no. ۷۵, citing al-Ṭarā'if. The phrase, "his father's name is like the name . . ." is not found in it. This is the same as the published copy of al-Ṭarā'if, p. ۵۲۲, with the wording, "his name is like my name and he is from the descendants of my daughter." It is also the same as al-Qundūzī al-Ḥanafī's Yanābī`' al-mawadda, chap. ۱۴۵, pp. ۱۳۵–۱۳۶, citing Manāqib al-Khāwrazmī. In the new editions of al-Amālī, al-Manāqib al-Khāwrazmī, Kashf al-ghumma, and al-Ṭarā'if, the following wording is found: "and his father's name is my father's name". Undoubtedly, even with all these copies, the veracity of neither phrase can be established. Based on strong conjecture, it can be said that the phrase "and his father's name . . ." either did not exist at all in the

tradition or it was originally: “and his father’s name is like my son’s name.” Some of the copy-writers have corrected it, considering it as an addition to the original tradition. This will be discussed in the twenty-second section under no. ۵۶۸. Moreover, the sentence “and his father’s name is like my father’s name,” is rejected by a number of traditions which announce that the name of his father was al-Ḥasan. Thus, one cannot rely on this statement—regardless of its original wording—especially after the .seeing the differences between the manuscripts

.be disgraced, and those who will praise them will be the majority

This will happen only after the cities have changed, the people have been weakened, and there will be no hope for relief (faraj). It is then that the Qā’im will appear amongst them. His name is my name and his father’s name is like the name of my son. He is from the descendants of my daughter. Through them, Allah will manifest the truth and through their swords He will destroy falsehood. People will follow them ”.either because they fear them or are inclined towards them

Then, the Holy Prophet, Allah’s blessings be on him and his family, stopped crying and he continued, “O group of believers, know that there will be relief, because surely, Allah’s promise will not be violated and his decision cannot be countered, and He is the .Most Wise and the Most Informed

Verily, Allah’s victory is near. O Allah! They are my family. So, keep away from them all uncleanness and purify them a thorough purification. O Allah, guard them, protect them, take care of them, be there for them, assist them, help them, make them mighty, don’t degrade them, and make them my successors. You are Powerful over ”.all things

The traditions with the following numbers also show the aforementioned concept: ۸۰, ۱۱۸, ۱۲۰, ۱۲۶, ۱۲۷, ۱۲۹, ۱۵۸, ۱۶۸, ۱۷۰, ۱۷۱, ۱۷۳, ۱۷۶, ۱۷۸, ۱۸۱, ۱۹۱, ۱۹۳, ۱۹۶, ۲۰۵—۳۰۸, ۳۲۳, ۳۵۹, ۳۸۲, ,۳۹۷, ۴۱۴, ۴۱۷, ۴۲۸, ۴۵۰, ۴۶۳, ۴۶۷, ۴۷۰, ۴۹۲

۴۹۷–۴۹۹, ۵۴۳-۵۲۶, ۵۴۶–۵۴۸, ۵۵۰–۵۷۲, ۵۸۸, ۵۸۹, ۶۰۰, ۶۰۸, ۶۱۲, ۶۲۴, ۶۴۱, ۶۷۰, ۷۶۵, ۷۷۰, ۷۷۱, ۷۸۶–۸۰۷, ۸۵۹, ۹۱۸, ۹۷۳, ۱۱۰۴, ۱۲۳۰ and.

Section Eight

The traditions that indicate he is from the descendants of the two grandsons, al-Ḥasan and al-Ḥusayn, peace be on them

Comprised of ۱۲۵ traditions

۵۲۶. Zakhāīr al-`uqbā(۱): The Messenger of Allah, Allah's blessings be on him [and his family], said: "From these two—meaning al-Ḥasan and al-Ḥusayn—is the Mahdī of this nation."

۵۲۷ . Al-Mu`jam al-kabīr(۲): Narrated to us Muḥammad b. Ruzaiq b. Jāmi` al-Miṣrī, from al-Haytham b. Ḥabīb, from Sufyān b. `Uyayna, from `Alī b. `Alī al-Makkī al-Hilālī, from his father who recounts:

I went to the Messenger of Allah, Allah's blessings be on him [and his family], during his sufferings in which he passed away. Fāṭima [peace be on her] was sitting near his head. She began crying until her voice rose. The Holy Prophet, Allah's blessings be on him and his family, looked up to her and asked, "My beloved Fāṭima! Why are you crying?" She replied, "I fear neglect after you." He replied, "My beloved Fāṭima! Do you not know that Allah, Mighty and Glorified be He, searched the earth thoroughly, then chose from it your father and sent him with His message.

Then, He searched the earth thoroughly and chose from it your husband. Then he revealed to me that I should marry you to him. O Fāṭima! Indeed Allah has granted us Ahl al-Bait seven characteristics that have not been given to anyone before us

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۱- Dhakhā'ir al-uqbā, "Fi dhikr mā jā'a anna l-Mahdī fī ākhir al-zamān," p. ۱۳۶. I say: The mother of Imam Abū Ja`far Muḥammad b. `Alī ibn al-Ḥusayn, peace be on them, was Fāṭima, the daughter of Imam (Ḥasan) al-Mujtabā, the older grandson. Thus, our

master Imam al-Bāqir and all the seven Imams who succeeded him to Imam al-Mahdī, peace be on them, are from the generation of Imam al-Ḥasan as well as Imam al-Ḥusayn as has been mentioned by the Holy Prophet, Allah's blessings be on him and his family. This news is knowledge of the unseen and one of the signs of his .prophethood

Al-Mu`jam al-kabīr, vol. ٣, pp. ٥٧–٥٨, no. ٢۶٧٥; Ṣifat al-Mahdī by Ḥāfiẓ Abū Nu`aim - ٢ who has recorded it from him in `Iqd al-durar, chap. ٧, pp. ١٥١–١٥٣, and chap. ٩, pp. ٢١٧–٢١٨, sect. ٣; Majma` al-zawā'id, vol. ٩, pp. ١۶٥–١۶۶; al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ١, p. ٥٥, no. ١; Dhakhā'ir al-`uqbā, pp. ١٣٥–١٣۶. He writes, "al-Ḥāfiẓ Abū l-`Alā al-Hamdānī has recorded it in Arba`īna ḥadīthan fī l-Mahdī; Kashf al-ghumma, citing al-Ḥāfiẓ Abū Nu`aim in al-Aḥādīth al-arba`īn, vol. ٢, p. ٨۴, no. ۴٠٣; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٢, pp. ٩۴–٩٥, no. ١٩; `Abaqāt al-anwār (India), Under ḥadīth al-ṭair (The Tradition of the Bird), vol. ۴, second minhāj, p. ٨۶; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣٧, shortened version citing al-Ṭabarānī in al-Mu`jam al-kabīr; al-'Idhā`a, p. ١٣۶; Usd al-ghāba, vol. ۴, p. ۴٢, has recorded a shortened version from Abū Nu`aim and Abū Mūsā and also al-'Iṣāba; al-Qaul al-mukhtaṣar, p. ٢٧, he has recorded that the Messenger of Allah, Allah's blessings be on him [and his family], said to Fāṭima, [peace be on her], "I swear by the One Who truly sent me as a Prophet, surely, from these two (meaning al-Ḥasan and al-Ḥusayn) is Mahdī of this umma." Al-Dhahabī's rejection of this tradition in his book Mīzān al-i`tidāl is not the least surprising because he is notorious for rejecting authentic and famous traditions that glorify the Ahl al-Bait and criticize their enemies. Since this tradition is in conflict with his desires, he has judged it to be false and has accused al-Haytham but has not put forward any evidence for his accusation against al-Haytham or for his rendering it to be false; except for the fact that he cannot tolerate the merits of the Ahl al-Bait, peace be on them, which have been mentioned in it. Had this tradition been in accordance with his desires—that is, against the Ahl al-Bait and in favor of their enemies like Mu`āwiya—he would have announced it to be correct in content as well as chain of narrators and would have declared its narrators as Sunnis. Surely, we have come from Allah and to Him we will return. There is no power and strength save that of Allah, the Exalted, the Great. As far as we are concerned, this tradition is absolutely reliable in content. There is nothing amazing in it and there are

numerous traditions which support it like the narration of `Abāya from Abū Ayyūb al-Anṣārī and the tradition of Abū Sa`īd al-Khudrī that has been recorded in Yanābī`' al-mawadda, p. ۴۹۰, citing al-Sam`ānī's Faḍā'il al-ṣaḥāba from Abū Sa`īd. Moreover, this view is reinforced by the fact that this al-Haytham is the same al-Haytham b. Ḥabīb al-Ṣairafī al-Kūfī—the brother of `Abd al-Khāliq b. Ḥabīb— about whom Aḥmad [b. Ḥanbal] has said: "His traditions are the best and his is his steadfastness is the greatest." It has not been proven that these two are two different people, even if ibn Ḥajar claims so. I think that when people see that they have no rational reason regarding their claims against this tradition—because it has been narrated by someone like al-Haytham, who has been praised by Aḥmad b. Ḥanbal using the words !mentioned above—then they claim that there are many al-Haythams

nor to anyone after us: I am the seal of the Prophets, the noblest of Prophets in front of Allah, the most beloved of the creatures to of Allah, Mighty and Majestic be He, and I am your father. My heir (waṣī) is the best of heirs and the most beloved of them to Allah and he is your husband. Our martyr is the best of martyrs and the most beloved of them to Allah and he is Ḥamzat b. `Abd al-Muṭṭalib, the (paternal) uncle of your .father and the (paternal) uncle of your husband

From us is the one who has two green wings by which he flies where he wishes in Paradise along with the angels and he is the cousin of your father and the brother of your husband. From us are the two grandsons of this nation and they are your two sons—al-Ḥasan and al-Ḥusayn—and they are the masters of the youths of Paradise. I swear by the One Who truly sent me, their father is better than both of them. O Fāṭima! I swear by the One Who sent me with truth, surely from these two is the .Mahdī of this nation

When the world becomes engulfed in chaos and turmoil, fitnas appear, the paths are cut-off, and people will loot each other. And when there will be no elder who will have mercy on the young and there will be no young who will respect the elders. Then, Allah, Mighty and Majestic be He, will

send from the two of them [i.e. al-Ḥasan and al-Ḥusayn] a man who will conquer the forts of deviation and the shrouded hearts. He will rise with religion in the end of times just as I rose with it in the first era. He will fill the earth with justice just as it will be filled with injustice.

O Fāṭima, Don't grieve and don't cry, for surely, Allah, Mighty and Majestic be He, is more merciful and kinder to you than me. This is because of your position to me and your [close] place to my heart. Allah has married you to your husband while he possesses the most noble lineage amongst [the members] of your family, is the most honorable of them in position, the most merciful of them with the people, the most just of them in being fair, and the most insightful of them in judgment. I asked my Lord, Mighty and Majestic be He, that you be the first to join me from my Ahl al-Bait [after my death]." `Alī, [peace be on him,] said, "When the Holy Prophet, Allah's blessings be on him [and his family], passed away, Fāṭima, peace be on her, did not live after him for more than seventy-five days, and Allah, the Exalted, took her to him."

۵۲۸. Al-Amālī al-Shaykh(۱): In a lengthy tradition through his chains of narrators from Imam `Alī b. al-Ḥusayn, peace be on him, which includes Jābir honoring Imam al-Ḥasan and Imam al-Ḥusayn, peace be on them.

۱- Amālī al-Shaykh, vol. ۲, pp. ۱۱۳–۱۱۴, no. ۲; Biḥār al-anwār, vol. ۳۷, pp. ۴۴–۴۷, chap. ۵۰, no. ۲۲. I say: Perhaps, it would have been better if had I mentioned this tradition in the forthcoming chapter. Anyhow, I have recorded it here by considering the version in Biḥār al-anwār which seems to be more accurate, and Allah knows the best. It is like this: "He made my progeny in these two, and the one who will capture the city—or cities—of disbelief. He will fill the earth . . ."

. . to where Jābir said:

One day, the Messenger of Allah, Allah's blessings be on him and his family, was with us in the mosque and was surrounded by the people, when he said to me, "O Jābir!

Call Ḥasan and Ḥusayn for me," and he was extremely fond of both of them. I went and called them and carried them in my arms—in turns—until I we reached him. He asked me—and I could see the joy in his face on seeing me being so affectionate towards both of them and my respect for them—"Do you love them, O Jābir?" I replied, "And what would prevent me from that while I know their stature with you, ".?may my father and my mother be sacrificed for you

He said, "Should I not inform you about their virtues?" I replied, "Yes! May my parents be sacrificed for you!" He said, "When Allah, the Exalted, intended to create me, He created me as a pure white liquid (nutfa) which He placed in the loin of my father Adam, peace be on him. This liquid was continuously transferred from one pure loin to another pure womb until [it reached] Noah and Abraham, peace be on them. This continued to `Abd al-Muṭṭalib, thus, nothing from the filth of ignorance (jāhiliyya) .touched me

Then, this liquid was split into two halves: One went to `Abd-Allah and the other to Abū Ṭālib. I was born to my father [`Abd-Allah] and Allah sealed prophethood through me. `Alī was born

to Abū Ṭālib and waṣiyya(١) became terminated through him. These two halves—from me and `Alī—came together and resulted in the birth of al-Jahr and al-Jahīr (i.e. al-Ḥasan and al-Ḥusayn) and through them,

He sealed the grandsons of prophethood. He placed my seed (al-dhurriya) in both of them and ordered me to conquer the city—or cities—of disbelief. From his seed—pointing to al-Ḥusayn, peace be on him—a person will emerge in the end of times. He will fill the earth with justice just as it will be filled with unfairness and injustice. These two are the pure and purified ones. They are the masters of the youths of Paradise. Salvation is for those who love them, their father, and their mother, and woe to those ".who fight them and have hatred towards them

The traditions with the following numbers also show the aforementioned concept: ٩۴–

.۱۶۰, ۴۶۳, ۴۶۴, ۴۶۵, ۵۴۳, ۵۴۶–۵۴۸, ۵۵۰–۵۷۱, ۵۹۰, ۶۰۸, ۶۴۱, ۷۷۰, and ۷۸۶–۸۰۷

Section Nine

The traditions that indicate he is from the descendants of Imam al-Ḥusayn, peace be on him

Comprised of ۲۰۸ traditions

:Ṣifat al-Mahdī(۲): From Ḥudhayfa, may Allah be satisfied with him, who recounts .۵۲۹

The Messenger of Allah, Allah's blessings be on him [and his family], delivered a sermon about the events that will occur in the future. Then he said, "Even if one day remains from the world, Allah, Mighty and Majestic be He, will prolong that day until He sends in it a person from my descendants Whose name is my name." Salmān al-Farsī, may Allah

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.The state of being the heir of a prophet—Ed -۱

Iqd al-durar, chap. ۱, pp. ۲۴–۲۵. He says: "al-Ḥāfiẓ Abū Nu`aim has recorded it in` -۲ Ṣifat al-Mahdī"; Dhakhā'ir al-`uqbā, pp. ۱۳۶–۱۳۷. He says the traditions that mention he is from the descendants of the Messenger of Allah, Allah's blessings be on him and his family, and from the descendants of Fāṭima, refer to the fact that he is from the descendants of Imam al-Ḥusayn, peace be on him. Yanābī`' al-mawadda, chap. ۹۴, pp. ۴۸۸ ۴۹۰; Kashf al-ghumma, citing Abū Nu`aim's al-Aḥādīth al-arba`īn, vol. ۲, p. ۴۶۹, no. ۶; Farā'id al-simṭain, vol. ۲, pp. ۳۲۵–۳۲۶, no. ۵۷۵; Lisān al-mīzān, vol. ۳, p. ۲۳۸, from ibn Ḥibbān, from al-Abbās b. Bakkār al-Ḍabbī al-Baṣrī who said: "Narrated to us `Abd-Allah b. Ziyād al-Kalbī, from al-A`mash, from Zirr, from Ḥudhayfa, may Allah be satisfied with him, who said about the Mahdī . . . Salmān asked, 'O Messenger of Allah! From which of your sons will he be?' He replied, 'From this son of mine,' and he patted al-Ḥusayn, [peace be on him], with his hand." Dhahabī has narrated this from ibn Ḥibbān in Mīzān al-i`tidāl, no. ۴۱۶۰. I say: People like al-Abbās b. Bakkār have committed no crime except narrating some traditions about the virtues of the Ahl al-

Bait, peace be on them. He has not concealed these traditions because of greed for this world or the rewards of the kings and politicians. He did not fear imprisonment, whips, and getting killed, whilst, the courtier scholars and narrators had the habit of concealing the merits and excellences of the Ahl al-Bait and not narrating them. As for ibn Ḥibbān, he is criticized by the Sunnis for denying prophethood because he believed that prophethood "is naught but knowledge and action." They deemed him to be an atheist and denounced him. They complained against him to the Caliph who ordered him to be killed. Such prophetic information about the unseen cannot be accepted from a person like him who holds such beliefs!

be satisfied with him, stood up and enquired, "O Messenger of Allah! From which one of your sons?" He answered, "He is from his descendants," and patted al-Ḥusayn, peace be on him."

In `Iqd al-durar(١), the same tradition has been recorded from Ḥudhayfa using another wording: "The Messenger of Allah, Allah's blessings be on him [and his family], said, 'If there remains only one day from the world, Allah will certainly send in it a person whose name is my name and whose character is my character. His epithet will be Abū `Abd-Allah.'"

[He says]: Al-Ḥāfiẓ Abū Nu`aim has recorded it in Ṣifat al-Mahdī. He has narrated a more complete version from Abū l-Ḥasan al-Raba`ī al-Mālikī, from Ḥudhayfa, who said:

The Messenger of Allah, Allah's blessings be on him [and his family] said, "If there remains only one day from the world, Allah will raise in it a person whose name is my name and whose character is my character. His epithet will be Abū `Abd-Allah. People will pledge allegiance to him between the Rukn and the Maqām. Allah will return religion through him and will grant him victories. There will remain no one on the face of earth but that he will declare, 'There is no god but Allah.'" Salmān stood up and asked, "O Messenger of Allah! From which of your sons is he?" He replied, "From the descendants of this son of mine," and he patted al-Ḥusayn.

٥٣٠. Al-Bayān fī akhbār Ṣāḥib al-Zamān(٢): Through his chains of narrators from al-

Dāraqutnī, through

۱- Iqd al-durar, chap. ۲, pp. ۳۱–۳۲; al-Bayān, chap. ۱۳, p. ۱۲۹, through his chain of` narrators from Ḥudhayfa.

۲- Al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۹: "The Prophet's declaration that the Mahdī is from progeny of al-Ḥusayn, peace be on him," pp. ۱۲۱–۱۲۲; al-Fuṣūl al-muhimma, pp. ۱۹۵–۱۹۶; Biḥār al-anwār, vol. ۳۸, chap. ۵۶, pp. ۱۰–۱۱, no. ۱۷, and vol. ۵۱, p. ۹۱; Kashf al-ghumma, vol. ۲, pp. ۴۸۱–۴۸۲; Dalā'il al-imāma, p. ۲۳۴.

his chain (sanad) from Sahl b. Sulaimān, from Abū Hārūn al-`Abdī who recounts:

I came to Abū Sa`īd al-Khudrī and asked, "Were you present during the Battle of Badr?" He replied in the affirmative. I enquired again, "Can you narrate to me something that you heard from the Messenger of Allah, Allah's blessings be on him and his family, concerning `Alī, peace be on him, and his excellences?" He replied, "Yes, I will inform you. Surely the Messenger of Allah, Allah's blessings be on him and his family, became ill and was recovering. Fāṭima, peace be on her, came to visit him and I was sitting on the right side of the Messenger of Allah, Allah's blessings be on him and his family.

When she saw how weak the Messenger of Allah, Allah's blessings be on him and his family, had become, she started gasping until her tears rolled down her cheeks. The Messenger of Allah, Allah's blessings be on him and his family, asked, 'Why are you crying, O Fāṭima? Do you not know that Allah, the Exalted, searched the earth thoroughly and chose from it your father, whom He sent as a prophet? He searched it thoroughly a second time and chose your husband.

Then, He revealed to me and I married you to him and made him the executor of my will (waṣī). Did you not know that because of the respect that Allah, the Exalted, has for you, He married you to the most knowledgeable, the most

patient, and the foremost from them in accepting Islam?' [On hearing this] she smiled .and rejoiced

So, the Messenger of Allah, Allah's blessings be on him and his family, decided to increase her joy greatly by informing her about what Allah had destined for Muḥammad and his family. He continued, 'O Fāṭima! `Alī has eight virtues: Belief in Allah and His Messenger, his wisdom, his wife, his sons al-Ḥasan and al-Ḥusayn, .peace be on them, and his enjoinment of good and forbidding from evil

O Fāṭima! We Ahl al-Bait have been granted six characteristics that have been granted to no one before us and no one after us. Our prophet is the best of prophets and he is your father; our heir (waṣī) is the best of heirs and he is your husband; our martyr is the best of martyrs and he is Ḥamza, your father's uncle; from us are the two grandsons of this nation and they are your two sons; from us is the Mahdī of this nation—behind whom Jesus, peace be on him, will pray.' Then, he patted al-Ḥusayn ".'on the shoulder and said, 'From him is the Mahdī of this nation

.I say: This is how al-Dāraqutnī, the author of al-Jarḥ wa l-ta`dīl has recorded it

٥٣١. Al-Fitan(١): Narrated to us al-Walīd and Rushdain, from Abū Lahī`a, from Abū Qubail, from `Abd-Allah b. `Amr who said: "A person from the descendants of al-Ḥusayn, peace be on him, will emerge from the East. If mountains come in his way,

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١- - Al-Fitan, "Nisbat al-Mahdī," vol. ٥, p. ١٩٩; al-Bayān, chap. ١۶, p. ٩٣. He writes: "al-Ṭabarānī and Abū Nu`aim have narrated it from him"; al-Malāḥim wa -Fitan, pp. ٨٥–٨۶, chap. ١٩٥, citing al-Fitan, with the difference that he has narrated from `Abd-Allah b. `Umar and he has said "he will break them up." ; `Iqd al-durar, chap. ٥, p. ١٢٧, citing al-Ṭabarānī in his Mu`jam and Abū Nu`aim and Nu`aim. He has also recorded it on chap. ٩, sect. ٣, p. ٢٢٣, with the wording: "The Mahdī will. [He will be] from the ".descendants of al-Ḥusayn

".he will destroy them and create paths through them

The traditions with the following numbers—directly and indirectly—show the aforementioned concept: ٨٠, ١١٣, ١٢۶, ١٢٧, ١٢٩, ١۶٧, ١۶٨, ١٧٠, ١٧١, ١٧٣, ١٧۶, ١٧٨, ١٨١, ١٩١, ١٩٣, ١٩۶, ٢٠۵–٣٠٨, ٣٨٢, ٣٩٧, ۴١۴, ۴٢٨, ۴۶۵, ۴۶۶, ۵٢۶, ۵٢٧, ۵٢٨, ۵٣٢–۵۴٣, ۵۴۶, ۵۴٧, ۵۴٨, ۵۵٠–۵٧١, ۵٨٨, ۶٠٠, ۶٠٨, ۶١٢, ۶۴١, ٧٧٠, ٧٨۶–٨٠٧, ٨۵٩, ٩١٨, ٩٧٣, ١١٠۴, ١١١۶, ١١٣٩, ١١۴٠, ١١۵٩, ١١۶٨, ١٢١۶, and ١٢٣٠.

Section Ten

The traditions that mention he is from the nine Imams from the descendants of (Imam) al-Ḥusayn, peace be on them

Comprised of ١۶۵ traditions

۵٣٢. Kifāyat al-athar(١): Muḥammad b. `Abd-Allah b. al-Muṭṭalib, from Ibrāhīm b. `Abd al-Ṣamad b. Mūsā b. Isḥāq al-Hāshimī, from his father, from `Abd-Allah b. Bukair [or Bakr] al-`Anawī [or al-Ghanawī], from Ḥakīm b. Jubair, from Abū l-Ṭufail `Āmir b. Wāthila, from Zaid b. Thābit, from the Messenger of Allah, Allah's blessings be on him and his family, who said:

`Alī b. Abī Ṭālib is the leader of the righteous and the annihilator of the transgressors. Whoever helps him will be helped and whoever deserts him will be deserted. One who has doubts about `Alī, peace be on him, has doubts about Islam. He is the best [person] that can succeed me after me. The best of my companions is `Alī; his flesh is my flesh and his blood is my blood. He is the father of my two grandsons. From the loins of al-Ḥusayn, peace be on him, will emerge nine Imams and from them is the Mahdī

p: ١۴٠

١- Kifāyat al-athar, "What has been narrated from Zaid b. Thābit from the Messenger of Allah, Allah's blessings be on him and his family, concerning the reports about the twelve Imams, Allah's blessings be on them", chap. ١٢, pp. ٩۶–٩٧, no. ٢; Biḥār al-anwār, vol. ٣۶, chap. ۴١, p. ٣١٨, no. ١۶٨. I say: `Abd-Allah b. Bukair is al-Ghanawī al-Kūfī; it has been mentioned in al-Lisān that ibn Ḥibbān has mentioned him amongst the reliable ones (al-thiqāt) narrators. He has narrated from Ḥakīm b. Jubair.

.of this nation

The traditions with the following numbers also show the aforementioned concept: ۱۲۷, ۱۲۹, ۱۶۸, ۱۷۰, ۱۷۳, ۱۸۱, ۱۹۱, ۱۹۳, ۲۰۵–۳۰۸, ۵۳۳–۵۴۱, ۵۴۳, ۵۴۵, ۵۵۰, ۵۵۱, ۵۵۸, ۵۶۰–۵۷۱, ۵۹۰, ۷۸۶–۸۰۷, ۸۵۹, ۹۰۲, and ۹۷۳.

Section Eleven

The traditions that indicate he is the ninth descendant of (Imam) al-Ḥusayn, peace be on him

Comprised of ۱۶۰ traditions

۵۳۳. Kifāyat al-athar(۱): Abū Ṣāliḥ Muḥammad b. [Faiḍ b.] Fayyāḍ al-`Ijlī al-Sāwī, from Muḥammad b. Aḥmad b. `Āmir, from `Abd-Allah, from Rukain, from al-Qāsim b. Ḥasan, from Zaid b. Thābit who recounts:

I heard the Messenger of Allah, Allah's blessings be on him and his family, say, "The world will not come to an end until a person from the loin (ṣulb) of al-Ḥusayn, peace be on him, will rise with the affairs of my nation. He will fill it with justice just as it will be filled with injustice." We asked, "Who is he, O Messenger of Allah?' He replied, 'He is the ninth Imam from the loin of al-Ḥusayn, peace be on him."

۵۳۴. Kifāyat al-athar(۲): Muḥammad b. Wahbān b. Muḥammad al-Nahbānī al-Baṣrī, from al-Ḥusayn b. `Alī al-Bazaufarī, from `Alī b. al-`Abbās, from `Abbād b. Ya`qūb, from Mismār b. Nuwayra, from Abū Bakr b. `Ayyāsh, from Abū Sulaimān al-Ḍabbī, from Abū Umāma who said:

The Messenger of Allah, Allah's blessings be on him and his family, said, "The Hour will not be established until the Qā'im from us rises with the truth. This will occur only when Allah, Mighty and Majestic be He, permits. Whoever follows him

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۱- Kifāyat al-athar, chap. ۱۲, p. ۹۷, no. ۳; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, p. ۳۱۸, no. ۱۶۹;

al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۰, pp. ۱۱۵–۱۱۶, sect. ۳. He writes: “Al-Ḥusayn b. `Alī al-Rāzī has narrated the same concept which ends like this: ‘From the Loin of al-Ḥusayn will emerge righteous infallible Imams. From them will be the Mahdī of this nation behind whom Jesus, son of Mary, will pray. He is the ninth from the loin of al-Ḥusayn, peace be on him.’”

۲- Kifāyat al-athar, chap. ۱۲, p. ۱۰۶; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, p. ۳۲۲, no. ۱۷۲; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۰, p. ۱۱۶, sect. ۳, which is a short version. I say: In Biḥār al-anwār, it is ‘Maimūn b. Abī Nuwayra’ and in some copies, it is ‘Mismarat b. Abī Nuwayra’. In the source, al-Hunā’ī has been mentioned but al-Nahbānī is correct.

will be saved and whoever remains behind will be destroyed. O servants of Allah! Be aware O servants of Allah! Go to him even if [you have to trek over] ice, for he is Allah’s caliph.” We asked, “O Messenger of Allah! When will the Qā’im from you rise?” He replied, “When the world falls into chaos and confusion. He will be the ninth from the loin of al-Ḥusayn, peace be on him.”

۵۳۵. Kifāyat al-athar(۱): Muḥammad b. `Abd-Allah al-Shaibānī, from Muḥammad b. al-Ḥusayn b. Ḥafṣ al-Khath`amī al-Kūfī, from `Abbād b. Ya`qūb, from `Alī b. Hāshim, from Muḥammad b. `Abd-Allah, from Abū `Ubaidat b. Muḥammad b. `Ammār, from his father, from his grandfather `Ammār who recounts:

I was with the Messenger of Allah, Allah’s blessings be on him and his family, during one of the battles in which `Alī, peace be on him, had killed the standard-bearers and scattered them. He had killed `Amr b. `Abd-Allah al-Jumaḥī and Shaibat b. Nāfi`. I came to the Messenger of Allah, Allah’s blessings be on him and his family, and said to him, “O Messenger of Allah! `Alī has fought for Allah a worthy fight.”

He replied, “That is because he is from me and I am from him. He will inherit my knowledge, repay my debts, fulfill my promises, and will be my successor after me. If it was not for him, the pure believer would not be recognized after me. His war is my war and my war is Allah’s war. His peace

۱- Kifāyat al-athar, p. ۱۲۰, no. ۱; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, pp. ۳۲۶–۳۲۸, no. ۱۸۳; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۰, p. ۱۱۸, sect. ۳, which is a short version.

is my peace and my peace is Allah's peace. Know that he is the father of my two grandsons and the Imams after me. Allah, the Exalted, will bring out from his loin the rightly guided Imams. From them is the Mahdī of this nation."

I said, "May my father and my mother be sacrificed for you, O Messenger of Allah! Who is this Mahdī?" He replied, "O `Ammār! Know that surely Allah, Blessed and High be He, has promised me that nine Imams will emerge from the loin of al-Ḥusayn. The ninth of his descendants will become concealed from the people. This is [the meaning of] the saying of Allah, Mighty and Majestic be He, 'Say: Have you considered if your water sinks in the ground, who is it then that will bring you flowing water?' (۱)

He will have a lengthy occultation in which some people will stop believing in him while others will remain steadfast about him. Then, he will emerge in the end of times and will fill the world with fairness and justice. He will fight in accordance with the interpretation [of the Holy Quran] like I fought in accordance with its revelation. His name will be my name and he is the most similar of people to me..."

۵۳۶. Muqtaḍab al-athar(۲): Narrated to us Abū `Alī Aḥmad b. Ziyād al-Hamdānī, from `Alī b. Ibrāhīm b. Hāshim, from his father, from `Abd al-Salām b. Ṣāliḥ al-Harawī, from Wakī` b. al-Jarrāḥ and al-Rabī` b. Sa`d,

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۱- Quran ۶۷:۳۰.
۲- Muqtaḍab al-athar, p. ۲۳; Kifāyat al-athar, pp. ۲۳۱–۲۳۲, chap. ۳۱, no. ۲; Kamāl al-dīn, vol. ۱, chap. ۳۰, p. ۳۱۷, no. ۲; Biḥār al-anwār, vol. ۳۶, p. ۳۸۵, chap. ۴۳, no. ۶ and vol. ۵۱, chap. ۳, p. ۱۳۳, no. ۴; Ithbāt al-hudāt, vol. ۲, chap. ۹, p. ۱۳۳, no. ۱۳۴.

from `Abd al-Raḥmān b. Salīṭ, from Ḥusayn b. `Alī, peace be on him, who said:

From us are twelve Mahdīs (guided ones). The first one is Amīr al-Mu'minīn `Alī ibn Abī

Ṭālib, peace be on him, and the last one is my ninth descendant. He is the one who will rise with the truth. Through him, Allah will give life to the earth after its death. Through him, Allah will dominate religion [i.e. Islam] over all religions even if the polytheists detest it. He will have an occultation in which some people will apostate and others will remain steadfast in religion. They [i.e. the steadfast] will be harassed and will be asked [tauntingly], "If you are truthful, [then tell us] when will this promise happen?"(۱) He who is patient during his occultation—with all the tortures and denials—is like those who fight with their swords before [i.e. alongside] the Messenger of Allah, Allah's ".blessings be on him and his family

Kashf al-astār(۲): Abū Muḥammad al-Faḍl b. Shādhān al-Nīsābūrī—who passed .۵۳۷ away during the lifetime of (Imam) Abū Muḥammad al-`Askarī, peace be on him—has recorded in his book al-Ghayba: Narrated to us al-Ḥasan b. Maḥbūb, from `Alī b. Ri'āb, from Abū `Abd-Allah, peace be on him, a lengthy tradition from Amīr al-Mu'minīn `Alī, :at the end of which he said

Then, there will be enmity between the Arab and non-Arab rulers because of their differences. It will be like this until the affair reaches a person from the descendants . . . of Abū Sufyān

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.Quran ۳۶:۴۸ -۱

Kashf al-astār, p. ۱۸۰ (۱۳۱۸ AH) and p. ۲۲۱ (in the new edition); al-Arba`īn (Kifāyat al- -۲ .Muhtadī), p. ۳۱, under no. ۱

thereafter the king of the kings, the slayer of the unbelievers, the desired ruler, and the one during whose occultation intellects (uqūl) will be baffled, will appear. He is the ninth from your descendants, O Ḥusayn. He will emerge from between the two rukns [of Ka`ba] and he will be victorious over the humans and the Jinn . . . Salvation is for the believers who realize his time, reach his era, witness his days, and meet his .followers

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be .۵۳۸

satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from `Alī b. Ma`bad, from al-Ḥusayn b. Khālid, from Imam `Alī b. Mūsā al-Riḍā, from (Imam) Mūsā b. Ja`far, from his father (Imam) Muḥammad b. `Alī, from his father (Imam) `Alī b. Ḥusayn, from his father (Imam) al-Ḥusayn b. `Alī, who said:

My father Amīr al-Mu'minīn `Alī b. Abī Ṭālib said to me, "O Ḥusayn! The ninth from your descendants is the one who will rise with the truth, manifest religion, and spread justice." I asked him, "O Amīr al-Mu'minīn! Will this [really] happen?" He replied, "Yes, I swear by the One Who sent Muḥammad with prophethood and selected him from all the creatures; but [this will happen] only after an occultation and bewilderment in which no one will remain steadfast in his religion except the sincere ones—those who are inseparable from the spirit of certainty. They are the ones from whom Allah, Mighty and Majestic

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Kamāl al-dīn, vol. ۱ chap. ۲۶, , p. ۳۰۴, no. ۱۶; Biḥār al-anwār, vol. ۵۱, chap. ۲, p. ۱۱۰, no. -۱ ۲.; I`lām al-warā, pp. ۴۰۰–۴۰۱

be He, has taken the covenant of our mastership (wilāya), has written faith in their hearts, and has assisted them with a Holy Spirit from Himself."

۵۳۹. Kamāl al-dīn(۱): Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al-Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Jabra'īl b. Aḥmad, from Mūsā b. Ja`far al-Baghdādī, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ḥanān b. Sadīr, from his father Sadīr b. Ḥakīm, from his father, from Abū Sa`īd `Aqīṣā who said:

When (Imam) al-Ḥasan b. `Alī signed the peace treaty with Mu`āwiyat b. Abī Sufyān, people came to meet him and some of them criticized him [for signing] the treaty. He replied, "Woe to you! You do not know what I know [or what I have done]. By Allah, what I did was best for our followers—whether they be where the sun rises or it sets.

Don't you know that I am your Imam whose obedience is obligatory upon you and

that I am one of the [two] masters of the youths of Paradise—just as the Messenger of Allah, Allah's blessings be on him and his family, has said about me?" They all replied in the affirmative. He then said, "Do you know that when [the Prophet] Khiḍr, peace be on him, drilled a hole in the boat, erected the wall, and killed a child, all these actions angered Moses because the wisdom behind these acts were hidden from ,him? These three acts were regarded by Allah

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Kamāl al-dīn, vol. ۱, chap. ۲۹, p. ۳۱۵–۳۱۶, no. ۲; Kifāyat al-athar, chap. ۳۰, pp. ۲۲۴–۲۲۶, -۱ no. ۴. He has mentioned: "the ninth descendant of my brother—al-Ḥusayn—the son of .the Master of the Maids"; I`lām al-warā, p. ۴۰۱; al-Iḥtijāj, vol. ۲, p. ۲۸۸

?High be His Remembrance, as nothing but wise and right

Do you not know that there is no one from us but that on his neck is the allegiance of the tyrants of his time, except the Qā'im behind whom Jesus, son of Mary, Allah's Spirit, will pray? Allah, Mighty and Majestic be He, has concealed him and his birth so that he will not have an allegiance on his neck when he emerges. He is the ninth descendant of my brother al-Ḥusayn, the son of the Master of the Women of the Universe. Allah will prolong his age during his occultation, then, He will manifest him with His power in the form of a young man of less than forty years of age. And this is ".because it should be known that Allah is Powerful over all things

Kamāl al-dīn(۱): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al-`Aṭṭār, .۵۴۰ from Abū `Amr al-Kashshī (or al-Laithī), from Muḥammad b. Mas`ūd, from `Alī b. Muḥammad b. Shujā`, from Muḥammad b. `Īsā, from Muḥammad b. Abī `Umair, from `Abd al-Raḥmān b. al-Ḥajjāj, from al-Ṣādiq Ja`far b. Muḥammad, from his father (Imam) Muḥammad b. `Alī, from his father (Imam) `Alī b. al-Ḥusayn, from (Imam) al-Ḥusayn b. `Alī—peace be upon them— who said: "My ninth descendant will have a similarity with Yūsuf and a similarity with Moses, son of `Imrān, peace be on them both. He is the one who will rise from us Ahl al-Bait. Allah, Blessed and High be He, will

Kamāl al-dīn, vol. ۱, chap. ۳۰, pp. ۳۱۶–۳۱۷, no. ۱; Biḥār al-anwār, vol. ۵۱, chap. ۳, p. ۱۳۲– -۱
.۱۳۳, no. ۲; I`lām al-warā, p. ۴۰۱

".set right his affairs in one night

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Muḥammad b. Isḥāq al-Mu`ādhī (or al- .۵۴۱
Mu`ārī), may Allah be satisfied with him, from Aḥmad b. Muḥammad al-Hamdānī al-Kūfī, from Aḥmad b. Mūsā b. al-furāt, from `Abd al-Wāḥid b. Muḥammad, from Sufyān, from `Abd-Allah b. al-Zubayr, from `Abd-Allah b. Sharīk, from a person, from Ḥamdān, from al-Ḥusayn b. `Alī ibn Abī Ṭālib, peace be on him, who said: "The Qā'im of this nation is the ninth from my descendants who will have an occultation. He is the ".one whose inheritance will be divided while he is [still] alive

The traditions with the following numbers also show the aforementioned concept: .۲۰۵–۳۰۸, ۵۴۳, ۵۵۰, ۵۵۱, ۵۵۸–۵۷۱, ۶۰۸, ۶۱۲, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۹۱۸, ۹۷۳, ۱۱۰۴, and ۱۲۳۰

Section Twelve

The traditions that indicate he is from the descendants of (Imam) `Alī b. al-Ḥusayn Zain al-`Ābidīn, peace be on him

Comprised of ۱۹۷ traditions

Amālī al-Shaykh(۲): A group informed us from Abū l-Mufaḍḍal, from Abū `Abd- .۵۴۲
Allah Ja`far b. Muḥammad b. al-Ḥasan al-`Alawī al-Ḥusaynī, from Abū Naṣr Aḥmad b. `Abd al-Mun`im b. Naṣr al-Ṣaidāwī, from Ḥusayn b. Shaddād al-Ju`fī, from his father Shaddād b. Rushaid, from `Amr b. `Abd-Allah b. Hind al-Jamalī, from (Imam) Abū :Ja`far Muḥammad b. `Alī, peace be on him, who said

When Fāṭima—the daughter of `Alī b. Abī Ṭālib, peace be on him—observed her nephew, Imam `Alī b. al-Ḥusayn, peace be on him, constantly worshipping, she approached Jābir b. `Abd-Allah b. `Amr b. Ḥizām al-Anṣārī and said to him, "O companion

1- Kamāl al-dīn, vol. ١, chap. ٣٠, p. ٣١٧, no. ٢; Biḥār al-anwār, vol. ٥١, chap. ٣, p. ١٣٣, no. ٣; I`lām al-warā, p. ٤٠١.

2- Amālī al-Shaykh, vol. ٢, session ١٣, pp. ٢٤٩–٢٥١, no. ١۶; Bishārat al-Muṣṭafā, pp. ۶۶–۶٧, which is the same as the previous reference with slight differences in the wording and chain of narrators. It ends like this, "From him is the one who will fill the earth with justice just as it will be filled with injustice"; Biḥār al-anwār, vol. ۴۶, chap. ۵, pp. ۶٠–۶١, no. ١٨.

of Allah's Messenger! Surely, we have some rights which you are obliged to fulfill for us. One of our rights is that when you see one of [the Imams] from us straining himself while striving [in the way of Allah], then you should remind him of Allah and invite him to save his soul. Such is the present state of `Alī b. al-Ḥusayn, the remnant of his father al-Ḥusayn. His nose has become wounded and the skin of his forehead, palms, and knees have become coarse and thick because of constant worship."

So, Jābir b. `Abd-Allah went to (Imam) `Alī b. al-Ḥusayn's house and [saw Imam] Abū Ja`far Muḥammad b. `Alī standing there with some other boys from the Banī-Hāshim. Jābir stared at him and said, "The way you walk is like that of the Messenger of Allah, Allah's blessings be on him and his family, [and your features] resemble his features. Who are you, son?" He replied, "I am Muḥammad b. `Alī b. al-Ḥusayn."

On hearing this, Jābir cried and said, "By Allah! You are truly the splitter (bāqir) of knowledge. Come near me, may my father be sacrificed for you!" So, [Imam Abū Ja`far] went near him and Jābir opened the front of [Abū Ja`far's] shirt, placed his hand on his chest and kissed it then put his own cheek and his face on [his chest] and said, "I bring you greetings (salām) from your great-grandfather, the Messenger of Allah, Allah's blessings be on him and his family,

who ordered me to do what I just did.

He said to me, 'You will live [a long life] and will continue to survive until you meet from my descendants the one whose name is [Abū Ja`far] Muḥammad. He will truly split

knowledge.’ He further informed me, ‘You will live until you become blind and he will ”’.be the one who will give you back your sight

Then, Jābir said to him, “‘Seek permission from your father for me.” (Imam) Abū Ja`far, peace be on him, went to his father and informed him about what had happened and said, “There is an old man at the door whom behaved with me in such and such manner.” [Imam al-Sajjād], replied, “O son! He is Jābir b. `Abd-Allah al-Anṣārī. Amongst all the children, did he only say these things to you and behave with you in this particular manner?” [Imam Abū Ja`far, peace be on him], replied, “Yes.” He ”. . . said, “We are from Allah. Surely, he did not intend anything bad for you

Then, he allowed Jābir to enter. [When Jābir entered], he found the Imam in his prayer-niche whilst excessive worship had worn him out. The Imam stood up and asked Jābir about his conditions then made him sit next to him. Jābir turned to him and said, “O Son of Allah’s Messenger! Do you not know that indeed Allah, the Exalted, has created Paradise for you and for those who love you and He has created Hell

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for those who have hatred towards you and enmity against you? Why have you obliged yourself to perform such [a straining worship]? (Imam) `Alī b. al-Ḥusayn, peace be on him, said, ‘O Companion of the Messenger of Allah! Don’t you know that Allah had forgiven the past and future faults of my grandfather—the Messenger of Allah—and yet he did not stop striving (for Allah)? And he, may my father and my mother be sacrificed for him, continued worshipping until his shinbone and feet became swollen? He was asked, ‘Why do you do this whilst Allah has forgiven your ”’?past and future sins?’ He had replied, ‘Should I not be a thankful servant

Jābir looked at Imam `Alī b. al-Ḥusayn, peace be on him, and saw that he could not convince him to ease his efforts and fatigue, so he said, “O Son of Allah’s Messenger! Please save yourself. Surely, you belong to a family through whom calamities are warded off, hardships are removed, and the sky pours its rain.” The (Imam) replied, “O Jābir! I will continue to be on the path of my parents—Allah’s blessings be on them —and mourn them until I meet them.” Jābir turned to those who were present and

said, “By Allah, none from the children of the Prophets can be found who are like `Alī b. al-Ḥusayn except Yūsuf b. Ya`qūb. By Allah, the seed (dhurriyya) of `Alī b. al-Ḥusayn, peace be on him, are superior to the seed of Yūsuf b. Ya`qūb. From them

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”.is the one who will fill the earth with justice just as it will be filled with injustice

The traditions with the following numbers also show the aforementioned concept: ۱۱۳, ۱۲۵, ۱۲۶, ۱۲۷, ۱۲۹, ۱۳۴, ۱۳۶, ۱۶۷, ۱۶۸, ۱۷۰, ۱۷۳, ۱۷۵–۱۷۸, ۱۸۱, ۱۸۳, ۱۹۱, ۱۹۳, ۱۹۴, ۱۹۶, ۲۰۵–۳۰۸, ۴۶۵, ۴۶۶, ۵۳۳-۵۴۱, ۵۴۳–۵۷۱, ۵۹۰, ۶۰۸, ۶۱۲, ۶۴۱, ۷۷۰, ۷۸۶–۸۰۷, ۹۷۳, ۹۷۴, ۱۲۱۶, and ۱۲۳۰.

Section Thirteen

The traditions that indicate he is the seventh descendant of (Imam) Muḥammad b. `Alī al-Bāqir, peace be on him

Comprised of ۱۲۱ traditions

۵۴۳. Kifāyat al-athar(۱): Narrated to us Abū l-Mufaḍḍal, may God have mercy on him, from Muḥammad b. `Alī b. Shādhān b. Ḥabbāb al-Azdī al-Khallāl in Kūfa, from al-Ḥasan b. Muḥammad b. `Abd al-Wāḥid, from al-Ḥasan b. al-Ḥusayn al-`Arabī [or al-`Arafī or al-`Uranī] al-Ṣūfī, from Yaḥyā b. Ya`lā al-Aslamī, from `Amr b. Mūsā al-Wajīhī, from Zaid b. `Alī, peace be on him, who recounts:

I was with my father, (Imam) `Alī b. al-Ḥusayn, peace be on him, when Jābir b. `Abd-Allah al-Anṣārī entered. While he was talking with him my brother Muḥammad came from one of the rooms. Jābir fixed his gaze at him, then stood up and went towards him and said, “O boy, come!” He obliged. Jābir requested again, “Go back,” and he went back. Jābir remarked, “Characteristics like the characteristics of the Messenger of Allah, Allah’s blessings be on him and his family! What is your name, son?” He replied, “Muḥammad.” Jābir said, “Whose son are you?” He replied, “I am the son of `Alī

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Kifāyat al-athar, chap. ۴۰, pp. ۳۰۱–۳۰۳, no. ۳; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, p. ۳۶۰, -۱ no. ۲۳۰, with the following chain of narrators: "Abū l-Mufaḍḍal al-Shaibānī, from Muḥammad b. `Alī b. Shādhān, from al-Ḥasan b. Muḥammad b. `Abd al-Wāḥid, from al-Ḥasan b. al-Ḥusayn al-`Uranī, from Yaḥyā b. Ya`lā, from `Umar b. Mūsā, from ".Zaid

".b. al-Ḥusayn b. `Alī b. Abī Ṭālib

Jābir said, "Then, you must be al-Bāqir!" Then, Jābir bent over him and began kissing his forehead and hands. Then he said, "O Muḥammad! The Messenger of Allah, Allah's blessings be on him and his family, has conveyed salutations to you." He replied, "May the best of salutations be upon the Messenger of Allah, Allah's blessings be on him ".and his family, and also upon you, O Jābir, for conveying the salutations

Jābir then returned to his prayer-mat and started talking to my father, saying, "One day, the Messenger of Allah, Allah's blessings be on him and his family, said to me, 'O Jābir! When you meet my son, al-Bāqir, convey my salutations to him because his name is like mine and he is the most similar of people to me. His knowledge is my knowledge and his judgment is my judgment. Seven of his descendants are infallible trustees and righteous Imams and the seventh is their Mahdī, who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness.' Then, the Messenger of Allah, Allah's blessings be on him and his family, recited, 'And We made them Imams who guide with Our Command and We revealed to them good deeds, "'.establishment of prayers, and paying the poor-rate (zakāt) and they worshipped Us

Ghaybat al-Nu`mānī : Informed me `Alī b. al-Ḥusayn, from .۵۴۴

Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from Ibrāhīm b. ,Muḥammad b. Yūsuf

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from Muḥammad b. `Īsā, from `Abd al-Razzāq, from Muḥammad b. Sinān, from :Fuḍail al-Rassān, from Abū Ḥamza al-Thumālī who narrates

One day, I was with (Imam) Abū Ja`far Muḥammad b. `Alī al-Bāqir. When the people around him dispersed, he said to me, "O Abū Ḥamza! From the inevitable things that Allah will not change is the rising of our Qā'im. Whoever has doubts about what I am saying will meet Allah while he does not believe in Him and denies Him." He continued, "My father and my mother be sacrificed for him whose name will be my name and his epithet will be my epithet and he will be my seventh descendant. My father be sacrificed for the one who will fill the earth with justice and fairness just as it will be .filled with unfairness and injustice

O Abā Ḥamza! Whoever reaches [his era] but does not submit to him, then, it is as if he has not submitted to Muḥammad and `Alī, Allah's blessings be on them. Allah will prohibit him from entering Paradise and his dwelling place will be in fire and how bad "!is the abode of the oppressors

A matter which is clearer, more illuminating, more lucid and brighter than this—for those who Allah has guided and is beneficent to—thank God, is His saying which is an unambiguous verse from His Book: "Verily, the number of months (al-shuhūr) with Allah are twelve months in the Book of Allah, the day He created the skies and the earth; from

these, four are sacred. This is the established religion, so do not be unjust to yourselves during these [months]." Having knowledge about these months like Muḥarram, Ṣafar, Rabī` al-Awwal, etc. and the sacred ones from them like Rajab, Dhu l-Qa`da, Dhu l-Ḥijja, and Muḥarram, cannot be called "an established religion." Because the Jews, the Christians, the Zoroastrians, and all the other nations and people—whether those in favor and the opponents [of Islam]—were aware of these .months and they counted them with their names

In this verse,] months (shuhūr) refers to the infallible Imams, peace be on them, who] will establish the religion of Allah. The sacred ones from these are Amīr al-Mu'minīn, whose name Allah, the Exalted, has derived from His Name al-`Alī, just as He has derived for the Messenger of Allah, Allah's blessings be on him and his family, a name

from His Name, al-Maḥmūd. Three others from his descendants bear the name `Alī: `Alī b. al-Ḥusayn, `Alī b. Mūsā, and `Alī b. Muḥammad. These names have become sacred because they have been derived from the Name of Allah, the Exalted. And Allah's blessings be on Muḥammad and his noble family who are sacred because of .him

Ithbāt al-waṣiyya(۱): Al-Ḥimyarī, from Muḥammad b. `Īsā, from al-Naḍr b.. ۵۴۵ :Suwayd, from Yaḥyā al-Ḥalabī, from `Alī b. Abī Ḥamza who said

I was with Abū Baṣīr and with us was a slave of (Imam) Abū Ja`far. He narrated to us that he heard, (Imam) Abū Ja`far, peace be on him, say, "From

p: ۱۵۵

Ithbāt al-waṣiyya, p. ۲۰۴; Ghaybat al-Nu`mānī, chap. ۴, pp. ۹۶–۹۷; Biḥār al-anwār, - ۱ .vol. ۳۶, chap. ۴۵, p. ۳۹۵, no. ۱۱

us are twelve muḥaddaths(۱). The Qā'im is the seventh after me." Abū Baṣīr stood up and declared, "I testify that I have been hearing Abū Ja`far, peace be on him, saying ".this since forty years ago

The traditions with the following numbers also show the aforementioned concept: ۲۳۵, .۲۴۲–۳۰۸, ۵۵۰, ۵۵۱, ۵۵۴–۵۷۱, ۶۰۸, ۶۱۲, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۹۷۳, ۹۷۴, ۱۲۱۶, and ۱۲۳۰

Section Fourteen

The traditions that mention he is from the descendants of (Imam) Ja`far b. Muḥammad al-Ṣādiq, peace be on him

Comprised of ۱۲۰ traditions

Kashf al-Ghumma(۲): Ibn al-Khashshāb, may Allah have mercy on him, from Abū l- .۵۴۶ Qāsim Ṭāhir b. Hārūn b. Mūsā al-`Alawī, from his father Hārūn, from his father Mūsā, :who said

My master (Imam) Ja`far b. Muḥammad said, "The righteous successor (al-khalaf al-

ṣāliḥ) from my descendants is the Mahdī. His name is Muḥammad and his epithet is Abū l-Qāsim. He will emerge in the end of times and his mother will be called Ṣaqīl . . . He will have two names: Khalaf and Muḥammad. He will emerge in the end of times. There will be a cloud above his head which will shade him from the sun and will follow him wherever he goes. It will call out in a fluent voice, 'This is the Mahdī'."

The traditions with the following numbers also show the aforementioned concept: ۲۳۵, ۲۴۲–۳۰۸, ۵۵۰, ۵۵۱, ۵۵۴–۵۷۱, ۶۰۸, ۶۱۲, ۶۴۱, ۷۷۰, ۷۸۶–۸۰۷, ۸۵۹, ۹۷۳, ۹۷۴, ۱۲۱۶, and ۱۲۳۰

Section Fifteen

The traditions that indicate he is the sixth descendant of (Imam) Ja`far b. Muḥammad

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۱- A muḥaddath is a person whom the angels speak with. This does not mean that the person whom the angels speak with is a prophet. This can be inferred from verses ۱۹:۱۷–۱۹ of the Holy Quran that mention the story of Mary, peace be on her, speaking with one of God's angels—Ed.

۲- Kashf al-ghumma, vol. ۲, p. ۴۷۵, citing al-Tārīkh of ibn al-Khashshāb. Apparently, it is the book he (authored) about the births and biographies of the Imams. His saying, "He will have two names . . ." is probably a complement to this tradition. It is also probable that they are ibn al-Khashshāb's words which he has derived from hadith books; Yanābī`' al-mawadda, chap. ۹۴, p. ۴۹۱.

al-Ṣādiq, peace be on him

Comprised of ۱۱۲ traditions

۵۴۷. Kamāl al-dīn(۱): Narrated to us `Abd al-Wāḥid b. Muḥammad al-`Aṭṭār al-Nīsābūrī, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān, from Muḥammad b. Ismā'īl b. Bazī`, from Ḥayyān al-Sarrāj who said:

I heard al-Sayyid ibn Muḥammad al-Ḥimyarī say, "I used to say things which were

exaggerations (al-ghuluw) and I used to believe in the occultation of Muḥammad b. `Alī— ibn al-Ḥanafiyya—and I was deviated like this for a period of time. Then, Allah granted me a great favor through (Imam) al-Ṣādiq Ja`far b. Muḥammad, peace be on .him, and saved me from the [hell]fire and guided me to the straight path

After it was proved to me through the evidence that I saw from him that he is Allah's proof upon me and upon all the people of his time and that he is the Imam whose obedience is obligatory and who must necessarily be used as a role-model, I asked him, 'O Son of Allah's Messenger! Things have been narrated to us from your forefathers, peace be on them, about the occultation and its correctness. Please '?inform me for whom will it occur

He responded, 'The occultation will occur for my sixth descendant. He is the twelfth of the guiding Imams after the Messenger of Allah, Allah's blessings be on him and his family. The first of them is Amīr al-Mu'minīn `Alī b. Abī Ṭālib and the last of them is the one who

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Kamāl al-dīn, vol. ۱, pp. ۳۳–۳۴ (Author's preface); Bishārat al-Muṣṭafā, p. ۲۷۸, no. ۱۰, -۱ .and in it is an evident mistake; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۵, no. ۱۶

will rise with the truth. He is the remnant of Allah (baqiyyat Allah) on earth and the master of time (Ṣāḥib al-Zamān). By Allah! If he remains occult for the period that Noah remained amongst his people [or on earth], he will not pass away until he appears. He will fill the earth with fairness and justice just as it will be filled with ".'injustice and unfairness

Al-Sayyid says, "When I heard this from my master, al-Ṣādiq Ja`far b. Muḥammad, peace be on him, I repented to Allah, High be His Remembrance, at his hands and :wrote a poem which starts like this

When I saw the people being deviated in religion

(By Allah's [mercy] I followed [Imam] Ja`far, amongst those who were his followers(1)

The traditions with the following numbers also show the aforementioned concept: ٢٣٥, ٢٤٢–٣٠٨, ٥٥٨–٥٧١, ٦٠٨, ٦١٢, ٦٤١, ٧٨٦–٨٠٧, ٨٥٩, ٩٧٣, ١٢١٦, and ١٢٣٠.

Section Sixteen

The traditions that indicate he is from the descendants (ṣulb) of Imam Abū Ibrāhīm Mūsā b. Ja`far, peace be on him

Comprised of ١٢١ traditions

٥٤٨. Ghaybat al-Shaykh(2): Imam Abū `Abd-Allah al-Ṣādiq, peace be on him, said in a lengthy tradition:

Our master (ṣāḥib) who is from the descendants (ṣulb) of this boy—and he pointed towards Mūsā b. Ja`far, peace be on them both—will appear and will fill [the earth] with justice just as it will be filled with injustice and unfairness. He will take over the world.

The traditions with the following numbers also show the aforementioned concept: ١١٣, ٢٤٢–٣٠٨, ٥٥٠–٥٧١, ٦٠٨, ٦١٢, ٦٤١, ٧٧٠, ٧٨٦–٨٠٧, ٨٥٩, ٩٧٣,

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١- Refer to Kamāl al-dīn, Bishārat al-Mustafa, or al-Ghadīr, vol. ٢, p. ٢٤٦, for the entire poem.

٢- Ghaybat al-Shaykh, p. ٤٢, no. ٢٣; Biḥār al-anwār, vol. ٤٩, chap. ٢, p. ٢٦, no. ٤٤; Ithbāt al-hudāt, vol. ٣, chap. ٢٤, p. ٢٤١, no. ٥٣.

١٢١٦, and ١٢٣٠.

Section Seventeen

The traditions that indicate he is the fifth descendant of the seventh Imam, Mūsā b. Ja`far, peace be on him

Comprised of ۱۱۵ traditions

Al-Kāfī[۱]: `Alī b. Muḥammad, from al-Ḥasan b. `Īsā b. Muḥammad b. `Alī b. .۵۴۹ Ja`far, from his father, from his grandfather, from `Alī b. Ja`far, from his brother :(Imam) Mūsā b. Ja`far, peace be on him, who said

When the fifth from the descendants of the seventh disappears, fear Allah, fear Allah, concerning your religion. [Take care] that no one takes it away from you. O my son[۲]! Inevitably, the master of this affair will have an occultation to the extent that even those who believed in this affair will no longer believe in it. Indeed, it is a test from Allah, Mighty and Majestic be He, by which He will test His creation. Had your fathers and ancestors known a religion more correct than this, they would have certainly .followed it

I asked, "Who is the fifth from the descendants of the seventh?" He replied, 'O my son! Your intellects (uqūl) become small regarding this and you will not be able to bear ".it. But if you live [to see him], you will find him soon enough

Kamāl al-dīn[۳]: Narrated to us al-Ḥusayn b. Aḥmad b. Idrīs, may Allah be satisfied .۵۵۰ with him, from his father, from Ayyūb b. Nūḥ, from Muḥammad b. Sinān, from Ṣafwān b. Mihrān, from (Imam) al-Ṣādiq Ja`far b. Muḥammad, peace be on him, who said: "He who believes in all

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Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۶, no. ۲; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۵۴, no. ۱۱; -۱ Kamāl al-dīn, vol. ۲, chap. ۳۴, pp. ۳۵۹–۳۶۰, no. ۱; `Ilal al-sharā'i`, pp. ۱۶۶–۱۶۷, no. ۱۲۸; Ghaybat al-Shaykh, p. ۱۰۴, Kifāyat al-athar, chap. ۳۵, pp. ۲۶۸–۲۶۹, no. ۱; Biḥār al-anwār, vol. ۵۱, chap. ۷, p. ۱۵۰, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۷۶, no. ۱۶۴; I`lām al-warā, chap. ۲, sect. ۱; Bishārat al-Islām, chap. ۸, pp. ۱۴۹–۱۵۰, no. ۱; Ithbāt al-waṣiyya, p. .۲۰۵

Apparently, 'son' is used by the Imam to refer to all those people who were present -۲ .there—Ed

Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۳۳, no. ۱; chap. ۳۳, p. ۳۳۸, no. ۱۲; chap. ۳۹, pp. ۴۱۰– -۳

۴۱۱,no. ۴; and chap. ۳۹, p. ۴۱۱, no. ۵; I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۵, no. ۱۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۴۶۹–۴۷۰, no. ۱۳۸.

the Imams but denies the Mahdī is like he who believes in all the prophets but denies the prophethood of Muḥammad, Allah's blessings be on him and his family." He was asked, "O Son of the Messenger of Allah! Who is the Mahdī from your descendants?" He replied, "The fifth from the descendants of the seventh. His body will be hidden from you and will not have permission to say his name."

He has recorded the same tradition from al-Ḥusayn b. Aḥmad in another chapter.

He has narrated the same from `Alī b. Aḥmad b. Muḥammad al-Daqqāq, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Sahl b. Ziyād al-Ādamī, from al-Ḥasan b. Maḥbūb, from `Abd al-`Azīz al-`Abdī, from `Abd-Allah b. Abī Ya`fūr, from (Imam) al-Ṣādiq, peace be on him, but with the difference: "'Whoever acknowledges all the Imams from my forefathers and my descendants but denies the Mahdī from my descendants, is like the one who believes in all the prophets but denies the prophethood of Muḥammad, Allah's blessings be upon him and his family.' I asked, 'My master! who is the Mahdī?' . . . (to the end of the tradition)."

He has also recorded it from `Alī b. Aḥmad b. Muḥammad through his chain of narrators from ibn Abī Ya`fūr.

۵۵۱. Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from Ṣāliḥ b. al-Sindī, from Yūnus b. `Abd al-Raḥmān who narrates:

I went to Imam Mūsā b.

۱- Kamāl al-dīn, vol. ۲, chap. ۳۴, p. ۳۶۱, no. ۵; Kifāyat al-athar, chap. ۳۵, pp. ۲۶۹–۲۷۰, no. ۲; I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۷, p. ۱۵۱, no. ۶, with the difference that it says, "grasp our love" instead of "grasp our rope"; Ithbāt al-hudāt,

.vol. ۳, chap. ۳۲, p. ۴۷۷, sect. ۵, no. ۱۶۸

Ja`far, peace be on him, and asked, "O son of Allah's Messenger! Are you the one who will rise with the truth (al-qā'im bi-lḥaq)?" He replied, "I am the riser with the truth (al-qā'im bi-lḥaq) but the Qā'im who will purify the earth from the enemies of Allah, Mighty and Majestic be He, and fill it with justice just as it will be filled with injustice and unfairness is the fifth from my descendants. He will have an occultation that will be prolonged because of fear for his life. During this period [of occultation], some ".people will apostate from religion while others will remain steadfast

He continued, "Salvation is for our followers; those who grasp our rope during the occultation of our Qā'im; those who are steadfast in loving us and dissociating from our enemies. They are from us and we are from them. They are satisfied with us as [their] Imams and we are satisfied with them as our Shias. Salvation is for them, salvation is for them. By Allah, they will be with us in our degree on the Day of ".Judgment

Muqtaḍab al-athar(۱): Muḥammad b. Ja`far al-Ādamī, from his own handwriting— .۵۵۲ and ibn Ghālib al-Ḥāfiẓ has praised him—from Aḥmad b. `Ubaid b. Nāṣiḥ, from al-Ḥusayn b. `Ulwān al-Kalbī, from Hammām b. al-Ḥarth, from Wahb b. Munabba, who :said

Moses—in the night of Divine Conversation (laylat al-khiṭāb)—looked at all the trees at Ṭūr, while each and every stone and plant was speaking about the Prophet Muḥammad, Allah's blessings be upon

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Muqtaḍab al-athar, p. ۴۱, no. ۲۴; Biḥār al-anwār, vol. ۵۱, chap. ۲۶, p. ۱۴۹, no. ۲۴; Ithbāt -۱ al-hudāt, vol. ۱, chap. ۹, p. ۷۱۲, sect. ۱۸, no. ۱۶۱. I say: We have not mentioned this tradition because Wahb has narrated it, rather, we have relied on it because it has .been confirmed by Imam al-Ṣādiq, peace be on him

him and his family, and the twelve heirs (waṣīs) after him. Moses said, "My Lord! I do

not see any creature that you have created but that it is speaking about Prophet Muḥammad, Allah’s blessings be on him and his family, and his twelve heirs (waṣī). ”?What is their position before You

He replied, “O son of `Imrān! I created them before the creation of the lights. I placed them in My Store of Sanctity (khazānat qudsī), whilst they enjoy the gardens of My Will (yarta`ūna fī riyaḍi mashī’atī) and inhale the fragrance of My Greatness (yatanassamūna rūḥ jabarūtī) and witness the realms of my kingdom, until I desired with My Will to implement My decree and destiny (qaḍā’ī wa qadarī). O son of `Imrān! . . . I have decorated My Heavens with them. O son of `Imrān! Fasten to their remembrance because surely, they are the store of My Knowledge, the chest of My ”.Wisdom, and the mine of My Light

Al-Ḥusayn b. `Ulwān says, “I mentioned this (narration) to (Imam) Ja`far b. Muḥammad, peace be on him, who said, ‘It is the truth. They are twelve from the family of Muḥammad, Allah's blessings be on him and his family: `Alī, al-Ḥasan, al-Ḥusayn, `Alī b. al-Ḥusayn, Muḥammad b. `Alī, and whoever Allah wills.’ I said, ‘May I be sacrificed for you! I am asking you so that you may make the truth clear for me.’

He replied, ‘[After them], myself, then followed by this son of mine—and he pointed

towards his son Mūsā—the fifth from his descendants will be hidden and it will not be ”’.permitted to mention him by his name

Kamāl al-dīn(۱): Narrated to us `Alī b. Aḥmad b. Muḥammad b. `Imrān, may Allah .۵۵۳ be satisfied with him, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his paternal uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father, from Abū Baṣīr, who heard [Imam] Abū `Abd-Allah, peace be on him, say: “The customs of the prophets (sunan al-anbiyā) by which they ”.went into occultation, will exactly occur for the Qā’im from us Ahl al-Bait

Abū Baṣīr says: “I asked, ‘O son Allah’s Messenger! Who is the Qā’im from you Ahl al-Bait?” He replied, ‘O Abū Baṣīr! He is the fifth from the descendant of my son Mūsā. He

is the son of the Master of the Maids. He will have an occultation in which the people of falsehood will become skeptical. Then, Allah, Mighty and Majestic be He, will make him appear and Allah will conquer by his hand the Easts and the Wests. The Spirit of Allah, Jesus son of Mary, will descend and pray behind him. The earth will be illuminated with the light of its Lord. There will not remain a single spot on earth where anyone other than Allah, Mighty and Majestic be He, had been worshipped except that Allah will be worshipped there. The religion, in its entirety, will be only for Allah

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Kamāl al-dīn, vol. ٢, chap. ٣٣, pp. ٣۴۵–٣۴۶, no. ٣١; Biḥār al-anwār, vol. ۵١, chap. ۶, p. -١ ١۴۶, no. ١۴, with a slight difference; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ۴٧٣, sect. ۵, no. .١۵٢, with a slight difference

”’.even if the polytheists detest it

The traditions with the following numbers also show the aforementioned concept: .٢۴٢–٣٠٨, ۵۵٨–۵٧١, ۶٠٨, ۶١٢, ٧٨۶–٨٠٧, ٨۵٩, ٩٧٣, ١٢١۶, and ١٢٣٠

Section Eighteen

The traditions that indicate he is the fourth descendant of Imam Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, peace be on him

Comprised of ١١١ traditions

Kamāl al-dīn(١): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be .۵۵۴ satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from `Alī b. Ma`bad, from al-Ḥusayn b. Khālid, that (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, said: “He who does not restrain from sins (man lā wara`a lahū), has no religion. He who does not practice dissimulation (al-taqiyya) does not have faith. Surely, the most honorable of ”.you before Allah is the one who practices dissimulation (taqiyya) the most

He was asked, “O Son of Allah’s Messenger! Until when [should one practice dissimulation]?” He replied, “Until the appointed time and that is the day of the

emergence of the Qā'im from us Ahl al-Bait. Whoever abandons dissimulation before the emergence of our Qā'im is not from us." He was asked, "O Son of Allah's Messenger! Who is the Qā'im from you Ahl al-Bait?" He answered: "The fourth from my descendants; the son of the Master of the Maids. Through him, Allah will purify the earth from every injustice and sanctify it from all unfairness. He is the one about whose birth people will have doubts. He will have an occultation before his appearance. When

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Kamāl al-dīn, vol. ٢, chap. ٣۵, pp. ٣٧١–٣٧٢, no. ۵; Kifāyat al-athar, chap. ٣۶, pp. ٢٧۴–٢٧۵, -١ no. ١; Farā'id al-simṭain, chap. ۶١, pp. ٣٣۶–٣٣٧, no. ۵٩٠; Yanābī`' al-mawadda, chap. ٧٨, p. ۴۴٨, and chap. ٩۴, p. ۴٨٩; Biḥār al-anwār, vol. ۵٢, chap. ٢٨, pp. ٣٢٢–٣٢۵, no. ٢٩; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, pp. ۴٧٧–۴٧٨, sect. ۵, no. ١٧٢; I`lām al-warā, chap. ٢, sect. ٢.

he reappears, the earth will radiate with his light [or with the light of its Lord] and the scales of justice will be set up amongst the people.

Then no one will oppress another. He is the one whom the earth will be in his possession (yuṭwī lahū al-arḍ). He will not have a shadow. He is the one for whom an announcer will call out from the skies—that will be heard by all the inhabitants of the earth—'Know that Allah's Proof (ḥujjat Allah) has reappeared at the House of Allah, so follow him because truth is with him and in him.' This is [the meaning of] the saying of Allah, Mighty and Majestic be He, 'If We want, We will send upon them a sign from the sky, then their necks will bend before it in humility.'(١)"

۵۵۵. Kamāl al-dīn(٢): Narrated to us Aḥmad b. Ziyād Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from his father, from al-Rayyān b. al-Ṣalt who said:

I asked (Imam) al-Riḍā, peace be on him, "Are you the master (ṣāḥib) of this affair?" He replied, "I am the master of this affair but I am certainly not the one who will fill it [i.e. the earth] with justice just as it will be filled with injustice. How can I be he while you are seeing the weakness of my body and the Qā'im is the one who reappears and

he will be old in age but young in appearance. His body

p: ۱۶۵

.Quran ۲۶:۴ -۱

Kamāl al-dīn, vol. ۲, chap. ۳۵, p. ۳۷۶, no. ۷; I`lām al-warā, chap. ۲, sect. ۲; Kashf al- -۲ ghumma, vol. ۲, p. ۵۴۲, with the difference that he has added this to its end: "As if I am seeing them while they are extremely hopeless. Then, a call will be heard which will be heard from far like it is heard from near. It will be a mercy for the worlds and a punishment for the unbelievers." Apparently, this is a part of another tradition altogether— that being the third tradition from the aforementioned chapter of Kamāl .al-dīn; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۷۸, no. ۱۷۳

will be so strong that if he stretches his hand towards the greatest tree on earth, he will uproot it and if he shouts between the mountains, their boulders will fall down. He will have with him the staff of Moses and the ring of Solomon. He is the fourth from my descendants. Allah will hide him in His veils as long as He wishes. Then, He will make him appear and [through him] he will fill the earth with fairness and justice just as it ".will be filled with injustice and unfairness

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be .۵۵۶ satisfied with him, from `Alī b. Ibrāhīm, from his father, from `Abd al-Salām b. Ṣāliḥ :al-Harawī, from Di`bil b. `Alī al-Khuzā`ī who said

I recited the poem I had composed for my master, (Imam) `Alī b. Mūsā al-Riḍā, peace :be on him, which starts with the following line

The schools for learning [Quranic] verses have become empty of recitations

The places of revelation have been abandoned

:When I reached to the following section

The reappearance of an Imam is inevitable

He will rise in the Name of Allah and with His blessings

He will separate for us the truth from the falsehood

And he will reward as well as punish

Imam) al-Riḍā, peace be on him, started crying violently, then raised his head) towards me and said, "O Khuzā`ī! The Holy Spirit (Rūḥ al-Qudus) spoke these two lines through your tongue. Do you know who this Imam is and when he will

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Kamāl al-dīn, vol. ۲, chap. ۳۵, pp. ۳۷۲–۳۷۳, no. ۶; Kifāyat al-athar, chap. ۳۶, pp. ۲۷۵–۲۷۷, -۱ no. ۲; Farā'id al-simṭain, vol. ۲, pp. ۳۳۷–۳۳۸, no. ۱۹۱; al-Itḥāf bi ḥubb al-ashrāf, chap. ۵, p. ۶۲; Yanābī`' al-mawadda, chap. ۸۰, p. ۴۵۴; `Uyūn akhbār al-Riḍā, vol. ۲, pp. ۲۶۹–۲۷۰, no. ۳۵; I`lām al-warā, chap. ۷, sect. ۴; Biḥār al-anwār, vol. ۵۱, chap. ۸, p. ۱۵۴, no. ۴.

rise?" I replied, "No, my master, but I have heard of the emergence of an Imam from amongst you who will purify the earth from corruption and fill it with justice [just as it will be filled with injustice]."

He answered, "O Di`bil! The Imam after me is my son Muḥammad, after Muḥammad, his son `Alī, after `Alī his son al-Ḥasan, and after al-Ḥasan, his son al-Ḥujjat al-Qā'im. He is the awaited one during his occultation and the obeyed one when he appears. If only one day remains from the [end of the] world, Allah, Mighty and Majestic be He, will prolong that day until he emerges and fills it with justice, just as it will be filled with injustice. As for the [question of] when?

Then, [answering this question] is determining the time [of his question]. My father has narrated to me from his father, from his forefathers, peace be on them, that the Messenger of Allah, Allah's blessings be on him and his family, was asked, 'O Messenger of Allah! When will the Qā'im from your seed (al-dhurriya) emerge?' He replied, 'His example is like that of the Hour [i.e. Judgment day] about which [the Holy Quran says], "No one can reveal its time except Him. It is heavy in the skies and the

"'(earth. It will not come to you but suddenly." (۱)

The traditions with the following numbers also show the aforementioned concept: ۲۴۲–۳۰۸, ۵۵۸–۵۷۱, ۶۰۸, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۹۷۳, and ۱۲۳۰

Section Nineteen

The traditions that indicate

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.Quran ۷:۱۸۷ -۱

he is from the descendants of Imam Muḥammad b. `Alī, al-Riḍā, peace be on him

Comprised of ۱۰۹ traditions

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Mūsā al-Daqqāq, may Allah be satisfied .۵۵۷ with him, from Muḥammad b. Hārūn al-Ṣūfī, from Abū Turāb `Abd-Allah b. Mūsā al-Rūyānī, from `Abd al-`Aẓīm b. `Abd-Allah b. `Alī b. al-Ḥasan b. Zaid b. al-Ḥasan b. `Alī :b. Abī Ṭālib, peace be on him, who said

I went to see my master (Imam) Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be upon them, with the intention of asking him about the Qā'im [and to see] if he is the Mahdī or not? He initiated the conversation [before I asked the question] and said, "O Abū l-Qāsim! Surely the Qā'im from us is the Mahdī who must be awaited during his occultation and obeyed when he .reappears

He is my third descendant. I swear by the One Who sent Muḥammad with prophethood and distinguished us with leadership (imāma), if nothing remains from this world except one day, Allah will certainly prolong that day until he emerges in it and fills the earth with fairness and justice just as it will be filled with injustice and unfairness. Surely Allah, Blessed and High be He, will set right his affairs in one night just as He set right the affairs of Moses—the one he spoke with (kalīmuhū)—when he

went to bring fire for his family but returned while he

١- Kamāl al-dīn, vol. ٢, p. ٣٧٧, no. ١; Kifāyat al-athar, chap. ٣٧, pp. ٢٨٠-٢٨١, no. ١; I`lām al-warā, sect. ٢, chap. ٢; Ithbāt al-hudāt, vol. ٣, chap. ٢٧, sect. ٢, p. ٣٨۶, no. ١٩; Biḥār al-anwār, vol. ۵١, chap. ٩, p. ١۵۶, no. ١.

was a Prophet." Then he said, "The best deed of our Shias is to wait for relief (intiẓār al-faraj)."

The traditions with the following numbers also show the aforementioned concept: ٢۴٢-٣٠٨, ۵۵٨-۵٧١, ۶٠٨, ۶۴١, ٧٨۶-٨٠٧, ٨۵٩, ٩٧٣, and ١٢٣٠.

Section Twenty

The traditions that indicate he is from the descendants of Imam Abū l-Ḥasan `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā, peace be on him

Comprised of ١٠٧ traditions

۵۵٨. Kamāl al-dīn(١): Narrated to us Aḥmad b. Ziyād Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm, from `Abd-Allah b. Aḥmad al-Mauṣilī, from al-Ṣaqr b. Abī Dulaf, from (Imam) `Alī b. Muḥammad b. `Alī al-Riḍā, peace be on him, who said: "The Imam after me is al-Ḥasan, my son, and after al-Ḥasan will be his son, the Qā'im, who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness."

۵۵٩. Kamāl al-dīn(٢): Narrated to us `Abd al-Wāḥid b. Muḥammad b. al-`Abdūs al-`Aṭṭār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān, from al-Ṣaqr b. Abū Dulaf, who said:

I heard (Imam) Abū Ja`far Muḥammad b. `Alī al-Riḍā, peace be on him, say, "The Imam after me is my son `Alī. His affair is my affair (amruhū amrī), his speech is my speech, and his obedience is my obedience. The Imam after him will be his son al-

Ḥasan. His affair is the affair of his father, his speech is the speech of his father, and his obedience

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Kamāl al-dīn, vol. ٢, chap. ٣٧, p. ٣٨٣, no. ١٠; Kifāyat al-athar, chap. ٣٨, pp. ٢٩٢, no. ۴; -١ I`lām al-warā, chap. ٢, sect. ٢; Ithbāt al-hudāt, vol. ٣, chap. ٣٠, sect. ١, p. ٣٩۴, no. ١٧; .Biḥār al-anwār, vol. ۵٠, sect. ٢, p. ٢٣٩, no. ۴

Kamāl al-dīn, vol. ٢, chap. ٣۶, p. ٣٧٨, no. ٣; Kifāyat al-athar, chap. ٣٧, pp. ٢٨٣–٢٨۴, no. ٣; -٢ .I`lām al-warā, chap. ٢, sect. ٢,; Biḥār al-anwār, vol. ۵١, chap. ٢, p. ٣٠, no. ۴

".is the obedience of his father

Then, he became silent. I asked him, "O Son of Allah's Messenger! Who is the Imam after al-Ḥasan?" [On hearing this], he started weeping violently and said, "Verily, after al-Ḥasan will be his son who will rise with the truth; the awaited one (al-muntaẓar)." I asked, "O Son of Allah's Messenger! Why is he called the one who will rise (al-Qā'im)?" He answered, "Because he will rise after he is no longer remembered and after most ".of those who had believed in his Imamate will no longer believe in him

I enquired, "Why is he called the awaited one (al-muntaẓar)?" He replied, "Because he will be in an occultation which will continue for many days and long periods. The purified ones (al-mukhliṣūn) will wait for his reappearance, the skeptics will renounce him, and the deniers will make fun when he is mentioned. Those who determine the time [of his reappearance] will be liars, those who hasten concerning his ".reappearance will perish, and only those who submit will be saved

The traditions with the following numbers also show the aforementioned concept: .٢۴٢–٣٠٨, ۵۵٨–۵٧١, ۶٠٨, ۶۴١, ٧٨۶–٨٠٧, ٨۵٩, and ١٢٣٠

Section Twenty-One

The traditions that indicate he is the Successor of the Successor of (Imam) Abū l-Ḥasan and the son of (Imam) Abū Muḥammad al-Ḥasan, peace be on them

Comprised of ۱۰۷ traditions

Al-Kāfī(۱): `Alī b. Muḥammad, from the one whom he mentioned, from .۵۶۰ :Muḥammad b. Aḥmad al-`Alawī, from Dāwūd b. al-Qāsim who said

I heard Imam Abū l-Ḥasan, peace

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Al-Kāfī, vol. ۱, chap. ۱۳۳, p. ۳۲۸, no. ۱۳, and chap. ۱۳۶, pp. ۳۳۲–۳۳, no. ۱; Kamāl al-dīn, -۱ vol. ۲, chap. ۳۷, p. ۳۸۱, no. ۵. He said: "Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Abū Ja`far Muḥammad b. Aḥmad al-`Alawī, from Abū Hāshim Dāwūd b. al-Qāsim al-Ja`farī, from Abū l-Ḥasan al-`Askarī, peace be on him, who said, 'My successor after me will be my son al-Ḥasan . . . (to the end)'" with a minor difference; `Ilal al-sharā'i`, chap. ۱۷۹, p. ۲۵۴, no. ۵; Ghaybat al-Shaykh, p. ۲۰۲, no. ۱۶۹, the same as Kamāl al-dīn; Kifāyat al-athar, chap. ۳۸, pp. ۲۸۸–۲۸۹, no. ۲; al-Irshād, p. ۳۷۶; I`lām al-warā, chap. ۲, sect. ۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۰, sect. ۱, p. ۳۹۳, no. ۱۵; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۰, p. ۱۷۰, and chap. ۱۱, sect. ۳, p. ۲۳۱; Biḥār al-anwār, vol. ۵۰, chap. ۲, p. ۲۴۰, no. ۵, and vol. ۵۱, chap. ۳, p. ۳۱, no. ۲, and chap. ۹, pp. ۱۵۸–۱۵۹, no. ۱; Ithbāt al-waṣiyya, p. ۱۸۶; Taqrīb al-ma`ārif, pp. ۱۸۴ ۱۹۲; Mir`āt al-`uqūl, vol. ۳, p. ۳۹۳; Rauḍat al-wā`iẓīn, p. ۲۶۲; al-Wāfī, vol. ۲, chap. ۴۵, p. ۴۰۳, no. ۹۰۳-۱; Mustadrak al-wasā'il, vol. ۱۲, p. ۲۸۱, no. ۵; `Uyūn al-mu`jizāt, p. ۱۴۱; .Kashf al-ghumma, p. ۴۰۶; al-Wasā'il, vol. ۱۶, chap. ۳۳, p. ۲۳۹, no. ۲۱۴۵۸

be on him, say, "My successor will be al-Ḥasan. What will be your condition regarding the successor of my successor?" I enquired, "May I be sacrificed for you! Why?" He replied, "Because you cannot see him and you are not allowed to mention his name." I asked again, "Then how will we mention him?" He replied, "Say: The proof from the ".family of Muḥammad (al-ḥujja min āl Muḥammad), peace be on them

Kamāl al-dīn(۱): Narrated to us Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may .۵۶۱ Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Mūsā b. Ja`far b. Wahb al-:Baghdadi, from (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, who said

I am seeing the time] that you are disputing about my successor after me. Surely, the] one who acknowledges the Imams after the Messenger of Allah, Allah's blessings be on him and his family, but denies my son, is like he who acknowledges all the Prophets of Allah and His Messengers but denies the prophethood of the Messenger of Allah, .Allah's blessings be upon him and his family

He who denies the Messenger of Allah, Allah's blessings be on him and his family, is like he who denies all the Prophets of Allah; because the obedience of the last of us is like the obedience of the first of us and the denier of the last of us is like the denier of the first of us. My son will surely have an occultation in which the people

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Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۴۰۹, no. ۸; Kifāyat al-athar, chap. ۳۹, pp. ۲۹۵–۲۹۶, no. ۵; -۱ Biḥār al-anwār, vol. ۵۱, chap. ۹, p. ۱۶۰, no. ۶; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. .۲, p. ۲۳۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۲, no. ۱۸۸

will become doubtful except the ones whom Allah, Mighty and Majestic be He, has .protected

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be . ۵۶۲ satisfied with him, from Abū `Alī b. Hammām, from Muḥammad b. Uthmān al-`Amrī, :may Allah sanctify his soul, from his father who said

Imam Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, was questioned—while I was there—about a tradition narrated from his forefathers, peace be on them, that: The earth cannot be empty of Allah's Proof (ḥujja) upon His creatures until the Day of Judgment and that he who dies without knowing the Imam of his time, has died the death of ignorance (al-jāhiliyya). The (Imam) replied, "Surely, this tradition is true just ".as daylight which is true

He was asked, "O Son of Allah's Messenger! Who is the Proof and Imam after you?" He replied, "My son Muḥammad. He is the Imam and the Proof after me. Whoever dies without knowing him, will die the death of ignorance. Know that he will have an

occultation in which the ignorant will be baffled, the skeptics will perish, and those who determine the time of his appearance will be liars. Then, he will emerge; as if I ".am seeing white flags waving over his head in the city of Najaf, near Kūfa

Yanābī` al-mawadda(۲): In al-Manāqib from Wāthila b. al-Asqa` b. Qarkhāb, from .۵۶۳ Jābir b. `Abd-Allah al-Anṣārī (in a tradition wherein he has mentioned the coming of .Jandal b. Junādat b

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Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۴۰۹, no. ۹; Kifāyat al-athar, chap. ۳۹, p. ۲۹۶, no. ۶; - ۱ Biḥār al-anwār, vol. ۵۱, chap. ۹, p. ۱۶۰, no. ۷; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. .۲, p. ۲۳۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۲, no. ۱۸۹

Yanābī`' al-mawadda, chap. ۷۶, pp. ۴۴۲–۴۴۳. Ibn Qarkhāb which has been - ۲ mentioned in it is probably incorrect and was originally Abū Qarṣāfa which is the epithet of Wāthila; Biḥār al-anwār, vol. ۳۶, chap. ۴۱, pp. ۳۰۴–۳۰۶, no. ۱۴۴; Kifāyat al-athar, chap. ۷, pp. ۵۶–۶۱, no. ۲. I say: In the copy of Kifāyat al-athar that is available to us, there are some parts missing in the tradition although they don't affect the overall concept. Al-Majlisī has explained it as a mistake made by the scribe. This justification does not seem appropriate because the version in Yanābī` does not have this problem. Tabyīn al-maḥajja ilā ta`yīn al-Ḥujja, pp. ۲۶۱–۲۶۴; In al-Maḥajja, he has recorded a part under the tradition on p. ۱۷, but he has narrated it from ibn Bābawayh. I could not find it in any of ibn Bābawayh's books that are available to us. Maybe, he had thought that Kifāyat al-athar was authored by al-Ṣadūq. There is an error in Yanābī` regarding the verse, "They are the party of Allah, know that surely the party of Allah are the successful ones." It has been recorded correctly in Kifāyat al-athar—which is one of the primary references of this tradition that is available to us—and also in Biḥār al-anwār and other sources. Thus, the tradition should be corrected in accordance with these sources. In Kifāyat al-athar, Biḥār al-anwār, and all other books that we referred to except Yanābī`, it has been recorded as Jundab (not Jandal) b. Junāda who was a Jew from Khaibar. Also in al-Kifāya and the other books — except al-Yanābī`—it has been explicitly mentioned that it is prohibited to say his

name: “Then, their Imam will become concealed from them. He asked, ‘O Messenger of Allah! Is he al-Ḥasan?’ He replied, ‘No, it is his son, al-Ḥujja.’ He questioned, ‘O Messenger of Allah! What is his name?’ He answered, ‘His name should not be .mentioned until Allah makes him appear . . .” It also has other additions

Jubair—the Jew—to the Messenger of Allah, and him believing in Allah and His Messenger and the questions he asked the Messenger of Allah, Allah’s blessings be :(on him and his family, and the answers he gave

Jandal said, “Last night, I dreamt of Moses, son of `Imrān, peace be on him, who said, ‘O Jandal! Accept Islam at the hands of Muḥammad, the seal of the prophets and fasten to the heirs after him.’ I said, ‘I accepted Islam, all praise is for Allah. I have accepted Islam and He has guided me through you.’” Jandal continued, “O Messenger of Allah! Inform me of the heirs after you so that I can fasten to them.” He replied, “My ”.successors are twelve

Jandal said, “This is exactly what we saw in the Torah. O Messenger of Allah! Name them for me.” He said, “The first of them is `Alī who is the master of the heirs and the father of the Imams. Then, his two sons, al-Ḥasan and al-Ḥusayn. Fasten to them and do not allow the ignorance of the ignorant to deceive you. When `Alī b. al-Ḥusayn—the Ornament of Worshippers (Zain al-`Ābidīn)—is born, Allah will bring your life to an end. Your last provision from this world will be some milk that you will drink.” Jandal replied, “We found in the Torah and in the books of the prophets, peace be upon them, (the names of) Īlīa, Shabbar, and Shabīr. These are the names of `Alī, al-Ḥasan, and al-Ḥusayn. Who are

”?the heirs] after al-Ḥusayn and what are their names]

He said, “When the time of al-Ḥusayn comes to an end, the Imam will be his son `Alī. He will have the title Zain al-`Ābidīn. After him will be his son, Muḥammad, who will bear the title of al-Bāqir (the Splitter), followed by his son, al-Ja`far, who will be called al-Ṣādiq (the Truthful). He will be followed by his son Mūsā, who will be addressed as

al-Kāẓim (the Restrainer of Anger). After him will be his son al-Riḍā (the Satisfied) followed by his son Muḥammad who will be called al-Taqī (the Pious) and al-Zakī (the Pure). After him will be his son `Alī who will bear the titles of al-Naqī and al-Hādī (the .guide) followed by his son al-Ḥasan who will be called al-`Askarī

Then, his son Muḥammad, who will be called al-Mahdī, al-Qā'im, and al-Ḥujja. He will go in occultation then he will emerge. When he emerges, he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Salvation is for those who have patience during his occultation. Salvation is for those who are steadfast on their love. They are those whom Allah has described in His Book and said, 'A guide for the pious; those who believe in the unseen.'(١)

He has also said, 'They are the party of Allah; surely the party of Allah are the victorious.'(٢) Jandal said, "All praise is for Allah Who has made me successful in

١- Quran ٢:۴-۵.

٢- Quran ۵:۵۶.

knowing them." [Jandal] lived on until Imam `Alī b. al-Ḥusayn was born. He went to Ṭā'if where he fell ill. He drank some milk and said, "The Messenger of Allah, Allah's blessings be upon him and his family, informed me that my last provision in this world would be a drink of milk." He then passed away and was buried at Ṭā'if in a place .known as al-Kūzāra

۵۶۴. Kamāl al-dīn(١): Narrated to us `Alī b. `Abd-Allah al-Warrāq, from Sa`d b. `Abd-Allah, from Aḥmad b. Isḥāq b. Sa`d al-Ash`arī who said:

I went to see (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, with the intention of asking him about his successor. Before I could ask he said, "O Aḥmad b. Isḥāq! Surely Allah, Blessed and High be He, has not left the earth empty of His Proof upon His creatures ever since He created Adam, peace be on him, and [He will not leave it empty of a proof] until the Hour is established. Through him, He repels the

calamities from the inhabitants of the earth, through him He causes the rains to fall, ”.and through him He brings out the blessings of the earth

I asked him, “O Son of Allah’s Messenger! Who is the Imam and the Caliph after you?” [On hearing this], the Imam stood up quickly and went inside the house. He returned, while on his shoulder was a boy whose face was [shining] like the full moon, and .whose age was about three years

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١ - Kamāl al-dīn, vol. ٢, chap. ٣٨, pp. ٣٨۴–٣٨۵, no. ١; Kashf al-ghumma, vol. ٢, chap. ٢, sect. ٣, p. ۵٢۶, no. ١; Yanābī` al-mawadda, chap. ٨١, p. ۴۵٨; Biḥār al-anwār, vol. ۵٢, chap. ١٨, pp. ٢٣–٢۴, no. ١۶; I`lām al-warā, chap. ٢, sect. ٣; al-Ṣirāṭ al-mustaqīm, vol. ٢, sect. ٣, .chap. ١١, pp. ٢٣١–٢٣٢; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, pp. ۴٧٩–۴٨٠, no. ١٨٠

He said, “O Aḥmad b. Isḥāq! Was it not for your reverence before Allah, Mighty and Majestic be He, and his proofs, I would not have shown my son to you. His name and epithet are the same as that of the Messenger of Allah, Allah’s blessings be on him and his family. He is the one who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. His example in this nation is like that of .Khiḍr, peace be on him; and his example is like that of Dhū l-Qarnain

By Allah! He will certainly go in an occultation in which no one will be saved from destruction except for those whom Allah, Mighty and Majestic be He, has made steadfast in the belief of his Imamate and made them successful in praying for the hastening of his relief (bi-ta`jīl farajih).” I asked, “O Master! Is there a sign by which my heart will be assured?” Suddenly the young boy spoke in fluent Arabic: “I am the remnant of Allah on His earth and the one who will take revenge on His enemies. Don’t seek further evidence after you have witnessed with your eyes, O Aḥmad b. ”.Isḥāq

I came out happily and gleefully. The next day I returned to him and said, “O Son of Allah’s Messenger! Indeed, I have become greatly joyful because of the great favor you bestowed upon me. What is the custom in him from Khiḍr and

Dhū l-Qarnain?” He replied, “Prolonged occultation, O Aḥmad.” I asked, “O Son of Allah’s Messenger! Will his occultation really be prolonged?”

He replied, “Yes, by my Lord! His occultation will be prolonged to such an extent that most of those who believe in this affair will reject it. No one will remain [on this affair] except those from whom Allah, Mighty and Majestic be He, has taken the covenant of our Guardianship, written belief in their heart, and assisted them with a Spirit from Himself. O Aḥmad b. Isḥāq! This is an affair from the affairs of Allah, a secret from His secrets, and a concealed [news] from His concealed [news]. Take what I have given you and conceal it. Be grateful and tomorrow, you will be with us in the highest positions (`illīyīn).”

۵۶۵. Tārīkh mawālīd Ahl al-Bait (by ibn al-Khashshāb)(۱): Narrated to us Ṣadaqat b. Mūsā, from his father, from (Imam) al-Riḍā, peace be on him, that, “The Righteous Successor (al-khalaf al-ṣāliḥ) is the son of Abū Muḥammad al-Ḥasan b. `Alī. He is the Master of the Time and he is the Mahdī.”

۵۶۶. Al-Kāfī(۲): `Alī b. Muḥammad, from Muḥammad b. `Alī b. Bilāl: “A messenger from (Imam) Abū Muḥammad, peace be on him, came to me—two years before he passed away—to inform me about his successor after him; then, again, a messenger came to me three days before his death to inform me about his successor after him.”

۵۶۷. Al-Kharā’ij(۳): `Alī b. Ibrāhīm b. Hāshim, from his father, from `Īsā

۱- Kashf al-ghumma, vol. ۲, p. ۴۷۵; Yanābī` al-mawadda, p. ۴۹۱, chap. ۹۴.

۲- Al-Kāfī, vol. ۱, chap. ۱۳۴, p. ۳۲۸, no. ۱; al-Wāfī, vol. ۲, chap. ۴۲, pp. ۳۹۱–۳۹۲, no. ۸۸۰–۱; Mir`āt al-`uqūl, vol. ۴, chap. ۱۳۴, p. ۱, no. ۱; al-Irshād, p. ۳۷۵; I`lām al-warā, chap. ۲, sect. ۳.

۳- Al-Kharā’ij, chap. ۱۳, p. ۷۲, no. ۱۷; Kashf al-ghumma, vol. ۲, p. ۵۰۳; Biḥār al-anwār, vol. ۵۰, chap. ۳۷, pp. ۲۷۵–۲۷۶, no. ۴۸, and vol. ۵۱, chap. ۱۰, p. ۱۶۲, no. ۱۵; Wasā’il al-Shī`a, vol.

۲۱, chap. ۳, pp. ۳۶۰–۳۶۱, no. ۲۷۳۰۲; Ithbāt al-hudāt, vol. ۲, chap. ۳۱, p. ۴۲۲, no. ۷۸. In all references except Kashf al-ghumma, '`Īsā b. Ṣabīḥ' has been recorded instead of '`Īsā b. Masīḥ'. In Kashf al-ghumma, '`Īsā b. Shaj' has been used.

b. Masīḥ who said: "(Imam) al-Ḥasan al-`Askarī, peace be on him, came to see us while we were imprisoned—and I was aware of his position [of Imamate]. He said to me, 'You are sixty-five years one month and two days old.' I had a prayer book with me in which my birth-date was recorded. I looked at it and it was exactly as he had said. He asked, 'Do you have a son?' I replied in the negative. He invoked Allah, 'O Allah! Grant him a son who will be a support for him. How good a support is a son!' Then, he recited:

Whoever has a support will achieve his rights

Humble is he who does not have any support

I asked, 'Do you have a son?' He replied, 'Yes, by Allah! Soon I will have a son who will fill the earth with fairness and justice, but as of now, no.'

The traditions with the following numbers also show the aforementioned concept: ۲۴۲–۳۰۸, ۵۵۸, ۵۵۹, ۵۶۸–۵۷۱, ۶۰۸, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, and ۱۲۳۰.

Section Twenty-Two

The traditions that indicate his father's name is al-Ḥasan, peace be on him

Comprised of ۱۰۸ traditions

۵۶۸. Muqtaḍab al-athar(۱): Narrated to me the reliable Shaykh Abū l-Ḥusayn `Abd al-Ṣamad b. `Alī—and he showed it to me from his own book and his history in ۲۸۵ AH—what he had heard from `Ubaid b. Kathīr Abū l-Sa`d al-`Āmirī, from Nūḥ b. Darrāj, from Yaḥyā, from al-A`mash, from Zaid b. Wahb, from b. Abū Juḥaifa al-Siwā'ī, from Sawā'at b. `Āmir and al-Ḥarth b.

Muqtaḍab al-athar, p. ٣١; Biḥār al-anwār, vol. ٥١, p. ١١٠, no. ۴ It will become apparent -١ in this chapter and others from this book that one should not pay attention to what has been narrated by Abū Dāwūd from Zā'ida, from `Aṣim, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family, who said: "If there remains only one day to the end of the world, Allah will prolong that day until Allah sends a person from me, or from my Ahl al-Bait; his name will be my name and his father's name will be my father's name. He will fill the earth with fairness and justice just as it will be filled with unfairness and injustice." Because abundant and mutawātir traditions prove that his father's name is al-Ḥasan. Al-Kanji has stated in al-Bayān that al-Tirmidhī has recorded the tradition without the sentence, "his father's name is my father's name" and that Imam Aḥmad, with all his mastery and skill, has recorded this tradition in al-Musnad and numerous places with only the phrase, "his name is my name." He continues, "Al-Ḥāfiẓ Abū Nu`aim has collected the various chains of this tradition from a large number of people in Manāqib al-Mahdī, all of them reporting from `Aṣim b. Abī l-Najūd, from Zirr, from `Abd-Allah, from the Holy Prophet, Allah's blessings be on him and his family. Amongst these are: Sufyān b. `Uyayna through different chains of narrators; Fiṭr b. Khalīfa through different chains of narrators; al-A`mash through different chains of narrators; Abū Isḥāq Sulaimān b. Fīrūz al-Shaibānī through different chains of narrators; Ḥafṣ b. `Umar; Sufyān al-Thaurī through different chains of narrators; Shu`ba through different chains of narrators; Wāsiṭ b. al-Ḥārith; Yazīd b. Mu`āwiya Abū Shaiba from two different chains; Sulaimān b. Qarm through different chains of narrators; Ja`far al-Aḥmar, Qays b. Rabī`, Sulaimān b. Qarm, and Asbāṭ whom he has put in a single chain; Salām b. Abū l-Mundhir; Abū Shihāb Muḥammad b. Ibrāhīm al-Kinānī through different chains of narrators; `Amr b. `Ubaid al-Tanāfusī through different chains of narrators; Abū Bakr b. `Ayyāsh through different chains of narrators; Abū l-Ḥajjāf Dāwūd b. Abī al-`Auf through different chains of narrators; Uthmān b. Shubruma through different chains of narrators; `Abd al-Malik b. Abī l-Uyayna; Muḥammad b. `Ayyāsh from `Amr al-`Āmirī through different chains of narrators; He has mentioned a chain: "Narrated to us Abū Ghassān from Qays"; `Amr b. Qays al-Mulā'ī; `Ammār b. Zuraiq; `Abd-Allah b. Ḥakīm b. Jubair al-Asadī; `Amr b. `Abd-Allah b. Bashīr; Abū l-Aḥwaṣ; Sa`d b. Ḥasan, the son of Tha`laba's sister; Ma`ādh b. Hishām, who says: "Narrated to me my father

from `Aṣim"; Yūsuf b. Yūnus; Ghālib b. Uthmān; Ḥamzat al-Zayyāt; Shaibān; al-Ḥakam b. Hishām; It has been narrated from others than `Aṣim from Zirr like from `Amr b. Murra, from Zirr. All of the above have narrated 'his name is my name' except `Ubaid-Allah b. Mūsā, from Zā'ida, from `Aṣim who said: 'his father's name is my father's name.' No intelligent and wise person will have doubts that the addition: 'his father's name is my father's name' has no basis because of the consensus of the aforementioned leaders (of traditions) on its contrary. The author of Kashf al-ghumma writes: "Our Shia companions deem this tradition to be incorrect because of what has been proved to them about his name and his father's name. The majority [i.e. the Sunnis] have recorded that Zā'ida [the narrator of this tradition] used to add parts to narrations, thus, we have to conclude that this part was one of his additions. This [point] reconciles all the opinions and traditions." This was a brief discussion about the chain of narrators. With this said, there remains no reason for relying on Zā'ida's narrations for he is unquestionably unreliable. In fact, one can become sure that Zā'ida or other narrators of this tradition have deliberately added this sentence to it. It is very likely that this addition was the work of politicians and rulers, because narrations played an extremely important role in political success and the formation of governments in the early (Islamic) era. Hence, they ordered [scholars] to fabricate traditions and used these as a medium to attract the hearts of the people for strengthening their government. Proof of this lies in the actions of Mu`āwiya and his punishments on those who narrated the excellences and merits of (Amīr al-Mu'minīn) `Alī, peace be on him, and his rewards for those who fabricated traditions meant to defame `Alī and the Ahl al-Bait, peace be on them, or [his rewards] for those [fabricated traditions which] praised Uthmān and others from the Umayyads. Therefore, Abū Huraira and his kind—from the people of this world and the worshippers of money—were hired to forge traditions. The same pattern was followed in the initial stages of the rule of the Abbasids, during the formation of their government, and their uprising against the Umayyads. Fabricators forged traditions by their order or to gain stature before them, in order to reinforce their corrupt beliefs, views, and political theories, and to mend their evil deeds and strengthen their position amongst the public. Amongst the religious beliefs used by the Abbasids to form their government, were such traditions that gave glad-tidings about the Mahdī,

peace be on him. Thus, it is not unlikely that the motive for adding this statement was to strengthen the government of Muḥammad b. `Abd-Allah al-Manṣūr al-Abbāsī—who had the title of al-Mahdī—or to support the claim of Muḥammad b. `Abd-Allah b. al-Ḥasan, who was known as al-Nafs al-Zakiyya. I believe that this probability is quite strong. Some historians (like the author of al-Fakhrī fī l-ādāb al-sultāniyya wa l-duwal al-Islāmiyya) have recorded that `Abd-Allah al-Maḥḍ proved to some groups of people that his son Muḥammad is the Mahdī that glad tidings have been given about. He used to narrate the addition "his father's name is my father's name" and Imam al-Ṣādiq, peace be on him, told his father, `Abd-Allah al-Maḥḍ, that his son would not reach that position. Anyway, this addition has no validity especially when it is compared with mutawātir and definite traditions which have been recorded in the books of the companions [i.e. scholars]. Moreover, they have even mentioned reasons to reconcile between this addition and the recorded traditions, which are as follows: (١) What is found in al-Kanjī al-Shāfi`ī's al-Bayān is probably a copyist's error. He, Allah's blessings be upon him and his family, had actually stated: "The name of his father is the name of my son" and had referred to al-Ḥasan, peace be on him. Because it is well known that he used to refer to al-Ḥasan as 'my son' and to him and al-Ḥusayn, peace be on them, as 'my two sons.' Thus, the copyist probably made a mistake while writing and wrote 'my son (ibnī)' instead of 'my father (abī).' This probability is further reinforced by the tradition recorded in Biḥār al-anwār, vol. ٥١, p. ٦٧. (٢) What has been stated by Kamāl al-dīn Muḥammad b. Ṭalḥa al-Shāfi`ī in Maṭālib al-Su'ūl fī manāqib Āl al-Rasūl: "Before mentioning the detailed reply we must explain two points on which our purposed will be based on: (a) It is common in the Arabic language to use the word 'father' to refer to an earlier ancestor. The Holy Quran has also talked in this manner. He, the Exalted, says, 'The religion of your father Ibrāhīm' (Quran ٢٢:٧٨). He, the Exalted, also quotes Yūsuf as saying: 'and I followed the religion of my fathers Ibrāhīm and Ismā`īl and Isḥāq' (Quran ١٢:٣٨). The Holy Prophet, Allah's blessings be on him and his family, has also used similar language in the tradition of ascension (mi`rāj) when he recounted: 'I said, "Who is he?" He replied, "Your father, Ibrāhīm."' So, it is well known that the word 'father' is used to refer to ancestors even if they are from many generations ago. (b) The word 'name' can be used to refer to either an epithet or an attribute. Masters of literature (al-fuṣaḥā) have used it

extensively and their tongues have moved [to speak like this]. Even the two Imams—al-Bukhārī and Muslim—have recorded this [concept] in their books where they narrated from Sahl b. Sa`d al-Sā`idī that '`Alī used to say that the messenger of Allah gave him the name Abū Turāb and there was no name dearer to him than that.' Thus, the word 'name' is used to refer to an epithet. This is a common and famous practice amongst the Arabs. Now that the two points we wanted to mention have been clarified, then know—may Allah assist you with His support—that the Holy Prophet, Allah's blessings be on him and his family, had two grandsons: Abū Muḥammad al-Ḥasan and Abū `Abd-Allah al-Ḥusayn. Since the last Ḥujja, the righteous successor, Muḥammad, is from the descendants of Abū `Abd-Allah al-Ḥusayn and not Abū Muḥammad al-Ḥasan, and since the epithet of al-Ḥusayn, peace be on him, was Abū `Abd-Allah, therefore the Prophet used the word 'name' to refer to 'epithet.' Also, the word 'father' is used to refer to 'ancestor' so it is as if he said: 'His name is my name. He is Muḥammad and I am Muḥammad. And the epithet of his ancestor is the name of my father because he is Abū `Abd-Allah and my father is `Abd-Allah.' These brief words, comprehensively describe his attributes and announce that he is from the descendants of Abū `Abd-Allah al-Ḥusayn in the most comprehensive and concise manner. Thereafter, the attributes are described and all of them are found in the last Ḥujja, the Righteous Successor, Muḥammad, peace be upon him. This explanation is sufficient and enough for eliminating any doubt in this regard, so understand it." (٣) What has been recorded in Biḥār al-anwār from his contemporaries that the epithet of (Imam) Ḥasan al-`Askarī, peace be on him, was Abū Muḥammad; on the other hand, `Abd-Allah, the father of the Holy Prophet, Allah's blessings be upon him and his family, was also Abū Muḥammad. Thus, both the epithets were identical and epithets (as mentioned earlier) also come under the title of names. (۴) Some scholars have justified the tradition like this: "The best justification for this tradition is that its wording were as follows: 'His name is my name and my father's name.' It has been recorded in numerous traditions in the book al-Ghayba that (Imam) al-Mahdī has three names. One of these being `Abd-Allah, which is the name of the Holy Prophet' father, Allah's blessings be on him and his family. In some traditions, it has been mentioned, 'his name is my father's name,' using this phrase. Based on this tradition, the following words have also been narrated, 'his name is my name and my father's

name.' The narrator has added the phrase, 'his father's name' since he did not understand the meaning of the tradition and could not comprehend the fact that the Mahdī— may Allah hasten his relief—could have two names. So, he intended to correct the tradition himself and added this sentence. Of course, you already know that the tradition has no ambiguity because he has three names and hence it has been clarified that there is no contradiction between the (aforementioned) tradition and our traditions. This is the best of answers and I haven't seen anyone objecting to it due to its clarity." (۵) The scholar (mentioned in reason no. four) has also said that "it is probable that the tradition was as follows: 'his name is my name and the name of his son is the name of my father.' This can be inferred from some traditions that mention one of his children is called `Abd-Allah. We will mention in the thirteenth chapter of this book that one of his epithets is Abū `Abd-Allah. So, (it is probable) that 'the name of his son' has been changed to 'the name of his father'." We have recorded the tradition that he pointed to in chap. ۳, no. ۳۹۷. (۶) The great learned scholar, al-Maulā Muḥammad Riḍā al-Imāmī, has mentioned in Jannāt al-khulūd that Imam Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, had two names: al-Ḥasan and `Abd-Allah. Amongst our scholars, the author of Kifāyat al-muwaḥḥidīn has also mentioned this and from the Sunni scholars, the king of the learned (malik al-`ulamā), al-Qāḍī Shihāb al-Dīn al-Daulatābādī—the author of the Quranic exegesis, al-Baḥr al-mawwāj and also Manāqib al-sādāt and Hidāyat al-su`adā as has been cited in al-Najm al-thāqib—and also Maulā Mu`īn al-Harawī, the author of the Quranic exegesis Asrār al-fātiḥa, as has been cited in al-Abqarī al-ḥisān. Thus, the .problem is solved

Abd-Allah al-Hārithī al-Hamdānī and al-Ḥarth b. Sharib, whom all informed us that` "they were with Imam `Alī b. Abī Ṭālib, peace be on him, and whenever his son, al-Ḥasan, peace be on him, entered, he would say, 'Welcome, O Son of Allah's Messenger!' And whenever Imam al-Ḥusayn, peace be on him, entered, he would say, 'May my father and my mother be sacrificed for you, O father of the son of the '!best of the maids

He was asked, 'O Amīr al-Mu'minīn! Why do you address al-Ḥasan and al-Ḥusayn in

this manner? And who is the son of the best of the maids?' He replied, 'He is the one who will be absent, driven away, and the wanderer. He is Muḥammad b. al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī, the son of this Ḥusayn.' He then placed his hand on (Imam) al-Ḥusayn's head."

۵۶۹. Kamāl al-dīn(۱): Narrated to us `Alī b. Aḥmad b. Muḥammad al-Daqqāq, may Allah be satisfied with him, from Muḥammad b. Abū `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his (paternal) uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Mufaḍḍal b. `Umar who said:

I went to see my master (Imam) Ja`far b. Muḥammad, peace be on him, and asked, "Master! I wish you would inform us about your successor!" He replied, "O Mufaḍḍal! The Imam after me is my son Mūsā and the successor (al-khalaf)—who is wished for and awaited—is M-U-Ḥ-A-M-M-A-D the son of al-Ḥasan b. `Alī b. Muḥammad b. Muḥammad

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۱- Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۳۴, no. ۴; I`lām al-warā, p. ۴۰۴, which says: "and the successor, who is awaited, is M-U-Ḥ-A-M-M-A-D the son of al-Ḥasan b. `Alī b. Muḥammad b. Muḥammad b. `Alī b. `Alī b. Mūsā, peace be on them." I say: It seems that it indicates that 'the successor' (al-khalaf) is one of the titles of the Mahdī. Ibn al-Athīr writes: "The word can be pronounced as khalaf as well as Khalf and (both) mean 'anyone that comes (or replaces) after someone goes (or dies).' The only difference is that when you say khalaf, it means (a successor of) goodness and khalf indicates (a successor of) badness. It is used like this: a khalaf of goodness and a khalf of badness." Maybe, this title is used to refer exclusively to him because he is the successor of all the prophets and imams and will come after all of them.

b. `Alī b. Mūsā, peace be on them."

۵۷۰. Al-Manāqib(۱): (Imam) Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, wrote to Abū l-Ḥasan `Alī b. al-Ḥusayn b. Bābawayh al-Qummī:

I have fastened to the rope of Allah. In the Name of Allah the Beneficent the Merciful and all Praise is for Allah the Lord of the worlds. The end belongs to the pious, the Paradise is for the monotheists, and the fire is for the atheists. There is no enmity except against the oppressors. There is no god except Allah, the Best of Creators. Blessings be on the best of His creatures, Muḥammad, and his pure progeny. (He said in another part,) Have patience and await the relief (al-faraj).

Our Shias will always be in a state of grief until my son reappears about whom the Holy Prophet has given glad-tidings about. He will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. Be patient, O my Shaykh, O Abū l-Ḥasan `Alī, and order all my followers to have patience. Surely the earth is for Allah and He will make whomsoever He wishes from amongst His servants to inherit it and the end belongs to the pious. Peace be on you and on all our Shias, and the Mercy of Allah and His blessings and may Allah's blessings be on Muḥammad and his family.

۵۷۱. Ithbāt al-waṣiyya(۲): Abū l-Ḥasan Muḥammad b. Ja`far al-Asadī from Aḥmad b. Ibrāhīm who said:

I went to see Khadīja, the

۱- Al-Manāqib, vol. ۴, pp. ۴۲۵–۴۲۶; Mustadrak al-wasā'il (first edition), vol. ۳, p. ۵۲۷; Riyāḍ al-`ulamā, vol. ۴, p. ۷; Rauḍāt al-jannāt (first edition), vol. ۳, p. ۳۷۷; Majālis al-mu'minīn, ۵th session, p. ۱۹۵; al-Kunā wa l-alqāb, p. ۲۱۷.

۲- Ithbāt al-waṣiyya, p. ۲۰۶ (From the old edition); Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۱, no. ۲۷. In some copies 'Khadīja' has been recorded while in others it is 'Ḥalīma' or 'Ḥakīma.' Khadīja is more correct; al-Ghayba, p. ۲۳۰, no. ۱۹۶, through two chains (of narrators). Although 'Khadīja' has been recorded but the researcher of the latest edition has corrected it in accordance with Biḥār al-anwār and other books and has changed it to 'Ḥakīma.' This is merely his assumption and we have to rely on the original manuscripts of the book; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۶۳–۳۶۴, no. ۱۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۰۶, no. ۳۱۳, citing al-Ghayba which has also

’.recorded ‘Khadīja

daughter of Imam Muḥammad b. `Alī al-Riḍā, peace be on him, and the sister of Imam `Alī b. Muḥammad al-`Askarī, peace be on him, in the year ۲۶۵ AH at Medina. I spoke to her from behind a curtain and asked her about her religion. She named her Imams then said, “The pure (al-zakī) successor the son of al-Ḥasan b. `Alī, my ”.brother

I said, “May I be sacrificed for you! Have you actually seen him or is your belief based merely on narration?” She replied, “A narration from my nephew [the son of my brother, Abū Muḥammad] who wrote to his mother about him.” I asked again, “Where is the son?” She replied, “He is concealed.” I said, “In whom should the Shias seek refuge?” She answered, “In his grandmother, the mother of Abū Muḥammad.” I asked, “Whose example has he followed that he has made a woman the executor of ”?!his will

She responded, “He has followed (Imam) al-Ḥusayn b. `Alī, peace be on him, who had apparently willed to his sister Zainab bint `Alī. Thus, in those times, whatever knowledge (Imam) `Alī b. al-Ḥusayn spoke of was attributed to his aunt, Zainab bint `Alī, peace be on her, in order to conceal (Imam) `Alī b. al-Ḥusayn and as a protection to ensure his survival.” She then said, “Surely you are a group who are companions of traditions, narrators, and reliable persons. Has it not been narrated to you that the (inheritance of the ninth descendant of (Imam

”. . . al-Ḥusayn will be divided while he will still be alive and surviving

The traditions with the following numbers also show the aforementioned concept: ۲۴۲–۳۰۸, ۵۵۸–۵۶۷, ۶۰۸, ۶۴۱, ۷۸۶–۸۰۷, ۸۵۹, ۱۱۶۶, and ۱۲۳

Section Twenty-Three

The traditions that indicate he is the son of the ‘Master of the Maids’ and the Best of them

Comprised of eleven traditions

572. Sharḥ nahj al-balāgha (by ibn Abī l-Ḥadīd)(1): And from it [i.e. from his sermons some of which have been mentioned by al-Raḍī]:

Then pay attention to the Ahl al-Bait of your Prophet. If they stay put, then you should also stay put and if they seek your help, then you should help them. Indeed, Allah will remove the fitna through a person from us Ahl al-Bait. May my father be sacrificed for the son of the best of the maids! He will not bestow upon them but swords—with much bloodshed—and he will carry [a sword] on his shoulder for eight months.

The Quraish will say, "Had he been from the descendants of Fāṭima, he would have had mercy on us." Allah will dispatch him against the Umayyads until he crushes them and breaks them apart: "[They are] cursed (mal`ūnīn); wherever they are found, they will be seized and killed a [horrible] killing. [Such has been] the tradition of Allah amongst those who have passed before and you will not find any change in the traditions of Allah."(2)

573. Yanābī` al-mawadda(3): Al-Madā'inī has narrated in al-Ṣiffīn that after the battle of Nahrawān was over, Amīr

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1- Sharḥ nahj al-balāgha, vol. 2, p. 179; Yanābī` al-mawadda, chap. 96, p. 498. Ibn Abī l-Ḥadīd writes: "If it is asked, 'Who from the Umayyads will be present in that time that [`Alī, peace be on him,] mentions regarding them that so and so and has spoken about this man [i.e. the Mahdī] taking revenge on them to such an extent that they would wish `Alī had ruled over them instead of him?' The answer is: The Imāmiyya (Shias) believe in the raj`a and think that when their awaited Imam returns, a group from the highest ranking Umayyads will be resurrected from their graves. From them, he will cut the hands and feet of a group, take out the eyes of others, and crucify some of them and thus take revenge from the enemies of the family of Muḥammad—both the early ones and the latter ones." Then, ibn Abī l-Ḥadīd answers what has been questioned about the beliefs of his companions—after explaining that the Mahdī,

peace be on him, is from the descendants of Fāṭima and will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. That he will take revenge on the oppressors and will punish them using the severest of punishments and that he is the sole child of his mother, as has been mentioned in this and other traditions, and that his name is Muḥammad, etc.— by stating that he will appear after most of Islam will be dominated by a person from the Umayyads and he is none other than the Sufyānī who has been spoken about in a reliable tradition and who is a descendant of Abū Sufyān b. Ḥarb b. Umayya. The Faṭimī Imam will kill him and his followers who are from the Ummayads and other (groups), after which Jesus will descend from the sky, the conditions of the Hour will become apparent, and the Creature of the Earth (dābbat al-arḍ) will emerge, etc . . ."; Ghaybat al-Nu`mānī, chap. ١٣, p. ٢٢٩, no. ١١, and similar to it in Biḥār al-anwār, vol. ٥١, p. ١٢١, under no. ٢٣.

٢- Quran ٣٣:٦١–٦٢.

٣- Yanābī` al-mawadda, chap. ٩٩, p. ٥١٢.

al-Mu'minīn `Alī, peace be on him, delivered a sermon and mentioned some of the fierce battles [that will occur]. Then, he said:

This is the affair of Allah and it will occur in a joyful time. O Son of the Best of the Maids! Until when will you wait? I give you glad tidings about a help that is near from a Merciful Lord. May my father and mother be sacrificed because [of those] who are few in number! Their names are unknown on earth. Indeed, their appearance is drawing near. There will be a great marvel between [the months of] Jamādī and Rajab because of the gathering of the scattered ones, the harvesting of the crops, and the voices followed by voices. (Then, he said:) Indeed, the decision has already been made (sabaqa al-qaḍā'u sabaqa).

[On hearing the above] a person from Baṣra said to a person from Kūfa beside him, "[I] testify that he is a liar." The one from Kūfa says, "By Allah, `Alī, peace be on him, had barely descended from the pulpit when the person from Basra became paralyzed and he died the same night."

The author of Yanābī` al-mawadda says: "If we wanted to record his predictions

about the hidden things whose truth the [people] have clearly witnessed, many volumes would be needed."

574. Kamāl al-dīn(1): Aḥmad b. Ziyād b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from Abū Aḥmad Muḥammad b. Ziyād al-Azdī who said:

I asked my

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1- Kamāl al-dīn, vol. 2, chap. 34, pp. 368-369, no. 6; Kifāyat al-athar, chap. "What has been narrated from Mūsā b. Ja`far, peace be on him," p. 266, no. 3, from Muḥammad b. `Abd-Allah b. Ḥamza, from his (paternal) uncle al-Ḥasan b. Ḥamza, from `Alī b. Ibrāhīm b. Hāshim; Biḥār al-anwār, vol. 51, chap. 7, pp. 150-151, no. 2.

master (Imam) Mūsā b. Ja`far, peace be on him, about the saying of Allah, Mighty and Majestic be He, "and bestowed upon you His favors both apparent and hidden?"(1) He replied, "The apparent favor is the apparent Imam and the hidden favor means the hidden Imam." I asked, "Amongst the Imams, will there be a hidden one?"

He replied, "Yes. His figure will be concealed from the eyes of the people but his memory will not be concealed from the hearts of the believers. He is the twelfth from us. For him, Allah will ease all strains, degrade all difficulties, reveal the treasures of earth, and bring close all the distant things. Through him, He will destroy all oppressive tyrants and annihilate every rebellious devil. He is the son of the Master of the Maids and his birth will be hidden from the people. It will not be permissible for them to say his name until Allah, Mighty and Majestic be He, makes him appear. Then, he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness."

575. Kamāl al-dīn(2): Narrated to Aḥmad b. `Imrān, may Allah be satisfied with him, from Muḥammad b. `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his (paternal) uncle al-Ḥusayn b. Yazīd al-Naufalī, from al-Ḥasan b. `Alī b. Abī Ḥamza,

:from his father, from Abū Baṣīr, who said

Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, said, "Whatever occurred for the) ,prophets, peace be on them, concerning their occultation's

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.Quran ٣١:٢٠ -١

.Kamāl al-dīn, vol. ٢, pp. ٣۴۵–٣۴۶, no. ٣١ -٢

will also occur for the Qā'im from us, in the exact same manner.(١)" I asked, "O Son of Allah's Messenger! Who is the Qā'im from you Ahl al-Bait?" He answered, "O Abū Baṣīr! He is the fifth descendant of my son Mūsā; the son of the Master of the maids. .He will have an occultation in which the people of falsehood will become skeptical

Then, Allah, Mighty and Majestic be He, will make him appear and Allah will make him conquer the Easts of the earth and its Wests. The Spirit of Allah, Jesus, son of Mary, peace be on him, will descend and pray behind him. The earth will shine with the light of its Lord. There will not remain a part of the earth in which anyone other than Allah, Mighty and Majestic be He, is worshipped except that Allah, Mighty and Majestic be He, will be worshipped in it. Religion—in its entirety—will be only for Allah even if the ".polytheists detest it

Ghaybat al-Nu`mānī(٢): Informed us `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from .۵٧۶ Aḥmad b. Muḥammad b. Rabāḥ al-Zuhrī, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥakam—the brother of Mushma`il al-Asadī—from `Abd al-Raḥīm al-Qaṣīr who said:

I asked (Imam) Abū Ja`far, peace be on him, "Does the saying of Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, 'May my father be sacrificed for the son of the Master of the Maids,' refer to Fāṭima? He responded, "(No,) indeed, Fāṭima, peace be on her, was the best of

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Al-Ḥākim has recorded in al-Mustadrak, "Kitāb al-īmān," vol. ١, p. ٣٧, through his - ١

chain of narrators from Abū Huraira that the Messenger of Allah, Allah's blessings be on him and his family, said: "You will certainly follow the customs (sunan) of those before you identically and similar in every manner, to an extent that even if they have entered the hole of a lizard you will certainly enter it with them." He was asked, "O Messenger of Allah! (Do you mean) the Jews and the Christians?" He replied, "Who else (do I mean)." Al-Ḥākim says: "This tradition is correct (ṣaḥīḥ) according to the criteria set by Muslim but neither of them [i.e. al-Bukhārī and Muslim] have recorded it with this wording." I say: This tradition has been narrated in the books of both sects .with different wordings

.Ghaybat al-Nu`mānī , chap. ۱۳, pp. ۲۲۸–۲۲۹, no. ۹ -۲

the free women. Rather, it refers to the one whose stomach is wide and whose ".complexion is reddish. May Allah have mercy on so and so

Ghaybat al-Shaykh(۱): Sa`d b. `Abd-Allah, from Muḥammad b. `Īsā b. `Ubaid, . ۵۷۷ from Ismā'īl b. Abān, from `Amr b. Shimr, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, :peace be on him, who said

Umar b. al-Khaṭṭāb asked Amīr al-Mu'minīn `Alī, peace be on him, "Inform me about` the Mahdī, what is his name?" He replied, "As for his name, then certainly my beloved [i.e. the Messenger of Allah] took a covenant from me that I should not say his name until Allah sends him." He asked again, "Inform me about his attributes." He answered, "He is a medium-sized youth and handsome with beautiful hair. His hair flows over his shoulders and the light of his face covers the blackness of his hair and beard; may my ".father be sacrificed for the son of the Master of the Maids

The traditions with the following numbers also show the above concept: ۵۳۹, ۵۵۳, ۵۵۴, .۵۶۸, and ۶۵۱

Section Twenty-Four

The traditions that mention when the three names, Muḥammad, `Alī, and al-Ḥasan, come after one other, then the fourth of them will be the Qā'im

Comprised of ۲ traditions

Dalā’il al-imāma(۲): Narrated to us Abū l-Mufaḍḍal, from Muḥammad b. al-Ḥasan .۵۷۸ al-Kūfī, from Muḥammad b. `Abd-Allah al-Farsī, from Yaḥyā b. Maimūn al-Khurāsānī, from `Abd-Allah b. Sinān, from his brother Muḥammad b. Sinān al-Zuhrī, from our master, (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, from

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Ghaybat al-Shaykh, p. ۲۸۱, no. ۵; Biḥār al-anwār, vol. ۵۱, chap. ۴, p. ۳۶, no. ۶, citing al- -۱ Nu`mānī and al-Shaykh; Kamāl al-dīn, vol. ۲, chap. ۵۶, p. ۴۶۸, no. ۳. He has recorded the beginning of the tradition with some variations in the wording; I`lām al-warā, p. ۴۳۴; al-Kharā’ij, vol. ۳, p. ۱۱۵۲ (short version); al-Irshād by al-Mufīd, p. ۳۶۳; Kashf al-ghumma, vol. ۲, p. ۴۶۴; Rauḍat al-wā`iẓīn, vol. ۲, p. ۲۶۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۴, sect. ۶, p. ۷۳۰, no. ۷۱. Know that there is no contradiction between this tradition and numerous other traditions that mention his longevity. We can reconcile between these by saying that such a tradition points to the brightness of his color and his handsome looks and that he will appear young and energetic and his face will not age .with the passing of days

Dalā’il al-imāma, chap. “Ma`rifat wujūb al-Qā’im,” p. ۲۳۶, no. ۹; Ithbāt al-hudāt, vol. -۲ ۳, chap. ۹, sect. ۶۹, p. ۱۰۳, no. ۸۳۲, citing the book Manāqib Fāṭima wa wuldihā through his chain of narrators from Amīr al-Mu’minīn, from the Messenger of Allah, Allah’s .blessings be on him and his family

his father, from his grandfather, from his father al-Ḥusayn, from al-Ḥasan, from Amīr al-Mu’minīn, from the Messenger of Allah, Allah’s blessings be on him and his family, who said to `Alī, peace be on him: “O `Alī! When the eleven Imams from your ”.descendants are completed, the eleventh will be the Mahdī from my Ahl al-Bait

And through the same chain of narrators from the Messenger of Allah, Allah’s blessings be on him and his family, who said: “When the four names, Muḥammad, `Alī, and al-Ḥasan come consecutively, then the fourth of them will be the Qā’im, the ”.wished, the awaited

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be .۵۷۹

satisfied with him, from Abū `Alī Muḥammad b. Hammām, from Aḥmad b. Mābundād, from Aḥmad b. Hilāl, from Umayyat b. `Alī al-Qaysī, from Abū l-Haytham al-Tamīmī, from (Imam) Abū `Abd-Allah, peace be on him, who said: "When three names Muḥammad, `Alī, and al-Ḥasan come consecutively, the fourth of them will be their Qā'im."(٢)

Section Twenty-Five

The traditions that indicate he is the twelfth and last Imam, peace be on them

Comprised of ١٥١ traditions

.٥٨٠ Al-Ghayba by Faḍl b. Shādhān(٣): Narrated to us Ṣafwān b. Yaḥyā, may Allah be satisfied with him, from Ibrāhīm b. Abī Ziyād, from Abū Ḥamza al-Thumālī, from Abū Khalid al-Kabulī who said:

I went to see my master (Imam) `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on him, and asked, "O Son of Allah's Messenger! Inform me about those—whose obedience and love Allah

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١- Kamāl al-dīn, vol. ٢, chap. ٣٢, p. ٣٣۴, no. ٣ and similar to it, pp. ٣٣٣–٣٣۴, no. ٢. He has recorded it in the preface of Kamāl al-dīn from ibn Qubba in his answers to the objections of ibn Bashshār: "When the three names Muḥammad, `Alī, and al-Ḥasan come consecutively, the fourth will be the Qā'im" (vol. ١, p. ٥٥); Kifāyat al-athar, p. ٢٨٠, under the fourth tradition from the chapter on what has come from Imam Abū Ja`far Muḥammad b. `Alī al-Riḍā, peace be on him: "Through his chain of narrators from Abū al-Haytham al-Tamīmī who said that (Imam) Abū `Abd-Allah, peace be on him, said, 'When the three names come consecutively, the fourth of them will be their Qā'im: Muḥammad, `Alī, and al-Ḥasan.'"; Ghaybat al-Nu`mānī, p. ١٧٩, no. ٢۶; I`lām al-warā, p. ۴٠٣. He has recorded 'come together' instead of 'come consecutively.'

٢- It is clear who these names refer to: Muḥammad refers to Imam Muḥammad b. `Alī b. Mūsā al-Riḍā, `Alī refers to his son Imam `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā,

and al-Ḥasan refers to his son Imam al-Ḥasan al-`Askarī, Allah's blessings be on them all.

٣ - Kifāyat al-muhtadī (al-Arba`īn), pp. ٩٢–٩٣, no. ٢٠, which has some apparent mistakes. We have corrected it in accordance with the other references; Kamāl al-dīn, vol. ١, chap. ٢١, pp. ٣١٩–٣٢٠, no. ٢, through two chains from al-Sayyid `Abd al-`Aẓīm al-Ḥasanī, may Allah be satisfied with him, from Ṣafwān b. Yaḥyā; al-Iḥtijāj, vol. ٢, pp. ٣١٧–٣١٨, both of them have recorded "and from the greatest of reliefs (min a`ẓam al-faraj)"; Qiṣaṣ al-anbiyā, sect. ١٥, pp. ٣٦٥–٣٦٦, up to his saying, "secretly and openly"; Biḥār al-anwār, vol. ٣٦, chap. ٤٤, pp. ٣٨٦–٣٨٧, no. ١, which says: "and from the greatest of reliefs (wa min a`ẓam al-faraj)" and vol. ٥٠, chap. ٦, pp. ٢٢٧–٢٢٨, no. ٢; I`lām al-warā, sect. ٢, p. ٢٢٤, up to his saying: "secretly and openly"; Ithbāt al-hudāt, vol. ١, chap. ٩, pp. ٥١٤–٥١٥, no. ٢٤٧, from al-Faḍl b. Shādhān in Ithbāt al-ghayba, al-Ṣadūq in Kamāl al-dīn, al-Ṭabarsī in al-Iḥtijāj, and al-Rāwandī in Qiṣaṣ al-anbiyā, which say, "from the greatest (min a`ẓam)" ; al-Inṣāf, pp. ٥٥–٥٧, no. ٤٧, which says, "from the greatest of deeds."

has made compulsory and has made following them obligatory for His servants—after the Messenger of Allah, Allah's blessings be on him and his family." He replied, "O Kabulī! Surely, those who possess authority (aulī l-amr) whom Allah, Mighty and Majestic be He, has appointed as leaders for the people and made their obedience obligatory are: Amīr al-Mu'minīn `Alī b. Abī Ṭālib, then my uncle al-Ḥasan, my father al-Ḥusayn, and then the affair reached us."

Saying this, he became silent. I said, "O my master! It has been narrated to us from Amīr al-Mu'minīn, peace be on him, that the earth will not become empty of a proof from Allah, Mighty and Majestic be He, upon His servants. So, who is the proof and Imam after you?" He said, "My son Muḥammad and his name in the earlier [Holy] Books is Bāqir. He will split knowledge, a thorough splitting. He is the Proof and the Imam after me. After Muḥammad, it will be his son Ja`far and he is known to the inhabitants of the sky as al-Ṣādiq."

I asked, "O my master! Why is he only called as al-Ṣādiq (the Truthful) whilst all of you are truthful?" He answered, "Narrated to me my father, from his father, peace be on

them, from the Messenger of Allah, Allah's blessings be on him and his family, who said, 'When my son, Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib is born, name him al-Ṣādiq because his fifth descendant—who

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will also have the name Ja`far—will falsely claim to be an Imam and will dare [to disobey] Allah and lie against Him. To Allah, he will be known as Ja`far the liar (al-Kadhdhāb), the one who forges lies against Allah and claims the position for which he was not eligible. He will oppose his father and will be jealous of his brother. He is the one who will desire to disclose Allah's secret, Majestic be His Majesty, during the occultation of the Guardian [appointed] by Allah."'.

Saying this, (Imam) `Alī b. al-Ḥusayn, peace be on him, cried intensely and continued, "As if I am with Ja`far al-Kadhdhāb who will be assisting the tyrants of his time to find out about the Guardian [appointed] by Allah; the one who will be concealed in the protection of Allah and be in charge of his father's dependents while [Ja`far] will be ignorant about his birth and seeks to kill him if he can get his hands on him, and will have greed for the inheritance of his brother which he will wish to seize unjustly."

I asked, "O Son of Allah's Messenger! Will these really happen?" He answered, "Yes, by my Lord! All this is written in the manuscript we possess which mentions the afflictions that will be inflicted on us after the Messenger of Allah, Allah's blessings be on him and his family." I said, "O Son of Allah's Messenger! Then what will happen?" He replied, "Then, the occultation of the twelfth

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Guardian [appointed] by Allah will be prolonged. He will be from the heirs of the Messenger of Allah after him. O Abū Khālid! The people who believe in his Imamate and await his reappearance during his occultation, are the best people of all times.

Because Allah, Blessed and High be He, has granted them such intellect (`aql), understanding (fahm), and recognition (ma`rifa) that occultation for them is the same

as observation. He (Allah) has made them in that time like the holy warriors who fought with their swords before the Messenger of Allah, Allah's blessings be upon him and his family. They are truly the sincere ones, our real Shias, and the callers towards the religion of Allah, Mighty and Majestic be He, secretly and openly." He then said, ”.(“Awaiting the Relief is one of the best reliefs (intiẓār al-faraj min afḍal al-faraj

Kifāyat al-athar(۱): Narrated to us `Alī b. al-Ḥusayn b. Muḥammad, from Hārūn b. .۵۸۱ Mūsā at Baghdad in the month of Safar, ۳۸۱ AH, from Aḥmad [Muḥammad] [b. Makhzūm] b. Muḥammad al-Muqrī—the slave of Banī-Hāshim—in ۳۲۴ AH, from Abū Muḥammad from both: (a) Abū Ḥafṣ `Umar [`Amr] b. al-Faḍl al-Ṭabarī, from Muḥammad b. al-Ḥasan al-Farghānī, from `Abd-Allah b. Muḥammad b. `Amr al-Balwī, and (b) `Abd-Allah [`Ubaid Allah] b. al-Faḍl b. Hilāl al-Ṭā'ī in Egypt, from `Abd-Allah b. Muḥammad b. `Umar [`Amr] b. Maḥfūẓ al-Balwī; from Ibrāhīm b. `Abd-Allah b. al-:`Alā, from Muḥammad b. Bukair who recounts

I went to see Zaid b. `Alī, peace be on him, while

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Kifāyat al-athar, chap. ۴۰, pp. ۲۹۸–۳۰, no. ۱; Irshād al-qulūb, p. ۴۱۴ (short version); -۱ .Biḥār al-anwār, vol. ۴۶, chap. ۱۱, pp. ۲۰۱–۲۰۳, no. ۷۷

Ṣāliḥ b. Bishr was with him. I said hello to him and he intended to go Iraq. I said, "O Son of Allah's Messenger! Narrate to me something which you have heard from your father." He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's blessings be on him and his family, said, 'On whoever Allah has bestowed a favor, he should praise Allah, Mighty and Majestic be He. One whose sustenance is delayed should seek forgiveness [from Allah. One who is grieved by an affair] should say, "There is no ”’”.power and strength except by Allah

I said, "Please tell me more, O Son of Allah's Messenger!" He said, "Yes. My father narrated to me from his grandfather [or my father from his father from his grandfather] that the Messenger of Allah, Allah's blessings be on him and his family,

said, ‘I will intercede for four people on the Day of Judgment: He who respects my seed (dhurriyyatī), fulfills their needs, strives for them in their affairs when they need it, and loves them with his heart and his tongue.’” I said, “Please tell me more from the ”.merits that Allah has bestowed upon you O Son of Allah’s Messenger

He said, “My father has narrated from his [father, from his] grandfather that the Messenger of Allah, Allah’s blessings be on him and his family, said, ‘Whoever loves us Ahl al-Bait for

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the sake of Allah will be gathered with us (ḥushira ma`anā) and we will take him to Paradise with us. O son of Bukair! He who fastens on to us will be with us in the highest of ranks.’ O son of Bukair! Verily, Allah, Blessed and Exalted be He, chose Muḥammad, Allah’s blessings be on him and his family, and selected us as his seed (dhurriyya). If it was not for us, Allah, the Exalted, would not have created the world and the hereafter. O son of Bukair! Through us Allah is recognized and through us Allah is worshipped. We are the path to Allah; from us is al-Muṣṭafā, [from us] is al-Murtaḍā, from us will ”.be the Mahdī, the Qā’im of this nation

I enquired, “O Son of Allah’s Messenger! Did the Messenger of Allah inform you when your Qā’im will rise?” He answered, “O son of Bukair! You will not meet him and surely this affair will continue on for another six heirs (waṣīs). Then, [Allah] will make our Qā’im appear and he will fill [the earth] with fairness and justice just as it will be filled with injustice and unfairness.” I asked, “O Son of Allah’s Messenger! Aren’t you the master of this affair?” He replied, “I am from the progeny. I asked again and he answered the same. I asked, “Were the things that you said from yourself or from the Messenger of Allah?” He answered, “Had I known the unknown, I would

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have massed much good. These are a covenant that the Messenger of Allah, Allah’s blessings be on him and his family, has taken from us.” Then, he recited the following poem

We are the chiefs of the Quraish

The foundation of truth is within us

We are the lights that

Existed before the existence of all creatures

From us is the chosen Muṣṭafā

And the Mahdī too is from us

Indeed, through us Allah is recognized

And we have stood with the Truth

Soon he will be thrown in the fire

He who turns away from us today

Alī b. al-Ḥusayn says: "Muḥammad b. al-Ḥusayn al-Bazaufarī narrated this tradition` to us in the shrine of our master, (Imam) al-Ḥusayn b. `Alī, peace be on him, from Muḥammad b. Ya`qūb al-Kulainī, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Salmat b. al-Khaṭṭāb, from Muḥammad b. Khālid al-Ṭayālisī, from Saif b. `Umaira and Ṣāliḥ b. Uqba, all of them from `Alqamat b. Muḥammad al-Ḥaḍramī, from Ṣāliḥ [Ṣulḥ] who recounts: "I was with Zaid b. `Alī, peace be on him, when Muḥammad b. Bukair came ".(to see him . . . (he then mentioned the previous narration

Kamāl al-dīn(١): Al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī, may Allah be . ٥٨٢ satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Abū l-Qāsim—who recorded it from the book of Aḥmad al-Dahhān—from al-Qāsim b. Ḥamza, from ibn Abī `Umair, from Abū Ismā'īl al-Sarrāj, from Khaithamat al-Ju`fī, from Abū Ayyūb al-Makhzūmī [Abū Labīd al-Makhzūmī] who said: "(Imam) Abū Ja`far Muḥammad b. `Alī al-Bāqir, peace be on him, mentioned

Kamāl al-dīn, vol. ١, chap. ٣٢, pp. ٣٣١–٣٣٢, no. ١٧; Ithbāt al-hudāt, vol. ١, chap. ٩, p. ٥١۶, -١ no. ٢٥١, which says: "follow his customs and the Wise Quran"; Biḥār al-anwār, vol. ٥١, chap. ٥, p. ١٣٧, no. ٥. In the edition published by al-Maktabat al-Islāmiyya, vol. ١, p. ۴۴٨, Abū Lubaid has been recorded instead of Abū Ayyūb. Also, "the one who will pray behind him will be Jesus, son of Mary, peace be on him, in the year of 'Yāsīn, and by the Wise Quran' (Quran ٣۶:١–٢)." This wording is in harmony with what is found in al-Inṣāf (chap. 'al-Hamza,' p. ٩, no. ١٢). Apparently, this is due to the copyist's error or his misjudgment, because the wording of the tradition—according to the copy that we have copied from which is the version corrected using the hand-written manuscript—are like this: "follow his customs and the Wise Quran." Its editor has mentioned that its wording in the precious copy does not have the words "follow his," thus, it will mean: Jesus, peace be on him, will act according to the Islamic sharia and pray behind him in accordance with his customs and the Noble Quran. What we mean by 'his customs,' are the customs of the Holy Prophet, Allah's blessings be on him and his family, or the customs of the Imam, peace be on him, which are none but the traditions of the Prophet, Allah's blessings be on him and his family. The versions in which the words "follow his" have been recorded are in accordance with Biḥār al-anwār and Ithbāt al-.'hudāt except that in its end 'Wise' is used instead of 'Noble

the biography of the twelve rightly guided successors, Allah's blessings be on them. When he reached the last one he said, 'The twelfth is the one behind whom Jesus, son of Mary, peace be on him, will pray. [Follow] his customs and the Noble Quran.'" The traditions with the following numbers also show the above concept: ٨١, ١١٣, ١١٨, ١٥٣–.١۶٥, ١٨١, ١٩۶, ٢٠٥–٣٠٩, ٥٥٣–٥۴١, ٥۴٣–٥۴٥, ٥۴٧, ٥۴٩–٥٥۶, ٥٧۴, ۶۶٨, ١١۶٨, and ١٢٣٠

Section Twenty-Six

The traditions that indicate he will fill the earth with fairness and justice just as it will be filled with injustice and unfairness

Comprised of ١۴٨ traditions

٥٨٣. Al-Fitan(١): Al-Walīd narrated to us from Sa`īd, from Qatāda, from Abī Naḍra, from Abū Sa`īd al-Khudrī, may Allah be satisfied with him, from the Holy Prophet,

Allah’s blessings be on him and his family, who said: “[The Mahdī] will give away wealth munificently and will not count [what he is giving away]. He will fill the earth with ”.justice just as it will be filled with injustice and unfairness

Al-Fitan(۲): Al-Walīd narrated to us from Abū Rāfi` Ismā’īl b. Rāfi`, from someone .۵۸۴ who narrated to him, from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah’s blessings be on him and his family, who said: “His nation will take refuge

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.Al-Fitan, vol. ۵, chap. “Sīrat al-Mahdī . . .,” p. ۱۹۲ -۱

.Al-Fitan, vol. ۵, chap. “Sīrat al-Mahdī . . .,” pp. ۱۹۲–۹۳ -۲

in him like the bees that take refuge in their leader. He will fill the earth with justice just as it will be filled with injustice; until the people return to their original state [and will become so peaceful] that no one will wake up someone who is asleep and no ”.blood will be shed

Al-Fitan(۱): Narrated to us ibn Wahb, from al-Ḥarth, from Minhāl b. `Amr b. Ziyād, .۵۸۵ from Abū Naḍra, from Abū Sa`īd al-Khudrī, from the Holy Prophet, Allah’s blessings be upon him and his family, who said: “He will fill the earth with justice as it will be filled ”.with unfairness and injustice before him. He will rule for seven years

Al-Musnad(۲): Narrated to us `Abd-Allah, from his father, from Muḥammad b. .۵۸۶ Ja`far, from `Auf, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah’s blessings be on him and his family, said: “The Hour will not be established until the earth is filled with unfairness and oppression. Then, a person from my progeny—or from my Ahl al-Bait—will emerge who will fill it with fairness and ”.justice just as it will be filled with unfairness and oppression

:Kanz al-`ummāl(۳): From `Alī, peace be on him, who said .۵۸۷

The earth will be filled with unfairness and injustice to such an extent that fear and grief will enter every house. They will ask for two dirhams . . . but it will not be given to

them. Wars will follow wars and wealth will follow wealth

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١ - Al-Fitan, vol. ٥, chap. "Sīrat al-Mahdī . . .," p. ١٩٣ ; Kashf al-ghumma, vol. ٢, p. ٤٦٨ (short version).

٢ - Al-Musnad, vol. ٣, p. ٣٦; Kanz al-`ummāl, vol. ١٤, p. ٢٧١, no. ٣٨٦٩١; `Iqd al-durar, chap. ١, p. ١٦, and chap. ٣, pp. ٣٦–٣٧; Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im," p. ٢٤٩, no. ٤٠; Biḥār al-anwār, vol. ٥١, chap. ١, p. ٨٢, no. ٢٢, citing what has been gathered by al-Ḥāfiẓ Abū Nu`aim.

٣- Kanz al-`ummāl, vol. ١٤, p. ٥٨٦, no. ٣٩٦٥٩.

until Allah surrounds them in His land; then, he will fill the earth with justice and fairness.

٥٨٨. Kamāl al-dīn(١): Narrated to us `Alī b. Muḥammad b. al-Ḥasan al-Qazwīnī, from Muḥammad b. `Abd-Allah al-Ḥaḍramī, from Aḥmad b. Yaḥyā al-Aḥwal, from Khallād al-Muqri', from Qays b. Abī Ḥaṣīn, from Yaḥyā b. Waththāb, from `Abd-Allah b. `Umar, from al-Ḥusayn b. `Alī, peace be on him, who said:

If there remains but one day from the [end of the] world, Allah, Mighty and Majestic be He, will prolong it until a man from my progeny emerges. He will fill it with justice and fairness just as it will be filled with injustice and unfairness. This is what I heard from the Messenger of Allah, Allah's blessings be on him and his family.

٥٨٩. Kamāl al-dīn(٢): Narrated to us my father and Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, `Abd-Allah b. Ja`far al-Ḥimyarī, Muḥammad b. Yaḥyā al-`Aṭṭār, and Aḥmad b. Idrīs, all of them, from Muḥammad b. al-Ḥusayn b. Abī al-Khaṭṭāb, Aḥmad b. Muḥammad b. `Īsā, Aḥmad b. Muḥammad b. Khālid al-Barqī, and Ibrāhīm b. Hāshim, all of them, from al-Ḥasan b. `Alī b. Faḍḍāl, from Tha`labat b. Maimūn, from Mālik al-Juhanī; [and through another chain] narrated to us Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be satisfied with him, from Muḥammad b. al-Ḥasan al-Ṣaffār, and Sa`d b. `Abd-Allah, from `Abd-Allah b. Muḥammad al-Ṭayālisī, from Mundhir b. Muḥammad b. Qābūs, from al-Naṣr b.

Abī al-Sarī, from Abū Dāwūd Sulaimān

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۱- Kamāl al-dīn, vol. ۱, chap. ۳۰, pp. ۳۱۷–۳۱۸, no. ۴; Biḥār al-anwār, vol. ۵۱, chap. ۳, p. ۱۳۳, no. ۵; I`lām al-warā, sect. ۲, chap. ۱, pp. ۴۰۱–۴۰۲.

۲- Kamāl al-dīn, vol. ۱, chap. ۲۶, pp. ۲۸۸–۲۸۹, no. ۱. I say: It is clear that when he says "my eleventh descendant," he is obviously referring to the eleventh Imam from his descendant's—who is al-Mahdī, may my soul be sacrificed at his feet—and its first chain of narrators is definitely correct. A similar tradition can be found in Ghaybat al-Nu`mānī, chap. ۴, pp. ۶۰–۶۱, no. ۴: "'I am thinking about the child who will be from my loin (ẓahrī). He is the Mahdī who will fill it with fairness and justice just as it will be filled with unfairness and injustice. He will have a bewilderment and an occultation in which some people will deviate and others will be guided.' I asked, 'O Amīr al-Mu'minīn! How long will this bewilderment and occultation last?' He replied, 'A period of time . . .'" In this version, "my eleventh descendant" has not been recorded. In some versions "from the loin of my eleventh descendant" has been recorded but it is unclear if this is a scribal error or a variation in the contents of the books. [We don't know] how this happened while the copy that the learned scholar, al-Qummī, regarded as original for its first edition, which he corrected and compared with numerous ancient manuscripts, did not contain any of these two additions! What is understood from Biḥār al-anwār regarding the compatibility of the contents of Ghaybat al-Nu`mānī with that of al-Kāfī in the reply to the question about the duration of bewilderment and occultation, is inconsistent with the copy of Ghaybat al-Nu`mānī which we possess. For, he said: "a period of time (sibtun min al-dahr)" which is different to what has been recorded in al-Kāfī, the contents of which we will soon mention with their wordings. 'Sibtun min al-dahr' means a period of time which can be long or short. Similarly, the contents of the printed version of the old handwritten manuscript of al-Ikhtiṣāṣ are also incompatible with that of al-Kāfī. Also, it does not have the question about the duration of bewilderment and occultation. Al-Ikhtiṣāṣ, chap. "Ithbāt al-a'imma," p. ۲۰۹, with the difference that he said: "But I was thinking of the child who will be from the loin of my eleventh descendant; he is the Mahdī who will . . ."

Apparently this is incorrect, because Imam Ḥasan al-`Askarī— the father of Imam al-Mahdī, peace be on him—is without doubt the ninth descendant of Amīr al-Mu'minīn, peace be upon him. Therefore, al-Majlisī has written in Mir`āt al-`uqūl that "it means from the loin of the eleventh Imam and 'my descendant' is used to describe the new-born . . . (to the end)." Dalā'il al-imāma, p. ۲۸۹, which is like what was in al-Ikhtiṣāṣ except that it ends like this: "I asked, 'O Amīr al-Mu'minīn! For how long will this bewilderment and this occultation last?' He replied, 'Why [do you want to know]? How [do you expect] to have the knowledge of this affair, O Aṣbagh? They are the chosen ones of this nation and the righteous ones of this progeny.'" Kifāyat al-athar, chap. ۲۹, pp. ۲۱۹–۲۲۰, no.۲, which says, "but I was thinking about the child who will be from my loin; my eleventh descendant who is the Mahdī. He will fill it with justice just as it will be filled with injustice and unfairness. He will have a bewilderment and occultation in which some people will deviate and others will be guided . . . (to the end of the tradition)." It must be noted that he has not recorded the entire tradition. Al-Kāfī, vol. ۱, p. ۳۳۸, no. ۷, with the difference: "I asked, 'O Amīr al-Mu'minīn! How long will this bewilderment and occultation last?' He said, 'Six days or six months or six years.'" And also in the end: "for surely, He has alterations [in destinies], intentions, aims, and endings (badā'āt wa 'irādāt wa ghāyāt wa nahāyāt).'" The copies vary in his saying, "from my loin, my eleventh descendant." Ghaybat al-Shaykh, pp. ۱۰۳–۱۰۴, same as al-Kāfī; Ithbāt al-waṣiyya, which is also the same as al-Kāfī which says, "from my loin." Ithbāt al-hudāt, vol. ۶, chap. "Al-Nuṣūṣ `ala . . .," pp. ۳۵۷–۳۵۸, no. ۲۰, citing al-Kāfī, which also records 'from my loin' but he has dropped the question and answer concerning the duration of bewilderment and occultation just as he has dropped the last part of the tradition. Perhaps, he has done so because he was uncertain about what he had dropped as it was in contrast to the contents of the remaining part of the tradition and even that of other traditions. It is apparent that what has been recorded in al-Kāfī—regarding the answer (to the question) about the duration of bewilderment and occultation—is incompatible with his saying: "He will have an occultation and bewilderment in which some people will deviate and others will be guided," because of the importance of the occultation, the examination of the people by it, the firmness of the deviated on their deviation, and the guided on their guidance. An occultation and bewilderment of merely six days, cannot be the cause of the bewilderment and

deviation of the people and the same holds true for six months or six years. Once this time passes [the bewilderment] will be over but when its period is prolonged and extended, then some people will be deviated in it and will remain steadfast in their deviation. To sum it up, the contents of the tradition in al-Kāfī are indeed confusing and muddled but there is no need to constrain ourselves to justify it because its chain is weak and because a narration with a correct chain and wording devoid of any disturbance and disorder and in accordance with other traditions exists [which opposes it]. This narration is what al-Ṣadūq has recorded in Kamāl al-dīn in one of his two chains of narrators for this tradition: "From his father and Muḥammad b. al-Ḥasan, may Allah be satisfied with them, from Sa`d b. `Abd-Allah . . . (to the end of what we already cited from him)." This (tradition) is reliable and others cannot be relied upon because of their disturbance and disorder, the variations in the different versions of the texts, and the weakness of the chain of narrators due to some of its narrators being unknown (majhūl). One can rely on what has been narrated in Ghaybat al-Nu`mānī and Kifāyat al-athar because their text does not contain the disturbance and disorder (of al-Kāfī's tradition) and the weakness in their chain of narrators is compensated by their harmony with the other traditions. If someone says: al-Shaykh (al-Ṭūsī) has recorded this tradition in his al-Ghayba with an authentic chain of narrators which also has the question about the duration of bewilderment and occultation and the same answer found in al-Kāfī has been mentioned; Then, we would answer: It has been narrated in Al-Kāfī—with a chain of narrators which consists of some unknown narrators (majāhīl)—and al-Shaykh has recorded it using the wording of al-Kāfī through two chains of narrators, the first is the weak chain used in al-Kāfī but the second is other than that and is correct and authentic. Apparently, the latter is the shortened chain mentioned by al-Ṣadūq in Kamāl al-dīn and it is the one which we have relied on. It is clear for anyone who is skilled in the knowledge of traditions that the wordings of the tradition in Ghaybat al-Shaykh are exactly like those of al-Kāfī. This is all we will say about the chain of narrators and the text of the tradition recorded in al-Kāfī. Furthermore, the consistency of the text recorded in Ghaybat al-Nu`mānī—who was also the scribe of al-Kulainī—should also be taken into account. The contents of this tradition in al-Kāfī are similar to the contents of the tradition recorded by al-Ṣadūq in Kamāl al-dīn, vol. ١, chap. ٣١, pp. ٣٢٣–٣٢٤, no. ٨,

through his chain of narrators from our master Imam Zain al-`Ābidīn. We did not find some of the narrators in the rijāl books. This narration comprises of the duration of the short occultation: "Surely, our Qā'im will have two occultations; one of them will be longer than the other. The first will last for six days, six months, or six years, but the second, will become so long that most of those who believed in this affair (i.e. Imamate) will reject it and no one will remain steadfast in it except those who have strong certitude and correct recognition. (Those) who will not become discomforted because of what we have decreed or decided and will submit completely to us Ahl al-Bait." The same things that we said about the tradition in al-Kāfī can also be mentioned here. To that we will add: six days or six months cannot be used to describe the meaning of occultation in such situations. Apparently, this tradition is in contradiction with that found in al-Kāfī and it is not correct to reconcile between them. This tradition cannot be used to verify what al-Aṣbagh has narrated—like what our Shaykh, al-Majlisī, has done—just as al-Aṣbagh's tradition cannot be verified using this tradition. All we can say in such situations is that the owners of these traditions—i.e. the Ahl al-Bait, peace be on them—know their meanings best. It is wrong to justify this narration—with its weak chain and troubling contents that have restricted the duration of the occultation to six days, six months, or six years— using the concept of badā', which is one of the most important things on which the foundations of Prophethood and the benefits of dispatching the Messengers and sending down the Holy Books and even the system of religion, the world, legislation, and creation are laid. Because we believe badā' will change only those things which can be proved by intellect (`aql) or sharia; things like death, illness, sustenance, calamities, afflictions, and etc., which can be changed by prayers, giving charity, bonding with relatives, and even through treatment with medicine. Also, any action which is effective in advancing or postponing the time of death or repelling calamities, changing blessings or reducing or increasing them—which we have proved elsewhere—are from the same category. Allah, the Exalted, says: "Allah erases what He wills and keeps (what He wills) and with Him is the Mother Book" (Quran ١٣:٣٩), "Surely Allah does not change what is with a nation until they change what is with themselves" (Quran ١٣:١١), "Had the people of the towns believed and were God-fearing, we would have certainly opened [or expanded] for them blessings from the sky and the earth, but they denied

so we punished them because of what they used to do" (Quran ۷:۹۶), "If you be grateful, I will certainly give you more and if you be ungrateful, [then] My punishment is indeed severe" (Quran ۱۴:۷). It has also been narrated that "Protect your faith by giving charity and protect your wealth by paying zakāt and repel the waves of calamities through supplications" (Nahj al-balāgha, wisdom no. ۱۴۶), and also "Bonding with relatives (ṣilat al-raḥim) increases age, prevents severe death, and keeps away .(poverty," (Biḥār al-anwār, vol. ۷۴, p.۱۷۴

b. Sufyān al-Mustariq, from Tha`labat b. Maimūn, from Mālik al-Juhanī, from Ḥārith b. :al-Mughaira al-Naṣrī, from al-Aṣbagh b. Nubāta who said

I went to Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, and found him pondering over something and scratching the ground. I asked, "O Amīr al-Mu'minīn! Why am I seeing you pondering and scratching the ground; do you have any desire for it?" He answered, 'No, by Allah! I never had any desire for it or for the world, even for a single day. But I was thinking about a child who will be from my loin (ẓahrī) and my eleventh descendant. He is the Mahdī who will fill [the earth] with justice just as it will be filled with injustice and unfairness. He will have a bewilderment and an occultation in which, ".some will be deviated and others will be guided

I asked, "O Amīr al Mu'minīn! Will this really happen?" He replied, "Yes, just as he will be created. O Aṣbagh! Your knowledge about this affair will be very limited. They are the best of this nation along with the righteous ones of this progeny." I said, "What will happen after that?" He replied, "Then, Allah will do what He pleases, for surely, He has ".intentions, aims, and endings

Kifāyat al-athar(۱): Abū l-Mufaḍḍal informed us from Abū `Abd-Allah Ja`far b. .۵۹۰ Muḥammad al-`Alawī, from `Alī b. al-Ḥusayn [al-Ḥasan] b. `Alī b. `Umar, from his father (Imam) `Alī b. al-Ḥusayn, peace be on him, that he used to

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Kifāyat al-athar, chap. ۳۲, pp. ۲۳۷–۲۳۸, no. ۲; Biḥār al-anwār, vol. ۳۶, chap. ۴۴, pp. ۳۸۸– -۱ ۳۸۹, no. ۳, citing Kifāyat al-athar with this chain: "`Alī b. al-Ḥusayn b. `Umar b. al-

".Ḥusayn, from Ḥusayn b. Zaid, from his (paternal) uncle `Umar b. `Alī, from his father

say: "Call for me my son al-Bāqir [i.e. Muḥammad]!" I asked him, "O father! Why have you named him al-Bāqir?" On hearing this, he smiled—and I hadn't seen him smiling .before this

Then, he performed a long prostration for Allah, the Exalted. I heard him say in his prostration, "O Allah! All Praise is for you O my Master, for all the blessings that You have endowed upon us Ahl al-Bait." He repeated this sentence a number of times then said, "O my son! The Imamate is in his descendants until our Qā'im, peace be on .him, rises. Then, he will fill it with fairness and justice

He is an Imam and the father of the Imams [following him]. [He is] a mine of forbearance and the place of knowledge—which he will split as it should be split. By Allah, he is certainly the most similar of the people to the Messenger of Allah, Allah's blessings be on him and his family." I asked, "How many Imams will follow him?" He replied, "Seven; and from them is the Mahdī who will emerge with the religion in the ".end of times

Dalā'il al-imāma(١): Through his chain of narrators (meaning Abū l-Ḥusayn . ۵۹۱ Muḥammad b. Hārūn b. Mūsā from his father) from Abū `Alī al-Nahāwandī from Abū l-Qāsim b. Abī Ḥayya from Isḥāq b. Abī Isrā'īl from Abū `Ubaida al-Ḥaddād from `Abd al-Wāḥid b. Wāṣil al-Sadūsī from `Auf from Abū l-Ṣiddīq al-Nājī from Abū Sa`īd al-Khudrī that the Messenger of Allah, Allah's blessings

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.Dalā'il al-imāma, p. ۲۴۹, no. ۴۰ -۱

be on him and his family, said: "The Hour will not be established until the earth is filled with unfairness and oppression. Then, a person from my progeny—or he said from my Ahl al-Bait—will emerge. He will fill it with fairness and justice just as it will be filled ".'with unfairness and oppression

Ghaybat of al-Shaykh(۱): Through his chain of narrators [meaning Ibrāhīm b. Salma, from Aḥmad b. Mālik al-Fazārī, from Ḥaidar b. Muḥammad al-Fazārī, from `Abbād b. Ya`qūb, from Naṣr b. Muzāḥim, from Muḥammad b. Marwān, from al-Kalbī, from Abū Ṣāliḥ,] concerning the saying of Allah, the Exalted: "Know that Allah will give life to earth after its death," from ibn `Abbās who said: "It means, he will reform the earth through the Qā'im from the family of Muḥammad. 'After its death' means after the injustice [committed by] its people. 'Indeed, We have made clear the signs for you' (with the Qā'im from the family of Muḥammad 'so that you may understand.'"(۲) . ۵۹۲

Dalā'il al-imāma(۳): Abū l-Ḥusayn Muḥammad b. Hārūn informed me from his father, from Abū `Alī al-Ḥasan b. Muḥammad al-Nahāwandī, from al-`Abbās b. Maṭar al-Hamdānī, from Ismā'īl b. `Alī al-Muqrī, from Muḥammad b. Sulaimān, from Abū Ja`far al-`Arajī, from Muḥammad b. Yazīd, from Sa`īd b. `Abāya, from Salmān al-Farsī who said: "Amīr al-Mu'minīn delivered a sermon in Medina. He had mentioned the fitna and its nearness, then, he spoke about the rising of the . ۵۹۳

۱- Ghaybat al-Shaykh, p. ۱۷۵, no. ۱۳۱; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۳, no. ۳۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۱۲, p. ۵۰۱, no. ۲۸۷, and sect. ۵۹, p. ۵۸۱, no. ۷۶۲; Muntakhab al-anwār al-muḍī'a, p. ۱۸; al-Maḥajja, pp. ۲۲۱–۲۲۲.

۲- Quran ۵۷:۱۷.

۳- Dalā'il al-imāma, p. ۲۵۳.

Qā'im from his descendant's and that he would surely fill the earth with justice just as it would be filled with injustice . . . (to the end of the tradition in its entirety)."

Al-Kāfī(۱): Aḥmad b. Idrīs, from Muḥammad b. Aḥmad, from Ja`far b. al-Qāsim, from Muḥammad b. al-Walīd al-Khazzāz, from al-Walīd b. `Uqba, from al-Ḥārith b. Ziyād, from Shu`ayb, from Abū Ḥamza who recounts: . ۵۹۴

I went to see (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, and asked him, "Are you the master of this affair?" He replied, "No." I asked again, "Is it your son?" He replied, "No." I questioned again, "The son of your son?" He said, "No." I asked, "The

son of the son of your son?” He answered, “No.” I asked, “Then who is he?” He said, “He who will fill [the earth] with justice just as it will be filled with unfairness and injustice; during the concealment (fatra) of Imams, just as the Messenger of Allah, Allah’s blessings be on him and his family, was sent when there was an absence .(fatra) of Messengers

Farā’id al-simṭain(۲): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al- .۵۹۵ `Aṭṭār al-Nīsābūrī, [from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān al-Nīsābūrī], from Muḥammad b. Ismā’īl b. Bazī`, from Ṣāliḥ b. `Uqba, from his father, from (Imam) Abū Ja`far, Muḥammad b. `Alī al-Bāqir, from his father—the Master of the Worshippers—`Alī b. al-Ḥusayn, from his father—the Master of the Martyrs—al-Ḥusayn b. `Alī b. Abī Ṭālib, from his

p: ۲۰۰

Al-Kāfī, vol. ۱, chap. ۱۳۸, pp. ۳۴۰–۳۴۱, no. ۲۱; Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۸۶– -۱ ۱۸۷, no. ۳۸; Mir`āt al-`uqūl, vol. ۴, p. ۵۴, no. ۲۱. Al-Majlisī writes: “Absence (al-fatra) between two Messengers is the period in which sending Messengers is paused and their heirs (waṣīs) are hidden. The fatra of Imams means they are concealed and do not appear for a long duration or there is an absence of a powerful and dominant Imam. This includes the era of all the Imams except Amīr al-Mu’minīn; and the first ”.explanation seems more probable

Farā’id al-simṭain, vol. ۲, p. ۳۳۵, no. ۵۸۷; Yanābī` al-mawadda, chap. ۹۴, p. ۴۴۸; Kamāl -۲ al-dīn, vol. ۱, chap. ۲۵, p. ۲۸۷, no. ۵; I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۷۲, no. ۱۷; Ghāyat al-marām, chap. ۱۴۱, p. ۶۹۵, no. ۳۰, and chap. ۱۴۲, p. ۶۹۵, .no. ۲۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۶۱, no. ۱۰۵

father—the Master of the Heirs—`Alī b. Abī Ṭālib, Allah be satisfied with them all, from :the Messenger of Allah, Allah’s blessings be on him and his family, who said

The Mahdī is from my descendants. He will have an occultation and bewilderment in which the nations will be deviated. [Then,] he will emerge with the treasures of the prophets, peace be on them, and will fill the earth with justice and fairness just as it

.will be filled with injustice and unfairness

Tafsīr Furāt al-Kūfī(١): Narrated to me `Alī b. Muḥammad b. `Umar al-Zuhrī, .٥٩٦ through his sources from (Imam) Abū Ja`far, peace be on him, that

Al-Ḥārith al-A`war said to (Imam) al-Ḥusayn, peace be on him, "O Son of Allah's Messenger! May I be sacrificed for you! Inform me about the saying of Allah in His Book, 'By the Sun and its daylight' (Quran ٩١:١)?" He replied, "Woe to you, O Ḥārith! This [verse] refers to Muḥammad, the Messenger of Allah, Allah's blessings be on him and his family." I asked, "And His saying, 'And the moon when it follows the sun' (Quran ٩١:٢)?" He said, "This refers to Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, who follows Muḥammad, Allah's blessings be on him and his family." I enquired, "'And the day when it reveals it' (Quran ٩١:٣)?" He said, "That refers to the Qā'im from the family of Muḥammad, Allah's blessings be on him and his family. He will fill the ".earth with fairness and justice

:(Al-Nukat al-I`tiqādiyya(٢ .٥٩٧

p: ٢٠١

Tafsīr Furāt al-Kūfī, p. ٢١٢; see Ta'wīl al-āyāt al-ẓāhira and you will find other - ١ traditions from al-Ḥalabī, al-Faḍl Abū l-Abbās, and Sulaimān al-Daylamī; all of whom have interpreted the verse, "And the day when it reveals it" to the Qā'im and his rising, .peace be on him

.Al-Nukat al-i`tiqādiyya, p. ٣٥ -٢

:From the Prophet, Allah's blessings be on him and his family

If nothing remains from the world but one hour, Allah will prolong that hour until a person from my progeny emerges. His name will be my name and his epithet will be my epithet. He will fill the earth with fairness and justice just as it will be filled with .injustice and unfairness. It is obligatory for every creature to follow him

Al-Muḥkam wa l-mutashābih(١): Concerning the saying of Allah, the Exalted, "Allah .٥٩٨

is the Light of the heavens and the earth . . ."(۲) citing Tafsīr al-Nu`mānī through his chain of narrators from (Imam) al-Ṣādiq, from Amīr al-Mu'minīn, peace be on them: "Niche refers to the Messenger of Allah, Allah's blessings be on him and his family; the lamp is the [first] heir (al-waṣī) and the [following] heirs; the glass is al-Fāṭima, peace be on her; and the blessed tree is the Messenger of Allah, Allah's blessings be on him and his family, and the shining star is the awaited Qā'im who will fill the earth with justice."

The traditions with following numbers also show the above concept: ۷۲, ۸۰, ۹۱, ۹۵, ۱۴۹, ۱۵۳, ۱۶۰, ۱۶۱, ۱۶۵, ۱۸۱, ۱۹۴, ۲۰۵, ۲۱۶, ۲۱۷, ۲۱۹, ۲۲۱, ۲۲۵, ۲۲۶, ۲۲۷ (which says, "Allah, Mighty and Majestic be He, will fill the earth through him with light after its darkness and with justice after its injustice and knowledge after its ignorance), ۲۳۵, ۲۴۱, ۲۴۶, ۲۴۷, ۲۴۹, ۲۵۳, ۲۵۴, ۲۵۷, ۲۵۹, ۲۶۳, ۲۷۲, ۲۷۵, ۲۸۰,

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۱- Al-Muḥkam wa l-mutashābih, p. ۲۷; Ithbāt al-hudāt, vol. ۲, chap. ۹, sect. ۲۶, p. ۵۰۶, no. ۴۶۸. It is appropriate that we mention here what has been mentioned in the book al-Kunā wa l-alqāb, chap. ۳, pp. ۶۸–۶۹, under the name 'Quftān' citing A`yān al-Shī`a: "Shaykh Muḥammad Ṭāhā Najaf has narrated from al-Shaykh Aḥmad b. al-Shaykh Ḥasan b. al-Shaykh `Alī al-Najafī—the learned litterateur and poet (d. ۱۲۹۳ AH)—that he saw the Awaited Imam, peace be on him, in a dream and complained to him. The Imam answered him with these two lines of poetry: For us is the return after a prolonged occultation And we will fill it with justice just as it was filled with unfairness Soon my promise will be fulfilled, say to those who disbelieve in me Indeed this is a truth that my Lord will certainly (fulfill)

۲- Quran ۲۴:۳۵.

۲۸۱, ۲۹۱, ۲۹۵, ۳۲۱, ۳۳۹, ۳۴۶, ۳۵۳, ۳۶۰, ۳۶۵, ۳۶۶, ۳۶۷, ۳۷۰, ۳۷۱ (which says, "unfairness, injustice, and oppression"), ۳۷۴, ۳۷۵, ۳۷۸, ۳۸۲, ۳۹۰, ۳۹۶, ۴۰۰, ۴۰۴, ۴۰۶, ۴۲۸, ۴۲۹, ۴۳۱, ۴۵۱, ۴۵۳, ۴۵۴, ۴۵۸, ۴۶۰, ۴۶۱, ۴۶۳, ۴۸۴, ۴۸۵, ۴۹۲ (which says, "he will fill the earth with justice just as it will be filled with injustice"), ۴۹۴, ۴۹۷, ۴۹۸, ۵۰۰, ۵۰۲, ۵۰۵, ۵۰۷, ۵۰۸,۵۱۱, ۵۱۳, ۵۲۴, ۵۲۷, ۵۲۸, ۵۳۲, ۵۳۵, ۵۴۱, ۵۴۳, ۵۴۴, ۵۴۷, ۵۴۸, ۵۵۱, ۵۵۵, ۵۵۶, ۵۵۷, ۵۶۳, ۵۶۴, ۵۶۷, ۵۷۰, ۵۸۱, ۶۱۲, ۶۵۳, ۶۷۰, ۷۰۱, ۷۲۶, ۷۴۸, ۷۶۴, ۷۷۵, ۷۹۱,

۷۹۶, ۸۰۶, ۸۰۷, ۸۱۰, ۸۲۸, ۸۵۹, ۹۱۰, ۹۵۰, ۹۸۳ (which says, “He will fill the earth with truth and justice”), ۱۰۲۸, ۱۰۹۴, ۱۰۹۵, ۱۰۹۷, ۱۱۰۱, ۱۱۱۳, ۱۱۲۹, ۱۱۳۰, ۱۱۳۶, ۱۱۵۵–۱۱۶۰, ۱۱۹۵ (which says, “fairness and justice, light, and reasoning”), ۱۱۹۸, and ۱۲۰۴.

Section Twenty-Seven

The traditions that indicate he will have two occultations and one will be shorter than the other

Comprised of ten traditions

۵۹۹. Al-Kāfī(۱): Muḥammad b. Yaḥyā, from Muḥammad b. al-Ḥusayn, from ibn Maḥbūb, from Isḥāq b. `Ammār, from (Imam) Abū `Abd-Allah, peace be on him, who said: “The Qā’im will have two occultations: one of them will be short and the other long. In the first occultation, no one will know his whereabouts except his special followers (khāṣṣatu shī`atih). As for the other, no one will know his whereabouts except his special servants (khāṣṣatu mawālīh).”

۶۰۰. Yanābī` al-mawadda(۲): Citing al-Maḥajja fī mā nazala fī l-Qā’im al-Ḥujja, concerning the saying of Allah, the Exalted, “And

p: ۲۰۳

۱- Al-Kāfī, vol. ۱, chap. “Fī l-ghayba,” p. ۳۴۰, no. ۱۹; Mir`āt al-`uqūl, vol. ۴, p. ۵۲, no. ۱۹; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۷۰, no. ۲, with a slight difference. Al-Nu`mānī has also recorded this tradition on p.۱۷۰, no. ۱: “From ibn `Uqda, from `Alī b. al-Ḥasan al-Taimulī, from `Umar b. Uthmān, from al-Ḥasan b. Maḥbūb, from Isḥāq b. `Ammār al-Ṣairafī, from (Imam) Abū `Abd-Allah, peace be on him, who said, ‘The Qā’im will have two occultations: one will be long and the other short. In the first occultation, his special followers (khāṣṣatu shī`atih) will know his whereabouts. As for the other, no one will know his whereabouts except his special servants.’” In this tradition, the long occultation has been mentioned before the shorter one which should have been first. This does not affect our goal and intention for mentioning this tradition.

۲- Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۷; al-Maḥajja fī mā nazala fī l-Qā’im al-Ḥujja, p.

.۲۰۰, under verse ۴۳:۲۸

he made it a firm word in his future generations so that they may return" (Quran ۴۳:۲۸). From Thābit al-Thumālī, from Imam `Alī b. al-Ḥusayn, from his father, from his grandfather Amīr al-Mu'minīn `Alī b. Abī Ṭālib, may Allah be satisfied with him, who :said

This verse was revealed about us. Allah has put Imamate in the generation of al-Ḥusayn until the Day of Judgment. Our Qā'im will definitely have two occultations: one of them will be longer than the other and no one will remain steadfast in his Imamate .except those who have strong certitude and correct recognition

.۶۰۱ Ghaybat al-Nu`mānī(۱): Narrated to us Aḥmad b. Muḥammad b. Sa`īd, from `Alī b. al-Ḥasan, from `Abd al-Raḥmān b. Abū Najrān, from `Alī b. Mahziyār, from Ḥammād b. `Īsā, from Ibrāhīm b. `Umar al-Yamānī who said: "I heard (Imam) Abū Ja`far, peace be on him, say, 'The master of this affair will surely have two occultations.' I also heard him say, 'The Qā'im will not rise while having anybody's allegiance on his ".'[neck [i.e. The Qā'im will rise while he will not have pledged allegiance to anyone

. ۶۰۲ Ghaybat al-Nu`mānī(۲): Informed us Aḥmad b. Muḥammad b. Sa`īd, from al-Qāsim b. Muḥammad b. al-Ḥasan b. Ḥāzim, from his book, from `Ubais b. Hishām, from `Abd-Allah b. Jabala, from Ibrāhīm b. al-Mustanīr, from al-Mufaḍḍal b. `Umar :al-Ju`fī, from (Imam) Abū `Abd-Allah al-Ṣādiq, peace be on him, who said

The master of this affair will surely have two occultations: one of them will be prolonged to such an

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۱- Ghaybat al-Nu`mānī, p. ۱۷۱, no. ۳.

۲- Ghaybat al-Nu`mānī, pp. ۱۷۱–۱۷۲, no. ۵.

extent that some of them will say, "He has died," some will say, "He has been killed," and some of them will say, "He has gone." No one from his companions [i.e. followers]

will remain [steadfast] in his affair except for very few. No one will know his whereabouts from his friends or anybody else except a servant who looks after his .affairs

Ghaybat al-Nu`mānī(١): Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, from . ۶۰۳ Muḥammad b. al-Mufaḍḍal b. Ibrāhīm b. Qays and Sa`dān [Sa`d] b. Isḥāq b. Sa`īd and Aḥmad b. al-Ḥusayn [al-Ḥasan] b. `Abd al-Malik and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaṭawānī, all of them from al-Ḥasan b. Maḥbūb, from Ibrāhīm [b. Ziyād] al-Khāriqī, from Abū Baṣīr who said:

I said to (Imam) Abū `Abd-Allah, peace be on him, that (Imam) Abū Ja`far, peace be on him, used to say, "The Qā'im from the family of Muḥammad will have two occultations and one of them will be longer than the other." He said, "Yes, and this will not occur until the family of so and so clash with each other, war rages (taḍīq al-ḥalqa), the Sufyānī appears, calamities intensify, death and killings engulf the people, and they seek refuge in the Sanctum of Allah (ḥaram Allāh) and the Sanctum of His ".Messenger (ḥaram rasūlih), Allah's blessings be on him and his family

Ghaybat al-Nu`mānī(٢): `Abd al-Wāḥid b. `Abd-Allah, from Aḥmad b. Muḥammad .۶۰۴ b. Rabāḥ, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥasan b. Ayyūb, from `Abd al-Karīm .b. `Amr, from al-`Alā b

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١- Ghaybat al-Nu`mānī, pp. ۱۷۲–۱۷۳, no. ۷; Dalā'il al-imāma, sect. "Ma`rifat mā warada min al-akhbār fī wujūb al-ghayba," p. ۲۹۳, to his saying: "He said, 'Yes'".

٢- Ghaybat al-Nu`mānī, p. ۱۷۳, no. ۸.

Razīn, from Muḥammad b. Muslim al-Thaqafī, from (Imam) al-Bāqir Abū Ja`far, peace be upon him, who said: "The Qā'im will have two occultations. In one of them, [some will say] 'he has perished' and [others will say,] 'No one knows where he is'".

Al-Kāfī(١): Muḥammad b. Yaḥyā and Aḥmad b. Idrīs, from al-Ḥasan b. `Alī al-Kūfī, .۶۰۵ from `Alī b. Ḥassān, from `Abd al-Raḥmān b. Kathīr, from al-Mufaḍḍal b. `Umar who

said:

I heard (Imam) Abū `Abd-Allah, peace be on him, say, “The master of this affair will have two occultations: in one of them, he will return to his family. As for the other, [some will say] ‘he has perished’ and [others will say,] ‘No one knows where he is.’” I asked, “What should we do when this happens?” He replied, “When somebody claims [to be him], ask him about matters that only someone like him can answer.”

۶۰۶. Al-Kāfī(۲): Al-Ḥusayn b. Muḥammad, from Ja`far b. Muḥammad from al-Qāsim b. Ismā’īl al-Anbārī, from Yaḥyā b. al-Muthannā, from `Abd-Allah b. Bukair, from `Ubaid b. Zurāra, from Abū `Abd-Allah, peace be on him, who said: “The Qā’im will have two occultations. In one of them, he will be present during the Hajj season; he will see the people but they will not be able see him.”

۶۰۷. Iqd al-durar(۳): From (Imam) Abū `Abd-Allah al-Ḥusayn b. `Alī, peace be on him,` who said: “The master of this affair—meaning the Mahdī, peace be on him—will have two occultations. One of them will become so elongated that some

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۱- Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۴۰, no. ۱۲; Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۷۵–۱۷۶, no. ۹, which says: “He will return in one of them” and “Then ask him about those great matters that only someone like him can answer”; Mir`āt al-`uqūl, vol. ۴, p. ۵۴, no. ۲۰. I say: When he speaks about him returning in one of the occultations to his family, he might mean that the his whereabouts will still be known to his special (followers) and that they will be in touch with him—may my father and mother be sacrificed for him—either through correspondence or the privilege of directly meeting him or through representatives and ambassadors between him and his followers. Al-Majlisī, may Allah have mercy on him, says: “‘He will return to his family,’ means the dependents of his father or to his representatives and ambassadors. ‘Only someone like him can answer,’ means that only someone like the Qā’im, peace be on him, can answer such questions that are known to no one except an Imam; things like informing all the people about the unseen and questions about difficult issues and the sciences that

only they have knowledge about. If he answers these correctly—and his answers are in accordance with what has reached you from their forefathers, peace be on them—then know that he is the Imam; and this [questioning] must be specifically performed ".by the knowledgeable scholars

Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۹, no. ۱۲; Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۷۵–۱۷۶, no. -۲ .۱۶; Mir`āt al-`uqūl, vol. ۴, p. ۴۷, no. ۱۲

Iqd al-durar, chap. ۵, p. ۱۳۴; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۱۲,` -۳ pp. ۱۷۱–۱۷۲, no. ۴; Bishārat al-Islām, chap. ۴, p. ۸۱, no. ۴. The esteemed Shaykh, ibn Abī Zainab al-Kātib al-Nu`mānī, writes: "The traditions which mention that the Qā'im, peace be on him, will have two occultations are regarded by us as true and authentic, Praise be to Allah. Allah has made clear what the Imams, peace be on them, had said and has shown the proof of their truthfulness in these traditions. The first occultation, is the occultation in which there were ambassadors in it—whom connected the Imam and the people. The ambassadors were appointed from amongst apparent and prominent personalities. Difficult sciences, abstruse talks of wisdom, and the answer to all the hard and problematic questions which were asked were delivered by them. This was the short occultation; whose time has expired and its period has come to an end. The second occultation is the one in which the ambassadors and emissaries were removed because of an affair desired by Allah, the Exalted, and the strategy which He had implemented amongst His creation, so that those who claim (to follow) this affair will be sifted, examined, tested, separated, and purified—just as Allah, Mighty and Majestic be He, says, 'Allah will not leave the believers in the state which you are in until He distinguishes the evil from the good; nor will Allah inform you of the unseen . . .' (Quran ۳:۱۷۹). Indeed, this time has certainly come and may Allah make us steadfast in the truth and make us one of those who will not pass through the sieve of fitnas. This is the meaning of the saying that 'he will have two occultations.' At the end, we ask Allah to hasten the relief (faraj) of His friends and appoint us amongst the best of those who obey him, and the purest of those who follow him, and from the best of those who He deems fit for and has selected to help His friend and Caliph. Surely, He is the Master of kindness, the Munificent, the Benefactor" (Ghaybat al-Nu`mānī, pp. ۱۷۳–۱۷۴). In I`lām al-warā, sect. ۱ of the ۳rd chap., ۲nd part of the ۴th pillar, it has been mentioned that "the traditions of occultation precede the era of al-Ḥujja, peace be on

him, and even the era of his father and grandfather, and that Shia traditionalists have immortalized them in their Principles (Uṣūl books) compiled during the time of the two masters, al-Bāqir and al-Ṣādiq, peace be on them, and traced (their chains) from the Holy Prophet and the Imams, peace be on them, one after the other, and this is why the belief in the Imamate of the Master of the Time is correct; because he possesses these attributes and an occultation that has been mentioned amongst his attributes and no one can refute this." He then says: "Amongst the reliable Shia traditionists and authors is al-Ḥasan b. Maḥbūb al-Zarrād who wrote the book al-Mashīkha more than a hundred years before the period of occultation—which amongst the Shia Uṣūl books is more famous than the book of al-Muzanī and its kind. He has recorded in it some of what we have mentioned about the occultation. All these occurred just as they had been foretold and everything that they had guaranteed occurred without any variation. From these, is what he narrated from Ibrāhīm al-Khāriqī, from Abū Baṣīr, from (Imam) Abū `Abd-Allah . . . (he then mentions the fifth tradition in this chapter and says,) see how the two occultations have occurred for the Master of the Affair, peace be on him, exactly like how the aforementioned narrations from his forefathers and ancestors had guaranteed" (Ghaybat al-Nu`mānī, pp. ١٧٣–١٧٤). Al-Mufīd writes in al-Fuṣūl al-`ashara: "The traditions narrated from the late Imams of the family of Muḥammad, peace be upon them, complement each other in concluding that the awaited Qā'im must definitely have two occultations and one of them will be longer than the other. In the shorter occultation, some special people will have news about him and in the longer occultation, no one from the public will know of his abode except for a few of his reliable companions who will have the privilege of being at his service and who will only serve him and no one else. Such traditions have existed in the writings of the Shia Imāmī authors before the birth of Abū Muḥammad (al-`Askarī), his father, and his grandfather, peace be on them. There truth became apparent with the advent of the representatives and ambassadors—whom we already named, may Allah have mercy on them—and the truthfulness of the narrators also became clear with the start of the major occultation. This was indeed a magnificent sign about the truthfulness of the Shia Imāmī belief." I say: The fact that these traditions were recorded in al-Kāfī during the minor occultation, and the minor occultation ending and the beginning of the second occultation after it, is also evidence of their authenticity.

For `Alī b. Muḥammad al-Samurī, may Allah be satisfied with him—who was the last ambassador—passed away in the month of Sha`bān, ٣٢٩ AH, while al-Kulainī died in ٣٢٨ AH. According to another report, al-Kulainī died in ٣٢٩ AH, the same year in which the fourth ambassador died; who had died in the middle of Sha`bān, ٣٢٩AH. Others believe that even if al-Kulainī died in the year ٣٢٩ AH, it was before the death of al-Samurī. The fact that he has recorded these traditions in al-Kāfī during the minor occultation is by itself proof of their authenticity and correctness. You should know that the occultation of our master Imam al-Mahdī—may my father and mother be sacrificed for him—has also been mentioned in the poems of Shia poets like al-Ḥimyarī (d. ١٧٣ AH), who said in his poem (see al-Ghadīr, vol. ٢, p. ٢۴٧) addressed to our master al-Ṣādiq, peace be on him, We have been informed about the successor of Muḥammad And what has been said is not a lie That the master of this affair will be not be found and will become unseen Hidden, like he who is fearful and waiting Then the wealth of the lost one will be distributed as if . . . He will live for some time then will rise Like the rising of a Star in the horizon I hold my Lord as a Witness that your saying is a proof Upon all the creatures, obedient and sinners That the Master of the Affair and the Qā'im Is the one whom my soul flies to with delight For him is an occultation which is inevitable And Allah sends salutations upon this concealed person He will stay thus for a while and then appear And fill with justice the East and the West

will say, 'he has died,' others will say, 'he has been killed,' and others will say, 'he has gone.' No one will be aware of his whereabouts, not his friends nor anybody else, ".except the servants who look after his affairs

.The following tradition also proves the above concept: ٢۵۴

Section Twenty-Eight

The traditions that indicate he will have a long occultation until Allah, the Exalted, allows him to emerge

Comprised of one-hundred traditions

Kifāyat al-athar(١): Aḥmad b. Ismā'īl, from Muḥammad b. Hammām, from `Abd- .۶٠٨

:Allah b. Ja`far al-Ḥimyarī, from Mūsā b. Muslim, from Mas`ada who said

I was with (Imam) al-Ṣādiq, peace be on him, when an old man—bent and leaning on his staff—came to him and greeted him. Abū `Abd-Allah replied to his greetings and the old man said, "O son of Allah's Messenger! Stretch your hand for me so that I may .kiss it." So he stretched his hand and he kissed it (and) then started to cry

Imam) Abū `Abd-Allah, peace be on him, said, "Why are you crying, O old man?" He) answered, "May I be sacrificed for you [O son of Allah's messenger]! I have been waiting for your Qā'im for the last one hundred years, saying [to myself that he will come] this month or this year. Now, I have become old, my bones have turned fragile [thin], and my death is approaching me, but I don't see what I would like to see [and I [see concerning you what I dislike]. I see you [Ahl al-Bait

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Kifāyat al-athar, chap. ۳۴, pp. ۲۶۰–۲۶۲, no. ۳; Biḥār al-anwār, vol. ۳۶, chap. ۴۶, pp. ۴۰۸– -۱ ۴۰۹, no. ۱۷; al-`Awālim, vol. ۱۵, chap. ۷, pp. ۲۸۰–۲۸۱, no. ۱۷; Ithbāt al-hudāt, vol. ۱, chap. ۹, p. ۶۰۳, no. ۵۸۶; Tabyīn al-maḥajja, pp. ۳۳۶–۳۳۷, no. ۳۱; al-Inṣāf, chap. on the letter al- .Mīm, pp. ۲۹۴–۲۹۶, ۲۶۹

being disdained and turned away. On the other hand, I see your enemies freely doing "?what they want. Why shouldn't I cry

The eyes of Abū `Abd-Allah, peace be on him, filled with tears and he said, "O old man! If Allah allows you to live until you see our Qā'im, you will be with us on the highest pinnacle. And if death comes to you, you will come on the Day of Judgment along with the weight (thiql) of Muḥammad, Allah's blessings be upon him and his family, and we are his weight. For indeed, he has said, 'I leave amongst you two weighty things (thiqls); so fasten to them and you will never be deviated: the Book of Allah and my "'.progeny, my Ahl al-Bait

The old man said, "After hearing this tradition, I will no longer be concerned." He said, "O old man! Our Qā'im will be from the loin of al-Ḥasan; al-Ḥasan will be from the loin

of `Alī; `Alī will be from the loin of Muḥammad; Muḥammad will be from the loin of `Alī; `Alī will be from the loin of this son of mine—he then pointed to (Imam) al-Mūsā, peace be on him—and he is from my loin. We are twelve and all of us are infallible (ma`ṣūmūn) and purified (muṭahharūn).”

The old man asked, “O my master! Are some of you nobler than the others?” He answered, “No. We are equal in nobility but some of us are more knowledgeable than the others.”

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Then he said, “O old man! If nothing remains from the world except one day, Allah will certainly prolong that day until the Qā’im from us Ahl al-Bait emerges. Know that our Shias will be inflicted with a fitna and bewilderment during his occultation. Then, [Allah] will make the sincere ones steadfast in his guidance. O Allah! Help them in [being steadfast].”

۶۰۹. Kamāl al-dīn(۱): Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Aḥmad b. Idrīs, from Ja`far b. Muḥammad b. Mālik al-Fazārī al-Kūfī, from Isḥāq b. Muḥammad al-Ṣairafī, from Abū Hāshim, from Furāt b. Aḥnaf, from Sa`d b. Ṭarīf, from al-Aṣbagh b. Nubāta, from Amīr al-Mu’minīn `Alī, peace be upon him, who mentioned the Qā’im, peace be on him, and said: “He will certainly have an occultation [that will continue] until the ignorant will say, ‘The family of Muḥammad are unimportant for Allah.’”

۶۱۰. Kamāl al-dīn(۲): Narrated to us Muḥammad b. Aḥmad al-Shaibānī, may Allah be satisfied with him, from Muḥammad b. Ja`far al-Kūfī, from Sahl b. Ziyād al-Ādamī, from `Abd al-`Aẓīm b. `Abd-Allah al-Ḥasanī, may Allah be satisfied with him, from Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, from his father, from his forefathers, from Amīr al-Mu’minīn, peace be on them all, who said:

Our Qā’im will have an occultation whose duration will be prolonged. It is as if I am seeing the Shias during his occultation who are wandering like livestock in search of

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۱- Kamāl al-dīn, vol. ۱, chap. ۲۶, p. ۳۰۲, no. ۹; Ghaybat al-Shaykh, pp. ۳۴۰–۳۴۱, no. ۲۹۰; Taqrīb al-ma`ārif, p. ۱۸۹; I`lām al-warā, chap. ۲, sect. ۲; Dalā'il al-imāma, chap. "Ma`rifat man shāhad al-Ṣāḥib al-Ẓamān, `alayhi al-salām," no. ۱۴; Biḥār al-anwār, vol. ۵۱, chap. ۲, p. ۱۱۹, no. ۱۹, and vol. ۵۲, chap. ۲۱, p. ۱۰۱, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۳, no. ۱۱۰, and p. ۴۶۴, no. ۱۱۶, and p. ۵۱۰, no. ۳۳۳.

۲- Kamāl al-dīn, vol. ۱, chap. ۲۶, p. ۳۰۳, no. ۱۴; Biḥār al-anwār, vol. ۵۱, chap. ۲, pp. ۱۰۹–۱۱۰, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۶۴, no. ۱۱۵.

pasture but will not find it. Know that whoever remains steadfast from amongst them in his religion, and his heart does not harden—due to the prolonged occultation of his Imam—then he will be with me in my rank on the Day of Judgment. When our Qā'im rises, he will not have pledged allegiance to anybody. Because of this, his birth will be concealed and he will be hidden.

The exact same tradition has been narrated to us by `Alī b. Muḥammad b. Aḥmad b. Mūsā, may Allah be satisfied with him, from Muḥammad b. Ja`far al-Kūfī, from `Abd-Allah b. Mūsā al-Rūyānī, from `Abdul `Aẓīm b. `Abd-Allah al-Ḥasanī, from Muḥammad b. `Alī al-Riḍā, from his father, from his forefathers, from Amīr al-Mu'minīn, peace be on him.

۶۱۱. Kamāl al-dīn(۱): Narrated to us my father, may Allah be satisfied with him, from `Abd-Allah b. Ja`far al-Ḥimyarī, from Aḥmad b. Hilāl, from `Abd al-Raḥmān b. Abī Najrān, from Faḍālat b. Ayyūb, from Sadīr, in a tradition from Abū `Abd-Allah, peace be on him, who said:

The brothers of Yūsuf were the grandsons and children of prophets, [yet,] they traded Yūsuf and sold him whilst they were his brothers and he was their brother. They did not recognize him until he said to them, "I am Yūsuf." Then, why does this umma deny the fact that Allah, Mighty and Majestic be He, might intend to conceal His Proof (ḥujja) at a specific time?

Indeed, Yūsuf, peace be on him, was the King of Egypt and the distance

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۱ - Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۱, no. ۲۱; `Ilal al-sharā'i`, chap. ۱۷۹, p. ۲۴۴, no. ۳; Dalā'il al-imāma, chap. "Mā warada min al-akhbār fī wujūb al-ghayba," p. ۲۹۰; al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۶, no. ۴; Mir`āt al-`uqūl, vol. ۴, pp. ۳۷–۳۹, no. ۴; I`lām al-warā, chap. ۲, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۲, no. ۱.

between him and his father was a journey of eighteen days. Had Allah, Mighty and Majestic be He, intended to inform him of his place, He could have done so.

By Allah! On hearing the good news, Ya`qūb and his sons traveled the distance in nine days from the time they started the [journey] to Egypt. So, why does this umma deny that Allah, Mighty and Majestic be He, might do with His Proof what He did with Yūsuf; he will walk in their markets and set foot on their carpets and they will not recognize him until Allah, Mighty and Majestic be He, allows him to introduce himself, just as He allowed Yūsuf who said to them, 'Do you know how you treated Yūsuf and his brother when you were ignorant? They said: Are you indeed Yūsuf? He said: I am Yūsuf and this is my brother . . .'(۱)"

۶۱۲. Kamāl al-dīn(۲): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al-`Aṭṭār, may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī, from Ḥamdān b. Sulaimān, from Muḥammad b. Ismā'īl b. Bazī`, from Ḥayyān al-Sarrāj, from al-Sayyid b. Muḥammad al-Ḥimyarī in a long tradition in which he said:

I asked al-Ṣādiq Ja`far b. Muḥammad, peace be on him, "O Son of Allah's Messenger, Allah's blessings be upon him and his family! Traditions from your forefathers have been narrated to us about the occultation and that it will truly occur. Inform me for whom will this occur?" He

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۱- Quran ۱۲:۸۹–۹۰.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۲, no. ۲۳; Ithbāt al-hudāt, vol. ۳, sect. ۵, pp. ۴۵۸–۴۵۹, no. ۹۶.

replied, "It will occur for my sixth descendant and he is the twelfth guided Imam after the Messenger of Allah, Allah's blessings be on him and his family. The first of them is Amīr al-Mu'minīn `Alī b. Abī Ṭālib and the last of them is the one who will rise with the truth, Allah's remnant on the earth, and the master of the time. By Allah! If he remains in occultation equal to the time Noah remained in his nation, he will not depart the world until he appears and fills the earth with fairness and justice just as it will be filled with injustice and unfairness."

۶۱۳. Kamāl al-dīn(۱): Narrated to us Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with him, from his father, from Ibrāhīm b. Hāshim, from Muḥammad b. Abī `Umair, from Ṣafwān b. Mihrān al-Jammāl, from al-Ṣādiq, Ja`far b. Muḥammad, peace be on him, who said: "By Allah, your Mahdī will become hidden from you to the extent that the ignorant from amongst you will say, 'The family of Muḥammad are unimportant for Allah.' Then, he will come like a shining meteor and will fill [earth] with justice and fairness just as it will be filled with injustice and unfairness."

۶۱۴. Al-Kāfī(۲): `Alī b. Muḥammad, from Ja`far b. Muḥammad, from Mūsā b. Ja`far al-Baghdādī, from Wahb b. Shādhān, from al-Ḥasan b. Abī l-Rabī`, from Muḥammad b. Isḥāq, from Umm Hānī who said:

I asked Abū Ja`far Muḥammad b. `Alī, peace be on him, about the saying

۱- Kamāl al-dīn, vol. ۲, chap. ۳۳, pp. ۳۴۱–۳۴۲, no. ۲۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۱۱, p. ۴۷۲, no. ۱۴۹; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۵, no. ۵.

۲- Al-Kāfī, vol. ۱, p. ۳۴۱, no. ۲۲, and similar to it no. ۲۳; Ghaybat al-Nu`mānī, p. ۱۵۰, no. ۶, from one of his two chains and no. ۷ citing al-Kulainī, similar to it using another chain in chap. ۱۰, p. ۱۴۹, no. ۶; Ghaybat al-Shaykh, p. ۱۵۹, no. ۱۱۶, similar to it; Yanābī` al-mawadda, p. ۴۳۰, similar to it; al-Ṣadūq has recorded in Kamāl al-dīn vol. ۱, p. ۳۳۰, no. ۱۴: "Through his chain of narrators from Ibrāhīm b. `Aṭiyya, from Umm Hānī al-Thaqafiyya who said, 'One morning, I went to my master, Muḥammad b. `Alī al-Bāqir, peace be on him, and said to him, "My master! A verse from the Book of Allah, Mighty

and Majestic be He, came to my mind and made me restless to the extent that I did not sleep the whole night." He said, 'Ask, O Umm Hānī.' I said, 'My master! It is the saying of Allah, Mighty and Majestic be He, "I swear by [the planets] that disappear. Those that move in their orbits" (Quran ۸۱:۱۵–۱۶).' He said, 'Yes. The question you have asked, O Umm Hānī, is about the one who will be born in the end of times. He is the Mahdī from this progeny. He will have a bewilderment and an occultation in which some groups will be deviated and others will be guided. Salvation is for he who reaches him.'" Ithbāt al-waṣiyya, p. ۲۰۱: "Through his chain of narrators from Umm Hānī who said, 'I met Imam Abū Ja`far, peace be on him, and asked him about this verse, "I swear by [the planets] that disappear. Those that move in their orbits."' He replied, 'It is about an Imam who will disappear in the year ۲۶۰ AH, then he will appear like a glowing meteor. If you reach his time, your eyes will be soothed.'"; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۶۹, no. ۱۳۶; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۱, no. ۲۶; Ta'wīl al-āyāt al-ẓāhira, citing the Tafsīr of Muḥammad b. al-`Abbās, Tafsīr nūr al-thaqalain, Tafsīr al-burhān, al-Maḥajja, Tafsīr al-Ṣāfī, and etc. under the verse.

of Allah, the Exalted: "I swear by [the planets] that disappear. Those that move in their orbits."(۱) He replied, "[It is about] an Imam who will disappear in the year ۲۶۰ AH. Then, he will appear like a meteor glowing in the dark night. If you reach his time, your eyes will be soothed (qarrat `ainuk)."

۶۱۵. Kamāl al-dīn(۲): Narrated to us Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from Muḥammad b. `Īsā b. `Ubaid, from Ṣāliḥ b. Muḥammad, from Hānī al-Tammār who said: "(Imam) Abū `Abd-Allah, peace be on him, said to me, 'The master of this affair will certainly have an occultation. Thus, [Allah's] servant[s] should fear Allah and fasten to his religion.'"

۶۱۶. Al-Kāfī(۳): Muḥammad b. Yaḥyā, from Ja`far b. Muḥammad, from Isḥāq b. Muḥammad, from Yaḥyā b. al-Muthannā, from `Abd-Allah b. Bukair, from `Ubaid b. Zurāra, from (Imam) Abū `Abd-Allah, peace be on him, who said: "People will not find their Imam. He will be present during the Hajj season and he will see them but they will not see him."

Al-Kāfī(۴): Muḥammad b. Yaḥyā and al-Ḥasan b. Muḥammad have both narrated .۶۱۷ from Ja`far b. Muḥammad al-Kūfī, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ṣāliḥ :b. Khālid, from Yamān al-Tammār who said

We were sitting with (Imam) Abū `Abd-Allah, peace be on him, when he said to us, "The master of this affair will certainly have an occultation. The one who fastens to his religion during this period is like

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.Quran ۸۱:۱۵–۱۶ -۱

.Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۳, no. ۲۵ -۲

Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۷, no. ۶; Ghaybat al-Nu`mānī, p. ۱۷۵, no. ۱۴; Mir`āt al- -۳ `uqūl, vol. ۴, p. ۴۲, no. ۶; Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۶, no. ۳۳; Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im," p. ۲۵۹, no. ۶۴, and chap. "Ma`rifat mā warada min al-akhbār fī wujūb al-ghayba," p. ۲۹۰, no. ۶; Ghaybat al-Shaykh, p. ۱۶۱, no. ۱۱۹; Biḥār al-anwār, vol. ۵۲, chap. ۲۳, p. ۱۵۱, no. ۲; Ḥilyat al-abrār, vol. ۲, chap. ۱۱, p. ۵۴۶, and chap. ۲۹, p. ۶۰۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۱, p. ۴۸۵, no. ۲۰۵, and sect. ۱۲, p. ۵۰۰, no. ۲۷۹. Al-Nu`mānī has recorded through another chain of narrators from `Ubaid: "The people will not find the Imam who will be present during the Hajj season. He will see ".them but they will not see him

Al-Kāfī, vol. ۱, chap. ۱۳۸, pp. ۳۳۵–۳۳۶, no. ۱; Mir`āt al-`uqūl, vol. ۴, p. ۳۳, no. ۱; Kamāl -۴ al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۶, no. ۳۴; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۹, no. ۱۱; Ithbāt al-waṣiyya (al-Maktabat al-Murtaḍawiyya), p. ۲۲۶; Dalā'il al-imāma, p. ۲۹۰, using another chain; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, sect. ۵, p. ۴۱۱, no. ۱۵۳, with minor .variations

someone one who pulls the qatād (a plant full of extremely sharp thorns) in his closed fist like this." Then, he showed with his hands and asked, "Who amongst you has grasped the thorns of the qatād tightly with his hands?" He then said nothing for a while said then continued, "The master of this affair will certainly have an occultation. ".Thus, [Allah's] servant[s] should fear Allah and fasten to his religion

618. Kamāl al-dīn(1): Narrated to me my father and Muḥammad b. al-Ḥasan, may Allah be satisfied with them, both from Sa`d b. `Abd-Allah and `Abd-Allah b. Ja`far al-Ḥimyarī and Aḥmad b. Idrīs, who all narrated from Aḥmad b. Muḥammad b. `Īsā and Muḥammad b. al-Ḥusayn b. Abī al-Khaṭṭāb and Muḥammad b. `Abd al-Jabbār and `Abd-Allah b. `Āmir b. Sa`d al-Ash`arī, from `Abd al-Raḥmān b. Abī Najrān, from Muḥammad b. al-Musāwir, from al-Mufaḍḍal b. `Umar al-Ju`fī, who said:

I heard (Imam) Abū `Abd-Allah, peace be on him, say, "Keep away from fame (tanwīh)(2)! By Allah, your Imam will disappear for many years and you will be sifted until it is said, 'He has died or he has perished or no one knows where he is?' The eyes of the believers will weep for him. You will overturn like ships which overturn in the waves of the ocean. No one will be saved except those whose covenant Allah has taken and has inscribed faith in their hearts and has assisted them by a Spirit from Himself. Indeed, twelve ambiguous flags will be

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1- Kamāl al-dīn, vol. 2, chap. 33, p. 347, no. 35; al-Kāfī, vol. 1, chap. "Fī l-ghayba," pp. 338–339, no. 11, similar to it from where he says: ". . . he will definitely have an occultation"; Ghaybat al-Nu`mānī, chap. 10, pp. 151–152, no. 9, similar to it with the difference that it says: "By Allah! He will go into occultation for a period of time," instead of "years" or "some time," which seems more probable and appropriate; Ghaybat al-Shaykh, pp. 204–205; Ithbāt al-waṣiyya, p. 200; Dalā'il al-imāma, p. 292.

2- Al-Majlisī writes in Biḥār al-anwār, vol. 52, p. 282: "Al-tanwīh means fame. That is, don't make yourselves famous and don't invite people to your religion. Or, don't expose what we say to you about the affairs of the Qā'im, peace be on him, and other issues that must be concealed from those who oppose [us]. 'You will be sifted' means you will be tested and examined . . . 'Those who Allah has taken their covenant' might mean those who accepted him on the Day that Allah took the covenant about His Prophet, Allah's blessings be on him and his family, and his Ahl al-Bait along with the covenant of His Lordship which has been mentioned in the traditions. 'Written faith in his heart' is a referral to the verse, 'You will not find a group of people who believe in

Allah and the Last Day, whilst they love those who have enmity towards Allah and His Messenger, even though they were their [own] fathers, or their sons, or their brothers, or their kinsfolk. These are those into whose hearts He has inscribed faith, and whom He has assisted by a Spirit from Himself’ (Quran ۵۸:۲۲). ‘Spirit’ refers to the ‘Spirit of faith’ as we already mentioned. They will be ‘ambiguous’ for the people’ or they will be ambiguous because some . . . of them will resemble others and it will not be known which one is the truth and which one is false; and this is an interpretation for ‘ambiguous.’ Some have suggested it means that it will not be understood which side these flags belong to: truth or falsehood. Others say it means ‘it will not be understood which man belongs to which flag . . .’ The first interpretation is more probable.” Ithbāt al-hudāt, vol. ۶, chap. ۳۲, sect. ۵, p. ۴۱۱, no. ۱۵۴ (short version).

raised, and you won’t know which belongs to who.”

I started crying [on hearing this] and he said to me, “Why are you crying, O Abū `Abd-Allah?” I replied, “Why shouldn’t I cry when you are saying that there will be twelve ambiguous flags and none will be distinguished from the other? What should we do [in these circumstances]?” [He] looked at the sunshine in the room and remarked, “O Abū `Abd-Allah! Do you see this sunshine?” I replied in the affirmative. He said, “By Allah, our affair is more apparent than this sunshine.”

۶۱۹. Kamāl al-dīn(۱): Narrated to us Muḥammad b. `Alī b. Ḥātim al-Naufalī—known as al-Kirmānī—from Abū l-`Abbās Aḥmad b. `Īsā al-Washshā al-Baghdādī, from Aḥmad b. Ṭāhir [al-Qummī], from Muḥammad b. Bahr b. Sahl al-Shaibānī, from `Alī b. al-Ḥārith, from Sa`īd b. Manṣūr al-Jawāshinī, from Aḥmad b. `Alī al-Budailī, from his father, from Sadīr al-Ṣairafī who said:

I, al-Mufaḍḍal b. `Umar, Abū Baṣīr, and Abān b. Taghlib went to meet our master Abū `Abd-Allah al-Ṣādiq, peace be on him. We saw him sitting on the earth while he was wearing a Khaibarī cloak that was fastened to his neck that didn’t have a collar and had short sleeves. He was crying like someone whose child had died and whose heart was burning.

Grief was visible from his face, change was apparent in him, tears had filled his eyes,

and he was saying, "My master! Your occultation has taken away my sleep, strained my resting place, and seized the comfort

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Kamāl al-dīn, vol. ٢, chap. ٣٣, pp. ٣٥٢–٣٥٧, no. ٥٠; Ghaybat al-Shaykh, pp. ١٦٧–١٧٣, no. ١-١٢٩; Biḥār al-anwār, vol. ٥١, chap. ١٣, pp. ٢١٩–٢٢٣, no. ٩; Yanābī` al-mawadda, p. ٤٤٤, short version citing al-Manāqib; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ٥, p. ٤٧٥, no. ١٦٢ (only a part of it has been mentioned). It has also been recorded partially or wholly in al-Ṣirāṭ al-mustaqīm, Tafsīr nūr al-thaqalain, I`lām al-warā, al-Īqāẓ min al-ḥaj`a, Ghāyat al-marām, Ḥilyat al-abrār, and etc.

of my heart. My master! Your occultation has made my calamities reach proportions of eternal misfortune. The loss of one after the other has destroyed us all. I no longer feel the tears flowing from my eyes and the moaning sounds from my heart on account of past afflictions and bygone calamities. [All] I see is the great tragedy that is before me which is greater, more sorrowful, more severe, and inhospitable [than all tragedies]. [They are] harsh calamities that are mixed with your anger and afflictions that are mixed with your wrath."

Our minds were terrified with perplexity and our hearts were cleft asunder with impatience about a great disaster and a terrible misfortune. We thought that a knocking calamity had struck him or a misfortune had afflicted him. We asked, "O Son of the best of creatures! May Allah not make your eyes weep! What has made your tears flow and your eyes rain teardrops? What tragedy has brought you this sorrow?"

(Imam) al-Ṣādiq, peace be on him, took [a deep] breath which filled his stomach and intensified his panic and then said, "Woe to you! This morning, I looked in the Book of Jafr which is comprised of the knowledge about [the times] of death, examinations, and afflictions and the knowledge about whatever existed/occurred and will exist/occur until the Day of Judgment, which Allah specifically gave to [the Prophet] Muḥammad and the Imams after him.

I pondered over the birth of the one from us who will disappear, his

occultation, his delay, his longevity, the examination/calamities of the believers during this time, the doubts that will arise in their hearts due to his prolonged occultation, and them becoming apostates and taking off the rope of Islam from their necks—which Allah, Holy be His Remembrance, says, 'And We have made every person's deeds cling to his neck,'(۱) which refers to [our] Mastership (al-wilāya). [On reading this,] I ".was filled with sympathy and overcome by grief

We said, "O Son of Allah's Messenger! Please honor us and do us a favor by sharing with us some of what you have learned from this knowledge." He said, "Surely Allah, Blessed and Exalted be He, will repeat for our Qā'im three things which He had done for three of His prophets. He made his birth like the birth of Moses, peace be on him; He made his occultation like the occultation of Jesus, peace be on him; and made His delay like the delay of Noah, peace be on him. Then, He made his age like that of the ".Righteous Servant— meaning al-Khiḍr, peace be on him—as a proof of his long life

We asked, "O Son of Allah's Messenger! Uncover for us the aspects of these meanings." He said, "As for the birth of Moses, peace be on him, when the Pharaoh found out that the downfall of his kingdom was at [Moses'] hands, he asked for the fortune-tellers who guided him to the lineage [of Moses] and [told him] that he

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.Quran ۱۷:۱۳ -۱

would be from the Israelites. Then, he ordered his followers to rip apart the stomachs of the pregnant women from the Israelites until he killed more than twenty-thousand babies. But he did not succeed in killing Moses, peace be on him, because he was .under the protection of Allah, Blessed and High be He

The same thing happened with the Umayyads and the Abbasids; when they found out that the destruction of their kingdoms and the [destruction] of the government of the oppressors and tyrants from them would be at the hands of our Qā'im, they

established enmity against us and drew their swords to kill the family [or Ahl al-Bait] of the Messenger of Allah, Allah's blessings be on him and his family, and to destroy his generation in the hope of killing the Qā'im. But Allah, Mighty and Majestic be He, has refused to make evident His affair to any of the oppressors and He will make perfect .His Light even if the polytheists detest it

As for the occultation of Jesus, peace be on him, the Jews and the Christians" unanimously agreed that he had been killed. But Allah, Majestic be His Remembrance, falsified what they had said by His saying, 'And they did not kill him nor did they crucify him, but it appeared to them so.'(۱) The occultation of the Qā'im is also like this and the umma will deny it due to its elongation. One will speak nonsense that he has not ;been born yet

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.Quran ۴:۱۵۷ -۱

another will say he has passed the age of thirteen or more, and yet another will disobey Allah, Mighty and Majestic be He, by saying, 'Surely, the soul of the Qā'im '.speaks from the body of someone other than himself

As for the delay of Noah, peace be on him, when he sought punishment on his people" from the sky, Allah, Mighty and Majestic be He, sent the Trusted Spirit (Rūḥ al-Amīn), peace be on him, with seven seeds. He said, 'O Prophet of Allah, Allah, Blessed and High be He, says to you, "These are My creations and My servants. I will not destroy them with a thunderbolt from my thunderbolts except after emphasizing [My] call and establishing [My] proof. So, continue your struggles in preaching to your people and I will definitely reward you for it. Plant these seeds, for in their growth, maturity, and fruition is relief and salvation. Give glad-tidings by these to those believers who follow '".you

When the trees grew, became [covered with leaves], grew stems and branches, and dates began to grow on them—and this was after a long period of time—Noah, peace be on him, asked Allah, Purified and High be He, to fulfill His promise. Allah, Blessed

and High be He, ordered him to plant the seeds of these trees [that had fully grown] and to continue his patience and struggles and to emphasize His proofs upon his people. So he informed the groups who believed in him about this and [on

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hearing this], three hundred people became apostates, arguing, 'If what Noah had claimed was true, His Lord wouldn't have violated His Promise.' Then, Allah, Blessed and High be He, continued to order him to sow the seeds [of the new full-grown plants] one after the other until he had sowed them seven times. And each time, a group from the believers became apostates until only a little more than seventy men .remained from them

So then, Allah, Blessed and High be He, revealed to him and said, 'O Noah, dawn has pierced the night and the affair has become pure from filth by the apostasy of those who had wicked essence. Had I destroyed the unbelievers and allowed those groups from your nation who turned apostates—after having earlier believed in you—to survive, I would not have fulfilled My earlier promise to the believers from your tribe whose belief in monotheism was pure and who had fastened to the rope of your prophethood. [The promise I had made to them] that I would make them the successors on earth, establish for them their religion, and convert their fear into security, so they would purely worship Me with the removal of doubts from their hearts. How could I make them successors, establish [their religion], and convert their fear into security when I knew about the weak faith of those who had become apostates, the wickedness of their essence, the evilness of their hidden secrets and their deviation which was the consequence of

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?hypocrisy

Had they smelled the fragrance of My Kingdom which would be given to the believers when they become the successors [of my Kingdom] after I destroy their enemies, they would have taken away its serenity (lanaqishū rawā'iḥa ṣifātih), their secret

hypocrisy would have become stronger, the ropes of their hearts deviation would have become eternal, they would have openly shown hostility towards their brothers, and would have fought against them to become the leaders and sole commanders and prohibiters. So, how can religion be powerful and the affairs be at the hands of the believers whilst there is unrest and war? It shall never be like this, "So, make the ark before Our eyes and [according to] Our revelation."(۱)'

The same thing will occur for the Qā'im. His occultation will be prolonged until the" truth becomes clear and faith becomes purified from darkness (al-kadir) by the apostasy of all those from the Shias who have wicked essence; those whom might become hypocrites when they sense the succesorship, power, and widespread security during the Qā'im's reign." I said, "O Son of Allah's Messenger! The enemies of the Ahl al-Bait (al-nawāṣib) think that this verse was revealed in favor of Abū Bakr, `Umar, `Uthmān, and `Alī, peace be on him."

He answered, "May Allah not guide the hearts of these enemies! Has the religion which Allah and His Messenger were satisfied with which had power to spread security in the umma, dispel fear from their hearts, and remove skepticism from their chests,

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۱- Quran ۱۱:۳۷.

ever been present during the reign of any one of these [three Caliphs] or during the reign of `Alī, peace be on him, whilst so many Muslims became apostates, fitnas arose during their times, and wars took place between them and the infidels?" Then he recited the following verse, "Until the messengers despaired and thought that they were indeed told a lie, [then] Our help came to them"(۱)

As for the Righteous Servant—meaning al-Khiḍr, peace be on him—then surely Allah, Blessed and High be He, did not prolong his life because of a prophethood that he had destined for him, nor for a Book that he wanted to send down unto him, nor for a religion that would abrogate the religion of the prophets that [lived] before him, nor

because of an Imamate whose following He would make compulsory for His servants, nor for an obedience that He would make obligatory for him. Rather, Allah, Blessed and High be He, knew from His prior Knowledge that He would [prolong] the age of the Qā'im during his occultation and He also knew that His servants would deny [him] because of his age, therefore, He prolonged the age of the Righteous Servant without any obvious reason for this longevity except for the fact that it be used to prove the age of the Qā'im and to severe the arguments of those who opposed him so that the people will not have any argument against Allah."

۶۲۰. Kamāl al-dīn(۲): Narrated to us Aḥmad b. Ziyād

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۱- Quran ۱۲:۱۱۰.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۴, p. ۳۶۱, no. ۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, pp. ۴۷۶–۴۷۷, no. ۱۶۷.

b. Ja`far al-Hamdānī, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from Muḥammad b. Khālid al-Barqī, from `Alī b. Ḥasan, from Dāwūd b. Kathīr al-Riqqī who said: "I asked Abū l-Ḥasan Mūsā b. Ja`far, peace be on him, about the Master of this affair. He replied, 'He is the exiled, the lonely, the stranger, the one who will be absent from his family, and the one whose father has not been avenged.'"

۶۲۱. Kamāl al-dīn(۱): Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Ja`far b. Muḥammad b. Mālik al-Fazārī, from `Alī b. al-Ḥasan b. Faḍḍāl who heard al-Rayyān b. al-Ṣalt say: "(Imam) Abū l-Ḥasan al-Riḍā, peace be on him, was asked about the Qā'im. He replied, 'He will not be seen and he will not be called by his name.'"

۶۲۲. Kamāl al-dīn(۲): Narrated to us al-Muẓaffar b. Ja`far b. Muẓaffar al-`Alawī al-`Umarī al-Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father Muḥammad b. Mas`ūd, from Ja`far b. Aḥmad, from al-Ḥasan b. `Alī b. Faḍḍāl, from Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, peace be on him, who said:

Al-Khiḍr, peace be on him, drank from the water of life (mā' al-ḥayāt) and he will live and not die until the Trumpet is blown (ḥattā yunfakh fī l-ṣūr). He comes to us and salutes us. We hear his voice but we don't see him. He appears wherever he is mentioned and whoever

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Kamāl al-dīn, vol. ٢, chap. ٣٥, p. ٣٧٠, no. ٢; Biḥār al-anwār, vol. ٥١, chap. ١٣, p. ٣٣, no. -١ .١٢

Kamāl al-dīn, vol. ٢, chap. ٣٨, p. ٣٩٠, no. ۴; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ۵, pp. -٢ .(۴٨٠, no. ١٨١ (short version

from you mentions him should salute him. He is present during the [Hajj] season every year and performs all the [Hajj] rituals. He stands in `Arafa and says amen to the supplications of the believers. Through him, Allah will soothe our Qā'im's solitude .during his occultation and dispel his loneliness

Ghaybat al-Nu`mānī(١): Narrated to us `Alī b. al-Ḥusayn, from Muḥammad b. .۶٢٣ Yaḥyā, from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from `Īsā b. `Abd-Allah b. Muḥammad b. `Umar b. `Alī b. Abī Ṭālib, from his father, from his grandfather, from his father Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, who said: "The master of this affair is from my descendants. He is the one about whom it "'.will be said, 'He has died or perished. No one knows where he is

Kamāl al-dīn(٢): Narrated to us Muḥammad b. Mūsā b. al-Mutawakkil, may Allah .۶٢۴ be satisfied with him, from `Alī b. Ibrāhīm, from his father, from `Abd al-Salām b. Ṣāliḥ al-Harawī, from (Imam) Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, from his father, from his forefathers, from `Alī, peace be on them all, from the Messenger of Allah, Allah's :blessings be on him and his family, who said

By the One Who raised me with the truth as a giver of glad-tidings! Certainly, the Qā'im from my progeny will have an occultation because of a covenant between me and him. [His occultation will continue] until most of the people will say, "The family of Muḥammad are unimportant for

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Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۵۶, no. ۱۸; Ghaybat al-Shaykh, p. ۴۲۵, no. ۴۰۹:- ۱
"From Faḍl b. Shādhān, from Aḥmad b. `Īsā al-`Alawī, from his father, from his grandfather, from Amīr al-Mu'minīn `Alī, peace be on him, who said, 'The master of this affair is from my descendants about whom it will be said, 'He has died or he has been killed or he has perished or to which land has he gone'"; Biḥār al-anwār, vol. ۵۱, chap. ۲, p. ۱۱۴, no. ۱۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۲۷, p. ۵۳۳, no. ۴۶۸.

Kamāl al-dīn, vol. ۱, p. ۵۱; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۶۸, no. ۱۰; Ithbāt al- - ۲ hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۵۹, no. ۹۷.

Allah!" Others will doubt he was born. Whoever reaches his era should fasten to his religion and must leave no path for Satan to reach him by being skeptical [about the Qā'im]. [If Satan reaches him] he will put him aside from my nation and bring him out of my religion, for he previously brought out your parents from Paradise. Surely, Allah, Mighty and Majestic be He, has made the devils the guardians of those who do not believe.

۶۲۵. `Ilal al-sharā'i`(۱): Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī, may Allah be satisfied with him, from Ja`far b. Mas`ūd and Ḥaidar b. Muḥammad al-Samarqandī, both of them from Muḥammad b. Mas`ūd, from Jabra'īl b. Aḥmad, from Mūsā b. Ja`far al-Baghdādī, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ḥanān b. Sadīr, from his father who said:

(Imam) Abū `Abd-Allah, peace be on him, said, "The Qā'im from us will have an occultation whose duration will be long." I asked, "Why is it so, O Son of Allah's Messenger?" He replied, "Surely, Allah, Mighty and Majestic be He, has wanted naught except to carry out in him the customs of the prophets, peace be on them, during their occultations. O Sadīr! It is necessary that the periods their occultations are completed. Allah, Mighty and Majestic be He, says, 'You will most certainly embark one stage after another'(۲) meaning tradition upon tradition of those before you."

۶۲۶. Ghaybat al-Nu`mānī(۳): Narrated to us Muḥammad b. Hammām, from Ja`far b.

,Muḥammad b. Mālik, from Isḥāq b. Sinān

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Ilal al-sharā'i` , vol. ۱, chap. ۱۷۹, p. ۲۴۵, no. ۷; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵,` -۱ p. ۴۸۷, no. ۲۱۲, citing Kamāl al-dīn and `Ilal al-sharā'i`; al-Maḥajja, p. ۲۴۶ (short .(version

.Quran ۸۴:۱۹ -۲

Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۴۰, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۳۲, no. -۳ .۴۶۲

from `Ubaid b. Khārija, from `Alī b. Uthmān, from furāt b. Aḥnaf, from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, from his forefathers, peace be upon them, who :said

The river Euphrates overflowed during the reign of Amīr al-Mu'minīn, peace be on him. He and his two sons—al-Ḥasan and al-Ḥusayn, peace be on them—mounted and passed by [the neighborhood] of al-Thaqīf. The [locals] said, "`Alī has come to drive away the water." `Alī, peace be on him, answered, "By Allah, I and these two sons of mine will be killed. Then, Allah will definitely raise a person form my progeny in the end of times who will demand our blood. He will go in occultation until the people of deviation are distinguished from the [rightly guided]. [This situation will continue until] ".'the ignorant will say, 'The family of Muḥammad are unimportant for Allah

Ghaybat al-Shaykh(۱): Abū Baṣīr narrated: " (Imam) Abū Ja`far, peace be on him, .۶۲۷ said, 'The Qā'im has a similarity with [the Prophet] Yūsuf.' I asked, 'And what is it?' He ".'replied, 'Bewilderment and occultation

Kitāb tārīkh Qum(۲): From Muḥammad b. Qutayba al-Hamdānī and al-Ḥasan b. .۶۲۸ `Alī al-Kashmārjānī [al-Kamshārjānī], from `Alī b. al-Nu`mān, from Abū l-Akrād `Alī b. :Maimūn al-Ṣā'igh, from (Imam) Abū `Abd-Allah, peace be on him, who said

Surely, Allah has used [the city of] Kūfa as an argument over all other cities and the faithful from its inhabitants over the inhabitants of other cities. [Similarly,] he has used

Qum as an argument over all other cities and

۱- Ghaybat al-Shaykh, pp. ۱۶۳–۱۶۴, no. ۱۲۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۵۰۱, no. ۲۸۴.

۲- Biḥār al-anwār, vol. ۵۷, chap. ۳۶, pp. ۲۱۲–۲۱۳, no. ۲۲.

its inhabitants over the inhabitants of the East and the West from the Jinn and the humans. Allah has not left Qum and its inhabitants as weak. Rather, he has made them successful and assisted them.

The religion and its followers in Qum are lowly. Had it not been so, people would have hurried towards it [to inhabit it] and consequently, Qum would have been spoilt and its inhabitants would have become the people of falsehood, resulting in it not being an argument/proof over all other cities. If this happened, then the heavens and the earth would have become dislocated and they would not have been reprieved—even a moment.

Verily, calamities have been warded off from Qum and its people. Soon, there will come a time when the city of Qum and its inhabitants will be an argument over the creatures. This will occur during the occultation of our Qā'im, peace be upon him, until he reappears. Had it not been so, the earth would have swallowed its inhabitants.

Surely, the angels dispel the calamities from Qum and its inhabitants. No tyrant ever intends something bad for Qum but that the destroyer of tyrants [i.e. Allah] destroys him and keeps them away from it either by a disaster or a calamity or an enemy. The tyrants forget about Qum during their rein just as they forget [the remembrance of] Allah.

۶۲۹. Al-Kāfī(۱): `Alī b. Ibrāhīm, from his father, from ibn Abī `Umair, from Abū Ayyūb al-Khazzāz, from Muḥammad b. Muslim, from

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Al-Kāfī, vol. ١, chap. ١٣٨, p. ٣٣٨, no. ١٠, and chap. ١٣٨, p. ٣۴٠, no. ١۵: "From a group of -١ our companions, from Aḥmad b. Muḥammad, from `Alī b. al-Ḥakam, from Abū Ayyūb al-Khazzāz, from Muḥammad b. Muslim . . ." ; Mir`āt al-`uqūl, vol. ۴, pp. ۴۶ ۵٠, no. ١٠ ١۵; .Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ۴۴۴, no. ٢٢

Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: "If you hear that the master of ".this affair is in occultation, don't deny it

Al-Kāfī(١): A group of our companions, from Aḥmad b. Muḥammad, from al-Ḥasan .۶٣٠ b. `Alī al-Washshā, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from Abū `Abd-Allah (al-Ṣādiq), peace be on him: "The master of this affair will definitely have an occultation and he will definitely have an isolation during his occultation. Ṭībba is a great dwelling ".and thirty people will not feel lonely

Ghaybat al-Shaykh(٢): A group narrated to me from Abū Ja`far Muḥammad b. .۶٣١ Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān, from `Abd al-Raḥmān b. Abī Najrān, from Ṣafwān b. Yaḥyā, from Abū Ayyūb, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said: ".“If the news of the occultation of your master reaches you, don't deny it

The following traditions also prove the above concept: ٢٠۵, ٢۴٢, ٢۴۴, ٢۴۵, ٢۵۴, ٢۵٧, ٢۶١, ٣٠۵–٣٠٨, ٣١٧, ۴۶۵, ۴٩٧, ۴٩٨, ۴٩٩, ۵١١, ۵٣۵–۵٣٩, ۵۴١, ۵۴٧, ۵۴٩–۵۵٧, ۵۵٩–۵۶۴, ۵٧۴, ۵٧۵, ۵٨٠, ۵٨٩, ۵٩۵, ۵٩٩–۶٠٧, ۶٣٢–۶٣۵, ۶٣٧, ۶۴١, ۶۴٣, ۶۴۴, ۶۴۵, ۶۴٧, ۶۴٩, ۶۵٣, ۶۶٩, ۶٨۵, ۶٨۶, ۶٨٨–۶٩١, ٨٠۶, ٨١٠, ١١٠۴, and ١١٠۵

Section Twenty-Nine

The traditions that indicate the reason behind his occultation

(Comprised of nine traditions(٣

Kamāl al-dīn(۴): Narrated to us `Abd al-Wāḥid b. Muḥammad b. `Abdūs al-`Aṭṭār, .۶٣٢ may Allah be satisfied with him, from `Alī b. Muḥammad b. Qutayba al-Nīsābūrī from Ḥamdān b. Sulaimān al-Nīsābūrī, from Aḥmad

Al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۴۰, no. ۱۶; Mir`āt al-`uqūl, vol. ۴, p. ۵۰, no. ۱۶. Al-Majlisī -۱ writes: "In some versions [it has been narrated like this]: 'During his occultation, he will not be away from the people. Rather, he will be amongst them but they will not recognize him.' The first is more probable and is in accordance with what is found in other books. 'Ṭībba' is the name of Medina and 'Thirty people won't feel lonely' means that thirty of his close followers and special companions will be with him." Biḥār al-anwār, vol. ۵۲, chap. ۲۳, p. ۱۵۷, no. ۲۰. He also writes: "'Ṭayyiba' is the name of a city. It indicates that he will mostly be there or around it and that there will be thirty of his special followers and companions with him. If anyone from them dies, he is replaced with another."; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۸۸, no. ۴۱; Similar to it in Ghaybat al-Shaykh, p. ۱۶۲, no. ۱۲۱, through his chain of narrators from `Alī b. Abī Ḥamza, from Abū Baṣīr, that he, peace be on him, said: "The Master of this affair will definitely have [a period of] isolation and there will definitely be strength during his isolation. With thirty people, there will be no loneliness and Ṭayyiba is a great dwelling." Ithbāt al-hudāt, .vol. ۳, chap. ۳۲, p. ۴۴۵, no. ۲۷

Ghaybat al-Shaykh, pp. ۱۶۰–۱۶۱, no. ۱۱۸; Biḥār al-anwār, vol. ۵۱, chap. ۶, p. ۱۴۶, no. ۱۵, -۲ .a similar narration has already been mentioned from Muḥammad b. Muslim

Even though the reason behind the occultation is concealed from us, this cannot be -۳ used as a pretext to deny it hasn't occurred or the existence of a benefit in its occurrence. For, Allah's customs regarding this event and other events that occur by Allah's Wisdom are one. Just as there is no way to deny the benefits in some of His actions whose rationale and advantage are not known to us, likewise, there is no way one can deny the benefits in His Assigned-Guardian (walī) and Proof's occultation. Surely, our senses and intellect fall short of perceiving the benefits of most things including Allah's customs in his creations and religious laws. We have not even been given the power to comprehend many of the unknown things. Thus, it is best to acknowledge the deficiency in our understanding. It has been narrated from our master, (Imam) Abū `Abd-Allah Ja`far b. Muḥammad al-Ṣādiq, peace be on him: "O son of Adam! If a bird eats your heart, it will not be satiated and if your eye is poked with a needle you will become blind; Yet, you intend to recognize through these two

[i.e. heart and eye] the kingdom of the heavens and the earth!" Thus, basically, we shouldn't ask about these matters after the Prophet and the Infallibles from his Ahl al-Bait, Allah's blessings be on them all, informed us about their occurrence, and the indication of correct traditions about them, and such things occurring in the previous nations, just as the Imam mentioned in the long tradition narrated by Sadīr. Al-Mufīd says in al-Fuṣūl al-`ashara: "One of Allah's friends travels in the earth while worshipping his Exalted Lord and keeps away from the oppressors through his actions and distances himself from the abode of the criminals. Through his religion he stays far away from the place of the disobedient. None of the creatures is aware of his residence and no human from them can claim to have met him or to have been in his company. He is Khiḍr, peace be on him, who lived before the time of Moses [and still lives] today. This is a universally accepted fact amongst the traditionists and completely agreed on by historians and narrators. He travels in the earth and no one knows his abode and no one can claim to be in his company except what has been mentioned in the Holy Quran about Moses, peace be on him. Some people mention that he sometimes appears but he is not recognized. Some who have seen him think that they have met a God-fearing and abstentious person and when he leaves, they assume him to be Khiḍr even though they are neither sure nor convinced about it. Sometimes, he believes that he is one of the people of this time." Then, he mentions the occultations of Moses, Joseph, Jonah, and others. (Imam) Abū `Abd-Allah, peace be on him, has explicitly stated that the reason for his occultation will not be revealed except after his reappearance and it is a divine secret—as has been discussed in the first tradition of this chapter from `Abd-Allah b. al-Faḍl al-Hāshimī. On this basis, it will be correct if we say: the real reason (for his occultation) is concealed from us in His Wisdom and it will not be revealed completely except after his reappearance. Of course, there are numerous benefits and obvious advantages other than this. Some of these are: The people will be tested by his occultation and the level of their submission, recognition, and belief in what was revealed to the Holy Prophet, Allah's blessings be on him and his family, will be examined. Indeed, it is the custom of Allah, the Exalted, to test the people. The creation of people, sending of Messengers, and ascension of divine scripts was naught but for testing. Allah, the Exalted, says: "We have created man from a mixed semen [and] We [will] test him" (Quran ٧۶:٢). He,

Honorable is His Glory, also says: "[He] Who created death and life to test you as to which of you is the best in conduct" (Quran ٦٧:٢), and "Do the people think that they will be left alone if they say 'we have believed' and they will not be tested" (Quran ٢٩:٢). From the traditions that you will be acquainted with in this book, it can be understood that testing using the medium of occultation is one the most difficult of tests and fastening to religion in this period is like pulling thorns through your fist. This is in addition to the fact that there is a special test and examination for acknowledging, believing from the depth of the heart, and being bound by what the Prophet, Allah's blessings be upon him and his family, has informed about the hidden affairs. The fruit of these will be internal purification and a strength to practice the religion of Allah, the Exalted. Through his occultation, the peoples actions, beliefs, and knowledge will be tested. As for their actions, during the occultation severe and intense fitnas will take place and the people will be placed in great dilemma in a way that the most difficult of things will be to remain steadfast in performing one's religious duties. As for knowledge and belief, then believing in the occultation is believing in the unseen (al-ghayb) and no one will believe in it except he whose faith has been perfected, his recognition strengthened, and his intentions purified. To sum it up, the people will be tested for belief in Allah and their submission and acknowledgement regarding the Holy Prophet, Allah's blessings be on him and his family, and what he has said. It is likely that the tests regarding having faith in the unseen affairs is more severe than the other tests. Such believers have been clearly described in Allah's saying: "That Book which there is no doubt in, is guidance for the God-fearing, those who believe in the unseen" (Quran ٢:٢–٣). This is because believing in everything that is hidden from us—from the things that the Holy Prophet, Allah's blessings be on him and his family, has informed about—is not possible except for those who possess certitude and are God-fearing. Those who have been saved from the darkness of temptations and satanic doubts. Those who illuminated their souls with the light of recognition, certitude, and complete belief in Allah, His Messengers, and His Books. The perfection of human preparedness for his reappearance; because his advent is not like that of others from the Divine Proofs and Prophets and it is not based on apparent and normal causes. His actions—as you will observe in the coming chapters—will be based on realities and he will judge relying on actualities. In his government, dissimulation

(taqiyya) and tolerance will be done away with in religious affairs. He will be very strict regarding the governors and sinners. Such affairs will only be achieved when the world reaches a special capacity and mankind progresses in the fields of science, recognition, thought, ethics, and morality; so that they become prepared to accept his superb teachings and reformative programs. Fear of being killed: History bears witness that apparently, the cause of his occultation is fear of being killed, because his enemies—as you will see in the coming chapters—were determined to kill him and to extinguish his light. They desired to eliminate this holy and blessed generation, but Allah wanted nothing except the perfection of His Light. Other reasons which have been mentioned in books specially authored on this subject. If someone objects and says: What is the use of an Imam who cannot be seen? There is no difference between him existing or not! Then I will answer: The benefit in the presence of a divine proof is not confined to his authority in apparent affairs. Rather, the greatest advantage of his existence is the survival of the universe—by the permission of Allah, the Exalted—and his order. Just like what he, Allah's blessings be on him and his family, has said: "My Ahl al-Bait are a cause of safety for the inhabitants of earth. If my Ahl al-Bait cease to exist, the inhabitants of the earth will also cease to exist." He also said, "This religion will continue to survive while twelve leaders from the Quraish exist in it. When they pass away, the earth will swallow its inhabitants." Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, has said: "Yes, by Allah! The earth will not become empty of Allah's Proof..." In the next chapter, we will mention some of the traditions about how people will benefit from him during his occultation. If he is not doing anything, it is not because this is what he wants. The people are themselves the cause of this problem. Al-Ṭūsī has pointed to two aspects in his book 'al-Tajrīd' using the following words: "His existence is a grace and his authority is another grace, and we are the cause of his absence (`adamuhū minnā)." We don't't' claim with certainty that he is concealed from all his special followers—like it has been recorded in al-Shāfī and Tanzīh al-Anbiyā'—and hence, some important affairs are performed by him through his followers and special companions and they will benefit from him. What is certain and clear is the fact that he is concealed from the people and no one has access to him during his occultation except some of his special companions—and occasionally others, because of special reasons—but this does not mean that the

people are also concealed from him. For, according to what can be derived from the traditions, he attends the Hajj pilgrimage every year and visits the shrines of his grandfather and infallible forefathers, accompanies the people, attends their gatherings, helps the distressed ones, visits some of the sick, and etc. Perhaps, he even fulfills their needs himself, may Allah sacrifice me for him. The impossibility of having access to him during the occultation means it is impossible to see him. It is not compulsory for the Imam to execute his authority. Rather, he implements his authority through others just as he did during his minor and major occultations. Thus, he appointed the jurists and the just scholars who were learned about the laws of judgment. He made them as proofs upon the people. So, during the occultation, they apparently protect the sharia, explain the Islamic laws, spread Islamic sciences, dispel the doubts, and take care of anything which the affairs of the people are maintained with. A detailed discussion can be found in the books on jurisprudence. If you seek more elaboration, refer to the books of our great scholars like al-Mufīd, Sayyid al-Murtaḍā, al-Ṭūsī, al-Ṣadūq, al-Majlisī, etc. May Allah reward them on .account of religion the best of rewards

Kamāl al-dīn, vol. ٢, chap. ١١, pp. ۴٨١–۴٨٢, no. ۴۴; `Ilal al-sharā'i`, pp. ٢۴۵–٢۴۶, no. ٨; -۴ Biḥār al-anwār, vol. ۵٢, chap. ٢٠, p. ٩١, no. ۴; Ithbāt al-hudāt, vol.٣, chap. ٣٢, sect. ۵, p. .(۴٨٨, no. ٢١٧ (short version

:b. `Abd-Allah b. Ja`far al-Madā'inī, from `Abd-Allah b. al-Faḍl al-Hāshimī who said

I heard al-Ṣādiq Ja`far b. Muḥammad, peace be on him, say, "The master of this affair will definitely have an occultation in which every liar will become doubtful." I asked, "Why, may I be sacrificed for you?" He replied, "Because of an affair that we have not been given permission to disclose to you." I asked, "What is the rationale behind his occultation?" He answered, "The rationale behind his occultation is the same rationale behind the occultations of the Proofs of Allah, High be His Remembrance, who preceded him; Surely, the rationale will not be disclosed until he reappears, just as the rationale behind al-Khiḍr's acts of drilling a hole in the ship, killing the boy, and erecting the wall were not disclosed to Moses, peace be on him, except at the time of their separation. O son of Faḍl! This affair is from the affairs of

Allah, the Exalted, a secret from Allah's secrets, and an unseen from Allah's unseens. Once we know that He, Mighty and Majestic be He, is wise, then, we will acknowledge ".'[that all His actions are wisdom even if their reason is not disclosed [to us

Kamāl al-dīn(١): Muḥammad b. Muḥammad b. `Iṣām al-Kulainī, from Muḥammad .۶٣٣ b. Ya`qūb al-Kulainī, from Isḥāq b. Ya`qūb, from the Master of Time (Ṣāḥib al-Zamān), Allah's blessings be on him, in his last signed letter (al-tauqī`) which was in reply to a question asked from him by Muḥammad

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Kamāl al-dīn, vol. ٢, pp. ۴٨٣–۴٨۵, no. ۴; Ghaybat al-Shaykh, pp. ٢٩٠–٢٩٣, no. ٢۴٧; I`lām -١ al-warā, chap. ٣, sect. ٣; Kashf al-ghumma, vol. ٢, pp. ۵٣٠–۵٣٢; al-Kharā'ij wa l-jarā'iḥ, vol. ٣, pp. ١١١٣–١١١٧, no. ٣٠; al-Iḥtijāj, vol. ٢, pp. ٢٨١–٢٨۴; Biḥār al-anwār, vol. ۵٣, chap. ٣١, .pp. ١٨٠–١٨٢, no. ١٠, and vol. ٧۵, chap. ٣٠, p. ٣٨٠, no. ١, citing al-Durrat al-bāhira

:b. Uthmān b. al-`Amrī

As for the reason behind the occultation, then surely Allah, Mighty and Majestic be He, says, "O you who believe! Do not ask about things which if disclosed to you will upset you."(١) Verily, all my forefathers had the allegiance of the tyrant of their time on their necks [i.e. were forced to pledge allegiance to them] but when I reappear, I will not have the allegiance of any oppressive king on my neck. As for benefiting from me during my occultation, then indeed, it will be like benefiting from the sun when the clouds conceal it from the eyes. I am security for the inhabitants of earth just as the stars are security for the inhabitants of the sky. So, don't ask about things that you don't need and don't strain yourself in learning the knowledge of things that you will not be questioned about. Pray as much as you can for the hastening of the relief (al-faraj) because it is your relief. Peace be on you, O Isḥāq b. Ya`qūb, and [on] whoever .follows guidance

Uyūn akhbār al-Riḍā(٢): Muḥammad b. Ibrāhīm b. Isḥāq, from Aḥmad b.` .۶٣۴ Muḥammad al-Hamdānī, from `Alī b. al-Ḥasan b. `Alī b. Faḍḍāl, from his father, from Abū l-Ḥasan `Alī b. Mūsā al-Riḍā, peace be on him, who said: "It is as if I am with the

Shias who are [wandering] like livestock—during the occultation of my third descendant—in search of pasture, but will not find it." I asked, "And why will

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.Quran ۵:۱۰۱ -۱

Uyūn akhbār al-Riḍā, vol. ۱, chap. ۲۸, p. ۲۷۳, no. ۶; Kamāl al-dīn, vol. ۲, chap. ۴۴, p.` -۲ ۴۸۰, no. ۴; Biḥār al-anwār, vol. ۵۱, chap. ۸, p. ۱۵۲, no. ۱. I say: The third means Imam Abū Muḥammad al-Ḥasan—the father of al-Ḥujja, peace be on him—and the concealed .Imam refers to his son, al-Ḥujja, peace be on them both

it be so, O Son of Allah's Messenger?" He answered, "Because, their Imam will be concealed from them." "Why?" I asked again. He answered, "So that he will not have ".the allegiance of anyone on his neck when he rises with the sword

Ghaybat al-Shaykh(۱): Al-Ḥusayn b. `Ubaid Allah, from Abū Ja`far Muḥammad b. .۶۳۵ Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān al-Nīsābūrī, from al-Ḥasan b. Maḥbūb, from `Alī b. Ri`āb, who said: "Zurāra said, 'The Qā'im will have an occultation before he appears.' I asked, 'Why?' "'.He replied, 'He will fear for his life

.The following traditions also prove the above concept: ۳۳۷, ۶۲۶, ۶۵۴, ۶۵۶, and ۶۶۹

Section Thirty

The traditions that indicate some of the benefits of his existence and how people benefit from him during his occultation and how he manages the affairs

Comprised of nine traditions

:(Nahj al-balāgha(۲ .۶۳۶

Yes, by Allah! The earth will not become empty of a person who establishes Allah's proof—either apparently [while they are] known or afraid [while they are] hidden; so that Allah's proofs and clear arguments are not nullified. How many are they and

where [are they]? By Allah, they are few in number but have great stature before Allah. Through them, Allah guards His proofs and clear arguments until they entrust them to others who are like themselves and sow its seeds in the hearts of those who are similar to them.

Knowledge has led them to real understanding and they have blended themselves

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۱- Ghaybat al-Shaykh, p. ۳۳۲, no. ۲۷۴; similar to it in al-Kāfī, vol. ۱, chap. ۱۳۸, p. ۳۳۸, no. ۹, from ibn Bukair from Zurāra; Ghaybat al-Nu`mānī, pp. ۱۷۶–۱۷۷. Similar to it through numerous chains of narrators and similar wordings can be found in numbers ۱۹–۲۲ from ibn Bukair; `Ilal al-sharā'i`, p. ۲۴۶, no. ۹; Kamāl al-dīn, vol. ۲, chap. ۴۴, p. ۴۸۱, no. ۹, and similar to it from ibn Bukair and Khalid b. Najīḥ al-Jawwān and ibn Bukair from Zurāra in numbers ۷, ۸, and ۱۰; similar to it in Ithbāt al-hudāt, vol. ۶, p. ۳۵۹, no. ۲۳, with a difference in the narrators and minor differences in meaning.

۲- Nahj al-balāgha, p. ۴۹۷, saying no. ۱۴۷; Tadhkirat al-ḥuffāẓ, vol. ۱, p. ۱۱; Dastūr ma`ālim al-ḥikam, chap. ۴, pp. ۸۲–۸۵, through his chain of narrators from Kumail; al-Ghārāt, vol. ۱, p. ۱۵۳; Tuḥaf al-`uqūl, section on his sayings to Kumail b. Ziyād, p. ۱۷۰; al-Khiṣāl, chap. ۳, p. ۱۸۷; al-Amālī, pp. ۱۹–۲۰, no. ۲۳; Biḥār al-anwār, vol. ۲۳, chap. ۱, pp. ۴۴–۴۶, no. ۹۱; al-Mufīd, al-Amālī, session ۲۹, p. ۲۵۰; Kamāl al-dīn, vol. ۱, chap. ۲۶, p. ۲۸۹, no. ۲; Also see al-Bidāya wa l-nihāya, vol. ۹, p. ۴۶, and many other sources.

with the spirit of certainty. They regard as easy what the extremely wealthy regard as hard. They find peace in what the ignorant have fright of. They live in this world with bodies whose souls are hanging in the highest place. They are the Successors of Allah on His earth and the callers to His religion. Oh, oh, how I yearn to see them!(۱)

۶۳۷. Citing Nahj al-balāgha(۲): Yanābī` al-mawadda:

From us is the Mahdī. He will move in the world while carrying a radiant lamp and will tread on the path of the virtuous, in order to unfasten knots, free slaves, divide the united and unite the divided. He will be in concealment from the people. The stalker will not find his footprints even though he pursues with his eyes.

:(Also in Nahj al-balāgha ([Egypt], vol. ۲, p. ۴۷, no. ۱۴۶

O people! This is the time for the occurrence of every promised event and the approach of things which you do not know. Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, free slaves, divide the united and unite the divided. He will be in concealment from the people. The stalker will not find his footprints even though he pursues with his eyes. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the [delicacies of the

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.Nahj al-balāgha, saying no. ۱۴۷ -۱

Yanābī` al-mawadda, p. ۴۳۷; Sharḥ nahj al-balāgha by Ṣubḥī al-Ṣāliḥ, Sermon ۱۵۰, p. -۲ .۲۰۸

Quran's] commentary will be put in their ears and they will be given drinks of wisdom, (morning and evening.(۱

Farā'id al-simṭain(۲): Informed us Abū Ja`far, ibn Bābawayh, may Allah be . ۶۳۸ satisfied with him, from Muḥammad b. Aḥmad al-Simnānī, from Aḥmad b. Yaḥyā b. Zakariyyā al-Qattān, from Bakr b. `Abd-Allah b. Ḥabīb, from Faḍl b. al-Ṣaqr al-`Abdī, from Mu`āwiya, from Sulaimān b. Mihrān al-A'mash, from al-Ṣādiq Ja`far b. Muḥammad, peace be on him, from his father Muḥammad b. `Alī, peace be on him, :from his father `Alī b. al-Ḥusayn, peace be on him, who said

We are the leaders of the Muslims, Allah's Proofs upon the worlds, the masters (sādat) of the believers, the chiefs of those who will have shiny faces [on the Day of Judgment], and the masters (mawālī) of the faithful. We are security for the inhabitants of the earth just as the stars are security for the inhabitants of the sky. We are those due to whom the sky is withheld from falling on the earth except with His permission; due to us, the earth is withheld from shaking its inhabitants; due to us .it rains and mercy is spread and the blessings of the earth come out

If someone from us didn't exist on earth, the earth would have swallowed its inhabitants. Ever since Allah created Adam, the earth has not been empty of Allah's Proof—[who has been] either apparent and known or hidden and concealed—and it [will not become empty until the Hour [i.e. Judgment Day

p: ۲۳۳

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۱ - Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon ۱۴۹ (with some minor changes in the translation;

۲ - Farā'id al-simṭain, vol. ۱, chap. ۲, pp. ۴۵–۴۶, no. ۱۱; Yanābī` al-mawadda, p. ۴۷۷.

is established. Had it not been so, Allah would not have been worshipped.

Sulaimān says, "I asked (Imam) al-Ṣādiq, peace be on him, 'How will the people benefit from a hidden and concealed proof?' He answered, 'Just like they benefit from the sun when the clouds cover it.(۱)'"

۶۳۹. Kamāl al-dīn(۲): Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Hārūn b. Muslim, from Sa`dān, from Mas`adat b. Ṣadaqa, from Abū `Abd-Allah [al-Ṣādiq], from his forefathers, from `Alī, peace be on them all, who said:

O Allah! There must exist on Your earth Your Proof upon Your creatures, who guides them to Your religion and teaches them [from] Your knowledge, so that Your argument is not negated and the followers of Your friends are not deviated after You guide them. [This proof must exist] regardless of him being apparent and not obeyed, or hidden and fearing [for his life]. Even though he is hidden from the people—while they are guided—his knowledge and his customs are firmly established in the hearts of the believers and they act upon them.

۶۴۰. Kitāb Faḍl b. Shādhān(۳): Narrated to us Muḥammad b. Abī `Umair and Ṣafwān b. Yaḥyā, from Jamīl b. Darrāj, from (Imam) al-Ṣādiq, from his father, from his forefathers, from Amīr al-Mu'minīn, peace be on them all, who said:

Islam and a just ruler are two brothers who are always together. One will not be corrected without the other. Islam is the foundation and the just ruler is the protector.

p: ۲۳۴

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۱ - Al-Majlisī, may Allah have mercy on him, has mentioned some aspects of his similarity with the sun when it is covered by the clouds: The lights of existence, knowledge, and guidance reach the people through him; since it has been established through many traditions that they are the ultimate cause for the creation of the creatures. Was it not for them, the light of existence would not have reached anything other than them [i.e. no one would have come into existence]. Because of their blessings, us asking them for intercession, and by asking them for help, the sciences and knowledge have become manifest for the people and calamities have been dispelled from them. If it was not for them, the people would have [been punished with] various punishments due to their hideous deeds. As Allah, the Exalted, declares, 'Allah will not punish them while you are with them' (Quran ۸:۳۳). We have experienced many times in affairs which we reached a dead end, in difficult issues, in times when we became distant from [Allah], the Exalted, and when the doors of grace were closed, then, when we sought their intercession and implored [through] their lights—proportional to our spiritual connection with them in that time—the problems were solved. This has been experienced by those whom Allah has decorated the eyes of their hearts with the light of faith. We have already explained this in the Book of Imamate [in Biḥār al-anwār]. Just as the people long for the sun to be uncovered so that they benefit more from it compared to when it is covered with clouds, likewise, during his occultation, the sincere Shias await his reappearance every moment and second, and don't lose hope in him. Those who deny he exists, even with the many clear signs [from him], are like those who deny the sun exists when the clouds hide it from the eyes. Sometimes, it is better for the people that the sun hides behind the clouds. Similarly, his occultation is better for them in these times, hence, he is concealed from the people. One who is staring at the sun cannot stare at it if it is not covered with clouds. One who looks at it can even become blinded due to the eyes' weakness in encompassing it. Likewise, the sun of his holy existence might be harmful

for their power of discernment and can make them become blind regarding the truth. Thus, their power of discernment can tolerate having faith in him during his occultation just as man looks towards the sun from beneath the clouds and [his eyes] will not be harmed. The sun emerges from the clouds while one person can see it and another can't. Likewise, it is possible that during his occultation, he shows himself to some people but not to others. They [i.e. the Ahl al-Bait] are like the sun which is benefited by all, but, he who is blind cannot benefit from them. This has been mentioned in the traditions which explain the verse, 'He who is blind in this [world], he will [also] he blind in the hereafter and in a more deviated path' (Quran ١٧:٧٢). The sun's rays enter the houses proportional to the windows and hatches that they have and proportional to the number of obstacles that have been removed. Similarly, people benefit from the lights of their guidance proportional to the number of obstacles which they have removed from their senses and perceptions which form the windows of their hearts—things like their desires or physical interests—and also proportional to what they remove from their hearts from the evil coverings to the extent that they reach the position where they are like those who are beneath the sky and enveloped by the sun's rays from all sides without any veil. Indeed, eight doors from this spiritual paradise have been opened for you and Allah, on account of His grace, has opened for me another eight [doors], which cannot be discussed here. Hopefully, Allah will open for us and for you a thousand doors [which lead] to their ".recognition, which a further thousand doors open from each door

Kamāl al-dīn, vol. ١, chap. ٢٧, p. ٣٠٢, no. ١١; Ithbāt al-waṣiyya, p. ٢٥١; Ithbāt al-hudāt, -٢ .vol. ۶, chap. ٣٢, sect. ٢, p. ٣۶٣, no. ١١٢

Kifāyat al-muhtadī (al-Arba`īn), pp. ٢٢٢–٢٢٣, under no. ٣٩; Kashf al-Haqq (al- - ٣ Arba`īn), p. ٢٠٣, no. ٣٥, with the following wording: "When our Qā'im departs nothing will remain from Islam and when nothing remains from Islam, nothing will remain ".from this world

What is without a foundation will be destroyed and what is without a protector will be spoiled. It is because of this that when our Qā'im departs from this world, nothing will .remain this world

The following traditions also prove the above point: ۲۴۵ and ۶۰۹

Section Thirty-One

The traditions that indicate he will live a very long life

Comprised of ۳۶۳ traditions

۶۴۱. Kamāl al-dīn(۱): Narrated to us Muḥammad b. `Alī b. Bashshār al-Qazwīnī, from Abū l-Faraj al-Muẓaffar b. Aḥmad, from Muḥammad b. Ja`far al-Kūfī, from Muḥammad b. Ismā'īl al-Barmakī, from al-Ḥasan b. Muḥammad b. Ṣāliḥ al-Bazzāz, from (Imam) al-Ḥasan b. `Alī al-`Askarī, peace be on him, who said:

My son is the one who will rise after me. He is the one in whom the customs of the Prophets will occur by his long-life and occultation. [This will continue] until the people's hearts harden due to the prolonged duration. Then, no one will remain steadfast in believing in him except he who Allah, Mighty and Majestic be He, has written faith in his heart and assisted with a Holy Spirit from Himself.(۲)

۶۴۲. Kamāl al-dīn(۳): `Alī b. Aḥmad al-Daqqāq and Muḥammad b. Aḥmad al-Shaibānī, from Muḥammad b. Abī `Abd-Allah al-Kūfī, from Mūsā b. `Imrān al-Nakha`ī, from his uncle al-Ḥusayn b. Yazīd al-Naufalī, from Ḥamzat b. Ḥumrān, from his father Ḥumrān b. A`yun, from Sa`īd b. Jubair who said: "I heard the Master of the Worshippers, `Alī b. al-Ḥusayn, peace be on him, say, 'In the Qā'im there is a resemblance to Noah and that

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۶, p. ۵۲۴, no. ۴; Biḥār al-anwār, vol.۵۱, chap. ۱۳, p. ۲۲۴, no. ۱۱.

۲- Some Sunnis have considered his longevity as improbable to the extent that they have even condemned the Shia belief about his survival. As you are aware, in scientific matters and religious subjects, improbability has no value after proofs have been established, and definite arguments based on intellect and narration have been demonstrated. This [belief] is a kind of uncertainty about Allah's Power. It is based on

our habit of opposing what we are used to and not on logic. Every day and night—in fact every hour and second—we agree to and witnesses thousands of normal phenomena and occurrences in the world of creation, even in the small creatures and the things that cannot be seen except with a microscope, that are more amazing and greater than the longevity of a man who has safe limbs and strength, who knows the rules of keeping himself healthy and well, and acts upon them. His longevity is not as strange as his creation, formation, and transfer from the realm of the loin (`alim al-aṣlāb) to the realm of the womb and then to this world. Using this reasoning in His Holy book, Allah refutes those who deny and view the hereafter as improbable. He, the Exalted, says, "O people! If you have doubts about resurrection, then surely We have created you from soil then from sperm . . ." (Quran ٢٢:٥). He also says, "Did not man see that We have created him from a sperm . . ." (Quran ٣۶:٧٧). In yet another place, He says, "And they say, 'When we become bones and powder . . ." (Quran ١٧:۴٩). This is in addition to the longevity of some of the Prophets like al-Khiḍr, Noah, Jesus, and etc., peace be on them all. How can the belief about the Mahdī's longevity be a sign of ignorance whilst the Holy Quran has stated the possibility of similar occurrences: "Had he [i.e. Jonas] not been from the glorifying ones, he would have certainly remained in [the whale's] stomach until the Day they are raised" (Quran ٣٧:١۴٣—١۴۴). Regarding the Prophet Noah, peace be on him, the Holy Quran says, "So, he stayed amongst his people for a thousand years save fifty" (Quran ٢٩:١۴). Regarding Jesus, it says, "And there will not remain even one of the followers of the Book (ahl al-kitāb) except that they will most certainly believe in him before his death" (Quran ۴:١۵٩). It also informs us about Satan and that he has been given time until the appointed hour—a fact that is neither denied by any of the Muslims nor considered improbable. Muslim has recorded in his Ṣaḥīḥ, vol. ٢, chap. "Ibn Ṣayyād," al-Tirmidhī in his Sunan, vol. ٢, and Abū Dāwūd in his Ṣaḥīḥ, chap. "The narration of ibn. Ṣā'id," have recorded numerous traditions about ibn Ṣayyād and ibn Ṣā'id and that the Holy Prophet, Allah's blessings be on him and his family, considered it probable that he was al-Dajjāl who will emerge in the end of times. Ibn Māja has recorded in his Ṣaḥīḥ (part ٢) in the chapters on fitnas, under the fitna of al-Dajjāl and the emergence of `Īsā, Abū Dāwūd has mentioned in vol. ٢ of his Sunan from the book al-Malāḥim in the chapter on the narration of al-Jassāsa, Muslim in his Ṣaḥīḥ in the chapter on the

Appearance of al-Dajjāl and his staying on earth from the narration of Tamīm al-Dārī—which clearly and explicitly mentions that al-Dajjāl was alive during the time of the Prophet, Allah's blessings be upon him and his family, and that he will reappear in the end of times. If belief in the longevity of someone is a sign of ignorance, then why are none of the aforementioned scholars attributed with ignorance, whilst they have narrated many traditions in their books and Ṣaḥīḥs about the longevity of al-Dajjāl? How can someone be regarded as ignorant because he believes in the Mahdī's longevity whilst the Holy Prophet, Allah's blessings be on him and his family, has considered this permissible for al-Dajjāl, the enemy of Allah?! To sum it up, once it is shown there have lived people who have had long lives, there remains no reason for being amazed and surprised, let alone considering it improbable or believing it to be impossible for others to have long lives too. Sayyid b. Ṭāwūs, may Allah have mercy on him, writes in sect. ٧٩ of his book Kashf al-Maḥajja the story of his debate with some Sunnis: "If a person comes and says, 'I can walk on water in Baghdad,' people will gather to witness him thinking that perhaps he may be able to carry it off. If he does so successfully, they will indeed be surprised at his feat. Now, if a second man comes before they have dispersed and also claims to walk on water, their amazement will certainly be less than the first one. The second one too pulls it off successfully. When some of those present disperse, their amazement will surely have been reduced. If a third person comes and makes the same claim, only a few people will wait to see him perform the feat. If he does it successfully, the amazement will definitely diminish. Finally, if a fourth person comes and makes the same claim, no one will wait to see him walk on water and [no one] will be amazed at his feat. The same applies to the Mahdī, peace be on him, because you [Sunnis] narrate that [the Prophet] Idrīs is alive and present in the sky from his era until now. You have also narrated that Khiḍr has been alive from the time of Moses, peace be on him, or even before him until now. You also believe that Jesus is alive and in the sky and will return to earth along with the Mahdī. These are three human beings who have lived long lives and no one is amazed at their longevity. Then, why can't there be a person from the descendants of Muḥammad b. `Abd-Allah, Allah's blessings be on him and his family, who follows their example as a sign of Allah, Mighty and Majestic be He, in his nation with his longevity? Indeed, you have mentioned and narrated that he will fill the earth with fairness and

justice just as it will be filled with unfairness and injustice. If you ponder, you will verify that your acknowledgement and testimony that he will fill the earth's east, west, far, and near with justice and fairness, is more amazing than his long survival and a greater honor conferred by Allah, Mighty be His Majesty, on His friends. You have also testified that the great Prophet, Jesus, son of Mary, peace be on him, will perform prayers behind him, will accompany him, and will help him in his wars and battles. This is an even greater position than the long-life you are considering improbable." Al-`Allāma Sibṭ b. al-Jauzī writes in Tadhkirat al-khawāṣ, p. ٣٧٧: "Most Shias believes that the Successor, the Proof (al-khalaf al-ḥujja), is present, alive, and being given sustenance. They put forward arguments to show he is alive, some of which are: There are many people whose lives have been elongated like al-Khiḍr and Ilyās and no one knows their age. Every year, they meet and . . . It has been mentioned in the Torah that Dhū l-Qarnain lived for three thousand years but the Muslims believe that it was one thousand and five hundred years. The [Shias] also narrate from Muḥammad b. Isḥāq the names of a large number of people who have been granted long lives. They have given a detailed presentation about the probability of him surviving since his occultation until now and that there is nothing extraordinary about his long-life." Al-Ḥāfiẓ al-Kanji al-Shāfi'ī argues about his longevity through the long-lives of Jesus, Khiḍr, and Ilyās and also the survival of al-Dajjāl and Iblīs. For the longevity of al-Dajjāl, he has mentioned the lengthy tradition Muslim has recorded in his Ṣaḥīḥ about al-Jassāsa as a reason of al-Dajjāl's longevity (al-Bayān, p. ٢٥). The Old Testament contains the names of quite a few people who had long-lives and has mentioned their stories in the Book of Genesis, as per the Hebrew, Caledonian, and Greek translation into Arabic (Beirut: ١٨٧٠): Chap. ٥, Verse ٥: "Adam lived for a total of ٩٣٠ years and died." Verse ١١: "Enosh lived for a total of ٩٠٥ years and died." Verse ١٤: "Kenan lived for a total of ٩١٠ years and died." Verse ١٧: "Mahalalel lived for a total of ٨٩٥ years and died." Verse ٢٠: "Jared lived for a total of ٩٦٢ years and died." Verse ٢٣: "Enoch lived for ٣٦٥ years." Verse ٢٧: "Methuselah lived for ٩٦٩ years and died." Verse ٣١: "Lamech lived for ٧٧٧ years and died." Chap. ٩, Verse ٢٩: "Noah lived for ٩٥٠ years and died." Chap. ١١, Verses ١٠–١٧: "These are Shem's descendants; when Shem was ١٠٠, Arpachshad was born to him, two years after the flood and, after Arpachashad's birth Shem lived five hundred years, getting sons and daughters. Arpachashad got

Shelah at thirty-five and lived ۴۰۳ years after Shelah's birth, getting sons and daughters. At thirty, Shelah got Eber and he lived ۴۰۳ years after Eber's birth, getting sons and daughters. Eber at thirty-four got Peleg and lived ۴۰۳ years after Peleg's birth, getting sons and daughters. In this chapter, more people with long lives have been discussed other than those that we have mentioned. Here, for the sake of conciseness, we will only mention some of their names: Peleg, Reu, Serug, Nahor, and Terah. In chap. Twenty-five, Verse ۷, it has been mentioned that Abraham lived ۱۷۵ years and in Verse ۱۷, it is recorded that Ishmael lived for ۱۳۷ years. These are some of the names that have been recorded in the Old Testament from those who have had long lives. This is proof for the Jews and the Christians. Al-Karājukī writes in Kanz al-fawā'id in the chapter called "Al-Burhān `alā ṣiḥḥat ṭūl `umr al-imām Ṣāḥib al-Zamān": "The people of all religions are unanimous on the possibility of longevity." After mentioning some names from the Old Testament, he says: "Islamic [books] too, contain similar contents. A single Muslim scholar cannot be found who opposes this or believes in its falsity. Rather, they have consensus on the possibility of longevity like what we mentioned." He has also recorded similar things from the books of the Zoroastrians, Hindus, Buddhists, and etc. Whoever desires to study more about those who had long lives must refer to the following books: Biḥār al-anwār, al-Mu`ammirīn by Abū Ḥātim al-Sajistānī, Kamāl al-dīn, Kanz al-fawā'id in the treatise called "Al-Burhān `alā ṣiḥḥat ṭūl `umr al-imām Ṣāḥib al-Zamān." In this treatise, he has mentioned a group of those who had long lives and has thoroughly discussed the many reasons that prove longevity. This is in addition to what has been proved in biology, anatomy, and pharmacology about the possibility of longevity when the laws of health and hygiene are observed with utmost care. The reason for a human's death is not because he has lived eighty, ninety, or whatever years. Rather, death is caused by the factors that prevent the continuation of life . . . Further explanation on .this topic can be found in our book al-Imāmat wa l-mahdawiyyat

Kamāl al-dīn, vol. ۱, chap. ۳۱, p. ۳۲۲, no. ۵; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۱۷, no. -۳ .۵; al-Kharā'ij wa l-jarā'iḥ, vol. ۲, p. ۹۶۵; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۳۹۹, no. ۲۵

"'.is long-life

٦٤٣. Ghaybat al-Nu`mānī(١): `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from Aḥmad b. Muḥammad b. Rabāḥ al-Zuhrī, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥasan b. Ayyūb, from `Abd al-Karīm b. `Amr, from Muḥammad b. al-Fuḍail, from Ḥammād b. `Abd al-Karīm al-Jallāb who said: "The Qā'im was mentioned in the presence of (Imam) Abū `Abd-Allah, peace be on him, and he said, 'When he appears, people will say [astonishingly], 'How is this possible while his bones had decomposed years ago!'"

٦٤٤. Al-Kharā'ij(٢): From Imam al-Ḥasan al-`Askarī, peace be on him, who said [the following] to Aḥmad b. Isḥāq who had come to ask him about his successor. When [the Imam] saw him, he himself began to answer before being asked:

His example is like that of Khiḍr and his example is like that of Dhū l-Qarnain. Khiḍr drank from the elixir of life and he will live and not die until the trumpet is blown (nufikha fī l-ṣūr). He is present during the [Hajj] season every year. He stands in `Arafa and says Amen to the prayers of the believers. Through him, Allah will dispel the loneliness of our Qā'im during his occultation and he will accompany [the Mahdi] during his solitude. He will continue to live in the world despite being concealed from the eyes.

I say: His similarity to Dhū l-Qarnain is about him reaching the East and the West and possibly other aspects like occultation and longevity.

The following traditions also prove the above point: ٤٩٧, ٤٩٨, ٥٣٥–٥٣٩, ٥٤٧, ٥٤٩, ٥٥١–٥٥٧, ٥٥٩,

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١- Ghaybat al-Nu`mānī, chap. ١٠, p. ١٥٥, no. ١٤; Biḥār al-anwār, vol. ٥١, chap. ١٣, p. ٢٢٥, under the ١٣th tradition with a slight variation; Ithbāt al-hudāt, vol. ٧, chap. ٣٢, sect. ٢٧, pp. ٦٦–٦٧, no. ٤٦٧.

٢- Al-Kharā'ij wa l-jarā'iḥ, vol. ٣, p. ١١٧٤; Kamāl al-dīn, vol. ٢, chap. ٣٨, p. ٣٩٠, no. ٤. He has narrated it from Imam al-Riḍā, peace be on him, with differences in the narrator(s) and slight variations in the wording; Biḥār al-anwār, vol. ٥٢, chap. ٢٣, p. ١٥٢, no. ٣. He has also narrated it from Imam al-Riḍā, peace be on him, in vol. ١٣, chap. ١٠,

p. ٢٩٩, no. ١٧; Muntakhab al-anwār al-muḍī’a, p. ۴٠, from Imam al-Ḥasan al-`Askarī, peace be on him.

۵۶١, ۵۶٢, ۵۶۴, ۵٧۴, ۵٧۵, ۵٨٠, ۵٨٩, ۵٩٩, ۶٠٠, ۶٠٢–۶٠۵, ۶٠٧–۶١٠, ۶١٢, ۶١٣, ۶١٨, ۶١٩, ۶٢٣–۶٢۶, ۶٣٢, ۶۴۵–۶۵٠, ۶۶٩, and ۶٨۶. We can add to these all the traditions mentioned in chapters one and two—on account of the traditions that mention that surely the earth will not become empty of a Divine Proof and an Imam, and on account of definite rational arguments mentioned in dialectical books—because all of these indicate that the Imams and the Divine Proofs after the Messenger of Allah, Allah’s blessings be on him and his family, are limited to twelve. The first is `Alī the last is the Mahdī and the ninth from the progeny of al-Ḥusayn is the Qā’im and he is the son of Imam al-Ḥasan al-`Askarī, peace be on them all. Thus, the total number of such traditions will be ٣۶٣ because all of these traditions indicate he has survived and has been alive from his birth until now. And Allah has the power to do what He pleases and He is the Wise, the Knowledgeable.

Section Thirty-Two

The traditions that indicate when he reappears, he will look young and the passing of time will not make him old

Comprised of ten traditions

۶۴۵. Kamāl al-dīn(١): Muḥammad b. Muḥammad b. `Iṣām, from Muḥammad b. Ya`qūb al-Kulainī, from al-Qāsim b. al-`Alā, from Ismā’īl b. `Alī al-Qazwīnī, from `Alī b. Ismā’īl, from `Āṣim al-Ḥannāṭ, from Muḥammad b. Muslim al-Thaqafī al-Ṭaḥḥān, who recounts:

I went to see Abū Ja`far Muḥammad b. `Alī al-Bāqir, peace be upon him, with

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١- Kamāl al-dīn, vol. ١, chap. ٣٢, p. ٣٢٧, no. ٧; Biḥār al-anwār, vol. ۵١, chap. ١٣, pp. ٢١٧–٢١٨, no. ۶.

the intention of asking him about the Qā’im from the family of Muḥammad, Allah's

the intention of asking him about the Qā'im from the family of Muḥammad, Allah's blessings be on him and his family. He started the conversation [before I could ask my question]: "O Muḥammad b. Muslim! Surely in the Qā'im from the progeny of Muḥammad, there are customs [i.e. similarities] from five Messengers: Yūnus b. Mattā, Yūsuf b. Ya`qūb, Moses, Jesus, and Muḥammad, Allah's blessings be on him and his family. As for the custom from Yūnus b. Mattā, it is his return after his occultation while he will [look] young despite his old age. As for the custom from Yūsuf b. Ya`qūb, it is his concealment from his close companions as well as the masses, his concealment from his brothers, and the difficult situation for his father Ya`qūb(۱) .despite the little distance between him and his father, family, and followers

As for the custom from Moses, it is the continuation of his fear, the lengthening of his occultation, the concealment of his birth, and the hardships his followers will experience after him from the tortures and degradations—until Allah, Mighty and Majestic be He, allows him to appear and gives him victory and assists him against his enemies. As for the custom from Jesus, peace be on him, it will be the differences people have concerning him, to the extent that a group will say, 'He has not been born.' Another group will say, 'He has died,' yet another will say, 'He has been killed '.and crucified

As for the custom

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۱- I say: The difficult situation of his father, peace be on him, is perhaps because Allah, the Exalted, did not inform his father about some of the things that he would go .through—like the duration of his occultation and the time of his reappearance

from his great grandfather, al-Mustafa Muḥammad, Allah's blessings be on him and his family, it is his emergence with the sword and the slaying the enemies of Allah, the enemies of His Messenger, the oppressors and the tyrants, and that he will be helped with the sword and awe. His flag will never return defeated. From the signs of his emergence are: the emergence of al-Sufyānī from Syria, the emergence of al-Yamānī [from Yemen], a loud cry from the sky in the month of Ramaḍān, and an announcer

".calling out his name and the name of his father from the sky

Kamāl al-dīn(۱): Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, from Aḥmad b. `Alī al- .۶۴۶ :Anṣārī, from Abū l-Ṣalt al-Harawī who said

I asked (Imam) al-Riḍā, peace be on him, "What are the signs of your Qā'im when he emerges?" He replied, "His sign is that he will be old in age [but] young in appearance. When someone looks at him he will guess his age to be forty years or less. And from his signs is that he will not become old with the passing of the days and nights until the .arrival of his death

Iqd al-durar(۲): From Imam Abū `Abd-Allah al-Ḥusayn b. `Alī, peace be on him:` .۶۴۷ "[When] the Mahdī rises, the people will refute him because he will return to them as a healthy youth. One of the greatest tests is that their master will emerge for them as a youth while they had thought he would be a

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Kamāl al-dīn, vol. ۲, chap. ۵۷, p. ۶۵۲, no. ۱۲; Biḥār al-anwār, vol. ۵۲, p. ۲۸۵, no. ۱۶; al- -۱ Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۷۰, under no. ۶۵; I`lām al-warā, chap. ۴, sect. ۴; Ithbāt .al-hudāt, vol. ۳, chap. ۳۴, sect. ۸, p. ۷۳۳, no. ۹۱

.(Iqd al-durar, chap. ۳, pp. ۴۱–۴۲; Yanābī` al-mawadda, p. ۴۹۲ (short version` -۲

".very old man

Ghaybat al-Nu`mānī(۱): From Abū `Abd-Allah [al-Ṣādiq], peace be on him, in a .۶۴۸ tradition: "One of the greatest tests is that their master will emerge for them as a ".youth while they had considered him a very old person

Ghaybat al-Nu`mānī(۲): Narrated to us `Alī b. al-Ḥusayn al-Mas`ūdī, from .۶۴۹ Muḥammad b. Yaḥyā al-`Aṭṭār, from Muḥammad b. Ḥassān al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from al-Ḥasan b. Maḥbūb, from `Abd-Allah b. Jabala, from `Alī b. Abī Ḥamza, from (Imam) Abū `Abd-Allah, peace be on him, who said: "[When] the Mahdī rises the people will refute him because he will return to them as a healthy youth. No

one will keep faith in him except those whose covenant Allah has taken in the first [world of] particles (al-dharr al-awwal).”

650. Ghaybat al-Shaykh(3): It has been narrated in a tradition that the Master of Time has a similarity with Jonah (Yūnus): “His return from his occultation while he is in the prime of his youth.”

Some of the traditions which we mentioned or will soon mention, interpret and clarify other traditions like the following two:

651. Ghaybat al-Shaykh(4): Sa`d b. `Abd-Allah, from Muḥammad b. `Īsā b. `Ubaid, from Ismā’īl b. Abān, from `Amr b. Shimr, from Jābir al-Ju`fī, from (Imam) Abū Ja`far, peace be on him, who said:

Umar b. al-Khaṭṭāb asked Amīr al-Mu’minīn `Alī b. Abī Ṭālib, peace be on him, “Inform me about the Mahdī, what is his name?” He replied, “As for his name, my beloved took a covenant from me that

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1 - Ghaybat al-Nu`mānī, chap. 10, p. 188, no. 43; Ghaybat al-Shaykh, p. 420, no. 398; Ithbāt al-hudāt, vol. 3, chap. 32, p. 536, no. 483; Ḥilyat al-abrār, vol. 2, chap. 21, p. 583, no. 2.

2 - Ghaybat al-Nu`mānī, chap. 10, p. 188, no. 43; Ghaybat al-Shaykh, p. 420, no. 398; Ithbāt al-hudāt, vol. 3, chap. 32, p. 536, no. 483; Ḥilyat al-abrār, vol. 2, chap. 21, p. 583, no. 2.

3- Ghaybat al-Shaykh, p. 421, no. 399; Ithbāt al-hudāt, vol. 3, chap. 32, p. 512, no. 341.

4- Ghaybat al-Shaykh, p. 470, no. 487; I`lām al-warā, chap. 4, sect. 4; al-Irshād, chap. “The attributes of the Qā’im, peace be on him,” no.1; Kashf al-ghumma, vol. 2, p. 464; Biḥār al-anwār, vol. 51, chap. 3, p. 36; Ithbāt al-hudāt, vol. 3, chap. 34, sect. 6, p. 730, no. 71; `Iqd al-durar, chap. 3, p. 41 (short version).

I will not reveal his name until Allah sends him.” He then asked, “Then inform me about his attributes.” He replied, “He will be a young man of medium figure with

beautiful hair that will flow over his shoulders. The light of his face will make the blackness of his beard and hair shine. May my father be sacrificed for the son of the ".best maid

Is`āf al-rāghibīn(۱): It has also been narrated about his characteristics that he is .۶۵۲ young, has applied kohl on his eyes, has arched eyebrows, an aquiline nose, a thick .beard, and he will have a mole on his right cheek and another on his right hand

.The following traditions also prove the above concept: ۵۳۹ and ۵۵۵

Section Thirty-Three

The traditions that indicate his birth will be concealed

Comprised of thirteen traditions

Kifāyat al-athar(۲): Abū `Abd-Allah al-Khuzā`ī informed us, from Muḥammad b. .۶۵۳ Abū `Abd-Allah al-Kūfī, from Sahl b. Ziyād al-Ādamī, from `Abd al-`Aẓīm b. `Abd-Allah :al-Ḥasanī, who said

I said to (Imam) Muḥammad b. `Alī b. Mūsā, peace be on him, "I hope that you are the Qā'im from the Ahl al-Bait of Muḥammad who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness." He replied, "O Abū l-Qāsim! There is no one from us but that he rises with Allah's commands and is the guide towards the religion of Allah. But the Qā'im through whom Allah, Mighty and Majestic be He, will cleanse the earth from the disbelievers and

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Is`āf al-rāghibīn (published in the margin of the book Nūr al-abṣār by Shablanjī), -۱ .chap. ۲, p. ۱۳۵

Kifāyat al-athar, chap. "What has been narrated from Abū Ja`far Muḥammad b. -۲ `Alī al-Riḍā, peace be on him," p. ۲۷۷, no. ۲; Kamāl al-dīn, vol. ۲, chap. ۳۶, p. ۳۷۷, no. ۲, with an addition at the end; I`lām al-warā, chap. ۲, sect. ۲, with the aforementioned addition at its end; al-Iḥtijāj, vol. ۲, p. ۴۴۹; Kifāyat al-muhtadī, pp. ۱۰۰-۱۰۱, no. ۲۶, citing

.Kamāl al-dīn

deniers and will fill it with justice and fairness, is the one whose birth will be .concealed(۱) from the people

He will disappear from them and they will not be allowed to say his name. His name will be the same as the Messenger of Allah, Allah's blessings be on him and his family, and also his epithet. He is the one for whom the earth's distances will be shortened, every difficulty will be eased for, and for him will gather his companions—who are equal to the ones who participated in the Battle of Badr, three hundred and thirteen men—from distant places on earth. This is the [meaning of the] saying of Allah, Mighty ,and Majestic be He

Wherever you may be, Allah will bring forth all of you. Surely, Allah has power over all' .(things' (Quran Surah Baqarah ۲:۱۴۸

When this number of sincere people gathers for him, he will make his affair evident. When ten thousand men are complete, he will emerge with Allah's permission. Then, he will continue slaying Allah's enemies until Allah, Blessed and Exalted be He, becomes satisfied." I said to him, "My Master! How will he know that Allah has become satisfied?" He answered, "Mercy will be inspired in his heart . . . (to the end of the ".(tradition

Kamāl al-dīn(۲): Through the same chain of narrators— meaning `Alī b. Aḥmad al- .۶۵۴ Daqqāq and Muḥammad b. Aḥmad al-Shaibānī, may Allah be satisfied with them, from Muḥammad b. Abū `Abd-Allah al-Kūfī, from Mūsā b. `Imrān

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The reason of his concealed birth was that when the Abbasids found out about the -۱ traditions from the Holy Prophet and the Imams from the Ahl al-Bait, peace be on them, that the Mahdī is the twelfth Imam who will fill the earth with justice, will conquer the forts of deviation, annihilate the governments of the merciless, will kill the tyrants, and will takeover the East and West of the earth, they decided to

extinguish His light by killing him. Hence, they appointed spies, secret agents, and midwives to keep a watch on the house of the father of the Ḥujja, Imam Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him. But Allah desired to complete His light. Therefore, He, Mighty and Majestic be He, concealed the pregnancy of his mother Narjis from the people. It has been narrated that al-Mu`tamid, the Abbasid Emperor, sent midwives secretly and ordered them to enter the houses of the Banī-Hāshim, especially the house of Imam al-`Askarī, peace be on him, without permission whenever they wanted to investigate and find out about his condition and affairs. But they were unable to find anything for Allah had decided to repeat the custom of His Prophet, Moses, in His proof, just as his enemies adopted the tradition of the Pharaoh and implemented his policies. When the Pharaoh found out that his kingdom would be destroyed by a man from the Israelites, he appointed inspectors to check the pregnant women and monitored their births with strict surveillance. If the new-born was a male, they would kill him instantly and if it was a female, they would spare her. Consequently, they killed thousands of infants in their quest to find Moses. Allah, Mighty and Majestic be He, says: "They killed your sons and let you daughters live" (Quran ٢:٤٩). In this situation, Allah, the Exalted, placed His Prophet under His protection and concealed his birth from them. Allah, the Exalted, says: "And We revealed to the mother of Moses, 'Suckle him and when you fear for him, throw him in the river and neither fear nor grieve. Surely, We will return him to you and appoint him as a messenger'" (Quran ٢٨:٧). His similarities with Abraham and Moses have also been mentioned in numerous traditions. It has been narrated in Ilzām al-nāṣib from one of the books of the highly learned scholar, Muḥammad Yūsuf al-Dihkhārqānī, which he authored during the reign of Shah Abbās II: "One day, he [i.e. Imam al-Mahdī] was in the room of his mother in the courtyard when Narjis realized that some midwives were near. She became extremely anxious but did not have enough time to hide that light. An announcer called out to her, 'Throw the Proof of Allah, the defeater (al-qahhār), in the well in the courtyard.' So she did. The midwives heard the voice of the child and rushed into the house. They thoroughly searched the house but found no trace of him. They went out confused and perplexed. When the house became empty of strangers, Narjis went towards the well to find out what had happened to the apple of her eye. As she looked over the well, she saw that its water had risen to the level of

the ground of the house and the Divine Proof was floating on the water, safe and sound, like a shining full moon. His diaper had not become wet at all. So she took him, suckled him, and praised Allah and prostrated to express her gratitude for Him . . ." From what we have mentioned, it becomes clear why al-Ḥujja's birth was concealed —but not his forefathers' births. The reason is the glad tidings that were given about him: that he would conquer the forts, destroy the foundations of polytheism and hypocrisy, and inherit the earth and rule it in the end of times. The enemies of his forefathers knew they were practicing dissimulation (taqiyya) and would not rise with the sword until the voice would be heard from the sky and the signs were manifested. They also knew that the Mahdī—who is the last Imam and their seal—would rise with the sword, would put aside dissimulation (al-taqiyya), and would kill the enemies of Allah and cleanse the earth from polytheism, merciless rulers, oppressors, and .disbelievers

Kamāl al-dīn, vol. ١, chap. ٣١, pp. ٣٢٢–٣٢٣, no. ۶; I`lām al-warā, chap. ٢, sect. ٢; Biḥār -٢ .al-anwār, vol. ۵١, chap. ۴, p. ١٣۵, no. ٣; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ۴۶۶, no. ١٢۶

al-Nakha`ī, from his uncle al-Ḥusayn b. Yazīd, from Ḥamzat b. Ḥumrān, from his father Ḥumrān b. A`yun, from Sa`īd b. Jubair—from `Alī b. al-Ḥusayn, the Master of the Worshippers, peace be on him, who said: "The birth of our Qā'im will be concealed from the people until they will say, 'He hasn't been born yet.' [It is concealed] so that ".when he reappears, he will not have pledged allegiance to anybody

Kamāl al-dīn(١): Narrated to us Aḥmad b. Hārūn al-Fāmī and `Alī b. al-Ḥusayn b. .۶۵۵ Shādhawayh al-Mu'addib Ja`far b. Muḥammad b. Masrūr and Ja`far b. al-Ḥusayn, may Allah be satisfied with them, from Muḥammad b. `Abd-Allah b. Ja`far al-Ḥimyarī, from his father, from Ayyūb b. Nūḥ, from al-`Abbās b. `Āmir al-Qaṣabānī, from Ja`far b. `Alī b. al-Ḥasan b. `Alī b. `Abd-Allah b. al-Mughaira al-Kūfī, from his grandfather al-Ḥasan b. `Alī b. `Abd-Allah, from al-`Abbās b. `Āmir al-Qaṣabānī, from Mūsā b. Hilāl :al-Ḍabbī, from `Abd-Allah b. `Aṭā who said

I said to (Imam) Abū Ja`far, peace be on him, "Your followers in Iraq are plenty. By Allah, there is no one in your Ahl al-Bait like you! So, why do you not rise [against the government]?" He replied, "O `Abd-Allah b. `Aṭā! You have you have filled your ears

with nonsense. By Allah, I am not your Master (ṣāḥibukum).” I asked, “So, who is our Master?” He answered, “See [who is the one] whose birth is concealed from the people; he is your master.”

656. Kamāl al-dīn(2): `Abd al-Wāḥid b. Muḥammad al-`Aṭṭār, from

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1- Kamāl al-dīn, vol. 1, chap. 32, p. 325, no. 2; I`lām al-warā, chap. 2, sect. 2; Kashf al-ghumma, vol. 2, pp. 522–523; Ithbāt al-hudāt, vol. 3, chap. 32, p. 467, no. 129. I say: Other traditions have also been recorded with this meaning, see al-Kāfī, vol. 1, chap. 138, p. 342, no. 26; Ghaybat al-Nu`mānī, pp. 167–168, no. 7–9; Biḥār al-anwār, vol. 51, p. 128.

2- Kamāl al-dīn, vol. 2, p. 480, no. 5; Biḥār al-anwār, vol. 52, chap. 20, p. 96, no. 15.

Abū `Amr al-Laithī, from Muḥammad b. Mas`ūd, from Jabra'īl b. Aḥmad, from Muḥammad b. `Īsā, from Muḥammad b. Abī `Umair, from Sa`īd b. Ghazwān, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said: “The birth of the Master of this affair will be concealed from these people so he will not have pledged allegiance with anyone when he reappears. Allah, Mighty and Majestic be He, will set right his affairs in one [single] night.”

657. Ghaybat al-Nu`mānī(1): Al-Kulainī, from a number of our companions, from Sa`d b. `Abd-Allah, from Ayyūb b. Nūḥ who said:

I said to Abū l-Ḥasan al-Riḍā, peace be on him, “We hope that you are the master of this affair and that Allah will hand it to you by pardoning [the people] and not by using the sword; because they have pledged allegiance to you and the coins have been forged with your name inscribed on them.” He responded, “There is no one from us except that when letters are sent to him or is pointed at by fingers [i.e. he becomes famous] or is asked questions or wealth is taken to him, that he is either assassinated or will die in his bed until Allah sends a boy(2) from us for this affair. His birth and upbringing will be hidden but his parentage will not be concealed.”

658. Ithbāt al-Waṣiyya(3): From Sa`d b. `Abd-Allah, through his chain of narrators

from (Imam) Abū Ja`far, peace be on him: "The Qā'im is the one whose birth

p: ۲۴۴

۱- Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۸, no. ۹; Kamāl al-dīn, vol. ۲, chap. ۳۵, p. ۳۷۰, no. ۱, similar to it.

۲- The author of Lisān al-`Arab writes: "It is said 'so and so is the boy of the people' even if he is old, which is like saying, 'so and so is the youth of the army' even if he is old" (Lisān al-`Arab, vol. ۱۲, p. ۴۴۰).

۳- Ithbāt al-waṣiyya, pp. ۲۲۲–۲۲۳. I say: Here, 'people' means 'non-Shias' because in numerous traditions 'non-Shias' have been referred to as 'people'.

will be concealed from the people."

۶۵۹. Ghaybat al-Nu`mānī(۱): Narrated to us `Alī b. Aḥmad, from `Ubaid-Allah b. Mūsā al-`Alawī, from Muḥammad b. Aḥmad al-Qalānisī—in Mecca in the year ۲۶۷ AH—from `Alī b. al-Ḥasan, from al-`Abbās b. `Āmir, from Mūsā b. Hilāl, from `Abd-Allah b. `Aṭā al-Makkī who said:

I started the Hajj pilgrimage from Wāsiṭ and I met (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on him, who asked me about the people and the prices. I replied, "I left the people while they were yearning for you. If you rise, the people will indeed follow you." He answered, "O son of `Aṭā! You have listened to [the speech] of foolish people. By Allah, I am not your master (ṣāḥibukum). None of us is pointed at with fingers or with eyebrows but that he will be killed or that he will die naturally."

I asked, "What do you mean by he will die naturally?" He replied, "He will die in his deathbed but in a state of anger, until Allah raises the one whose birth is unknown." I said, "And who is the one whose birth is unknown?" He answered, "See who is the one that the people are not sure whether he has been born or not. He is your master."

The following traditions also prove the above concept: ۵۳۹, ۵۷۴, ۶۱۰, ۶۴۵, ۶۸۶, and ۶۸۸.

Section Thirty-Four

The traditions that indicate he will not have pledged allegiance with anyone

Comprised of twelve traditions

.Ghaybat al-Nu`mānī(2): `Alī b. al-Ḥusayn, from Muḥammad b .۶۶۰

Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۸, no. ۸. I say: As we already mentioned above, -۱
'.'people' refers to 'non-Shias
.Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۹۱, no. ۴۵ -۲

Yaḥyā, from Muḥammad b. Ḥassān al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from Ibrāhīm b. Hishām, from Ḥammād b. `Īsā, from Ibrāhīm b. `Umar al-Yamānī, from (Imam) Abū `Abd-Allah, peace be on him, who said: "The Qā'im will rise and he will not ".have pledged allegiance with anybody

Al-Kāfī(1): Muḥammad b. Yaḥyā, from Aḥmad b. Muḥammad, from al-Ḥusayn b. .۶۶۱ Sa`īd, from ibn Abī `Umair, from Hishām b. Sālim, from (Imam) Abū `Abd-Allah al-Ṣādiq, peace be upon him, who said: "The Qā'im will rise while he will not have pledged ".an oath, promise, or allegiance to anybody

Ithbāt al-Waṣiyya(2): al-Ḥimyarī from Muḥammad b. al-Ḥusayn, from Muḥammad .۶۶۲ b. Sinān, from Abū l-Jārūd, from Uthmān b. Nashīṭ, from Amīr al-Mu'minīn, peace be on him, who said: "The Master of this affair will not have pledged an oath, promise, or ".pact to anybody

Kamāl al-dīn(3): Narrated to us Muḥammad b. Mūsā al- Mutawakkil, may Allah be .۶۶۳ satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Muḥammad b. `Īsā b. `Ubaid, from Muḥammad b. Abī `Umair, from Sa`īd b. Ghazwān, from Abū Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said: "The birth of the master of this affair will be concealed from [these] people so that he will not have pledged allegiance ".with anyone when he emerges

Kamāl al-dīn(4): Narrated to us my father and Muḥammad b. al-Ḥasan, may Allah .۶۶۴

have mercy on both of them, from Sa`d b. `Abd-Allah, from Muḥammad b. `Ubaid and Muḥammad b. al-Ḥusayn b. Abū l-Khaṭṭāb, from Muḥammad

p: ۲۴۶

.Al-Kāfī, vol. ۱, p. ۳۴۲, no. ۲۷; Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۷۱, no. ۴ -۱

.Ithbāt al-waṣiyya, p. ۲۲۳ -۲

.Kamāl al-dīn, vol. ۲, chap. ۴۴, p. ۴۷۹, no. ۱ -۳

Kamāl al-dīn, vol. ۲, chap. ۴۴, pp. ۴۷۹–۴۸۰, no. ۲; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۴۵۳, -۴ .no. ۲۰۸

b. Abī `Umair, from Jamīl b. Ṣāliḥ, from Abū `Abd-Allah, peace be on him, who said: ".“The Qā’im will be sent while he will not have pledged allegiance to anyone

Kamāl al-dīn(۱): My father, may Allah have mercy on him, narrated to me from .۶۶۵ Sa`d b. `Abd-Allah, from Ya`qūb b. Yazīd and al-Ḥasan b. Ẓarīf, both from Muḥammad b. Abī `Umair, from Hishām b. Sālim, from Abū `Abd-Allah, peace be on him, who said: “The Qā’im will rise while he will not have pledged allegiance to ".anybody

The following traditions also establish the aforementioned concept: ۵۳۹, ۶۰۱, ۶۱۰, ۶۳۴, .۶۵۴, and ۶۵۶

Section Thirty-Five

The traditions that indicate he will kill Allah’s enemies, purify the earth from polytheism and all injustice and unfairness, destroy the kingdoms of the tyrants, and will fight for the interpretation (yuqātil `alā l-ta’wīl) of the Holy Quran just as the Messenger of Allah, Allah’s blessings be on him and his family, fought for its descent ((al-tanzīl

Comprised of eighteen traditions

Kamāl al-dīn(۲): Ja`far b. Muḥammad b. Masrūr, from al-Ḥusayn b. Muḥammad b. .۶۶۶ `Āmir, from his uncle `Abd-Allah b. `Āmir, from Muḥammad b. Abī `Umair, from

someone he mentioned, from Abū `Abd-Allah, peace be on him, who said: "The Qā'im will not reappear until the deposits of Allah, Mighty and Majestic be He, are brought forth. When these are brought forth, he will reappear and will fight against the ".enemies of Allah and kill them

Kamāl al-dīn(۳): Al-Muẓaffar b. Ja`far al-Muẓaffar, may Allah be satisfied with him, .۶۶۷ from Ja`far

p: ۲۴۷

Kamāl al-dīn, vol. ۲, chap. ۴۴, p. ۴۸۰, no. ۳; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۴۳۶, no. -۱ .۲۰۹

.Kamāl al-dīn, vol. ۲, p. ۶۴۱ -۲

Kamāl al-dīn, vol. ۲, pp. ۶۴۱–۶۴۲; Tafsīr nūr al-thaqalain, vol. ۵, p. ۷۰; Tafsīr al-Qummī, -۳ .vol. ۲, p. ۳۱۶; al-Maḥajja, verse ۳۸, p. ۲۰۶; `Ilal al-sharā'i`, vol. ۱, p. ۱۴۷, no. ۳

b. Muḥammad b. Mas`ūd, from his father, from `Alī b. Muḥammad, from Aḥmad b. :Muḥammad, from al-Ḥasan b. Maḥbūb, from Ibrāhīm al-Karkhī who said

I—or someone—asked (Imam) Abū `Abd-Allah, peace be on him, "May Allah set right your affairs! Wasn't `Alī, peace be on him, strong in the religion of Allah, Mighty and Majestic be He?" He replied, "Yes [he was]." I said, "Then how did the people defeat him and why didn't he repel them? What stopped him from doing so?" He answered, "A verse from the Book of Allah, Mighty and Majestic be He, prevented him from doing "?so." I said, "And what was that verse

He replied, "The saying of Allah, Mighty and Majestic be He, 'Had they been separated, We would have surely punished those who disbelieved from amongst them with a painful punishment.'(۱) Allah, Mighty and Majestic be He, put in the loins of the disbelievers and hypocrites the deposits of the believers. `Alī, peace be on him, did not kill the fathers until the deposits came out [i.e. their faithful children were born]. When the deposits came out, he stood up against [the opponents] and fought against them. The same applies to the Qā'im from our Ahl al-Bait. He will not reappear until the deposits of Allah, Mighty and Majestic be He, appear. When they all appear,

".he will stand up against [his opponents] and will kill them

The following traditions also prove the above concept: ۲۸۳, ۴۲۳, ۴۳۲, ۴۴۶, ۴۵۰, ۴۶۳, ۵۲۹, ۵۳۵, ۵۳۷, ۵۵۱,

p: ۲۴۸

۱- Quran ۴۸:۲۵.

۵۵۳, ۵۵۴, ۵۷۴, ۶۴۵, ۶۵۳, ۱۱۹۵ and.

Section Thirty-Six

The traditions that indicate he will manifest the affairs of Allah, make the religion of truth victorious, destroy innovations and falsehood, will be assisted with Allah's help, will be helped with Allah's angels, will spread Islam on earth and will rule it, and Allah will give life to the earth after its death

Comprised of ۵۱ traditions

۶۶۸. Kitāb Faḍl b. Shādhān(۱): Narrated to us Faḍālat b. Ayyūb, may Allah be satisfied with him, from `Abd-Allah b. Sinān, who said:

My father asked Abū `Abd-Allah, peace be on him, about the Just Sultan (al-sultān al-`ādil). He said, "He is the one whom Allah has made his obedience compulsory upon the Jinn and the humans—all of them—after the Prophets and the Messengers. There will be a sultan after a sultan until they terminate at the twelfth sultan."

A person from his companions requested, "Describe them for us, O Son of Allah's Messenger!" He replied, "They are those about whom Allah, the Exalted, has said, 'Obey Allah and obey the Messenger and those who have authority amongst you.'(۲) They are those that during the rule of the last of them, Jesus, peace be on him, will descend, and pray behind him. He is the one who will slay the Anti-Christ (al-Dajjāl). Through him, Allah will conquer the Easts and the Wests of the earth. His government will remain until to the Day of Judgment."

Kamāl al-dīn(۳): Narrated to us Muḥammad b. Muḥammad b. `Iṣām, may Allah be .۶۶۹

.Kifāyat al-muhtadī (al-Arba`īn), under no. ۳۹; Kashf al-ḥaqq (al-Arba`īn), no. ۳۴ -۱

.Quran ۴:۵۹ -۲

Kamāl al-dīn, vol. ۱, chap. ۳۲, pp. ۳۳۰–۳۳۱, no. ۱۶; Biḥār al-anwār, vol. ۵۲, chap. ۲۵, pp. -۳ ۱۹۱–۱۹۲, no. ۲۴. I say: We already mentioned a similar tradition in the first section under no. ۳۲۷ from Imam Abū `Abd-Allah al-Sadiq, peace be on him, which mentioned: "His ".name is Muḥammad b. Muḥammad and his title is al-Nafs al-Zakiyya

satisfied with him, from Muḥammad b. Ya`qūb al-Kulainī, from al-Qāsim b. al-`Alā, from Ismā'īl b. `Alī al-Qazwīnī, from `Alī b. Ismā'īl, from `Aṣim b. Ḥamīd al-Ḥannāṭ, :from Muḥammad b. Muslim al-Thaqafī who said

I heard Abū Ja`far Muḥammad b. `Alī al-Bāqir, peace be on him, say, "The Qā'im is from us. He will be helped with awe and assisted with victory. The earth's [distances] will be shortened for him, treasures will be manifested for him, and his kingdom will extend to the East and the West. Through him, Allah, Mighty and Majestic be He, will make his religion victorious over all other religions even if the polytheists detest it. Then, there will not remain a ruin on earth but that he will repair it. The Spirit of Allah, ".Jesus, son of Mary, peace be on him, will descend and pray behind him

I asked, "O Son of Allah's Messenger! When will your Qā'im emerge?" He replied, "When men will make themselves look like women and women will make themselves look like men. Men will fulfill [their sexual desires] using men and women using women. Women will mount on saddles, false testimonies will be accepted, the testimonies of the just will be rejected, bloodshed, adultery, and loans with interest will be regarded as normal, the wicked will be respected for fear of their tongue, al-Sufyānī will emerge from Syria, al-Yamānī will come from Yemen, the desert will sink in the earth at al-Baidā', a youth from the family of Muḥammad, Allah's blessings

be on him and his family, who will be called Muḥammad b. al-Ḥasan—al-Nafs al-Zakiyya (the Pure Soul)—will be killed between the Rukn and the Maqām (at Ka`ba). A cry will be heard from the sky that 'the truth is with him and with his followers.' It is then that our Qā'im will appear. When he appears, he will lean his back towards the Ka`ba and ۳۱۳ men will gather around him. The first thing that he will say will be this (verse, 'The remnant of Allah is better for you if you are believers.'(۱)

Then, he will say, 'I am the Remnant of Allah on His earth; His Caliph and His Proof upon you.' No Muslim will salute him except by these words, 'Peace be on you, O Remnant of Allah (baqiyyat Allāh) on His earth.' When the `iqd—meaning ten thousand men—gather around him, he will rise. Then, there will not remain anything being worshipped on earth other than Allah, Mighty and Majestic be He—from the idols or any other thing—except that it will catch fire and be destroyed. This will occur after a long occultation so that Allah [tests] and recognizes those who obey Him regarding the unseen and believe in Him."

۶۷۰. Kamāl al-dīn(۲): Abū Ṭālib al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al-Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Muḥammad b. Naṣīr, from Muḥammad b. `Īsā, [from Ḥammād b. `Īsā], from `Amr b. Shimr, from Jābir b. Yazīd al-Ju`fī,

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۱- Quran ۱۱:۸۶.

۲- Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۳۹۴, no. ۴; Biḥār al-anwār, vol. ۱۲, chap. ۸, pp. ۱۹۴–۱۹۵, no. ۱۹. I say: Apparently, Muḥammad b. Naṣīr—the narrator from Muḥammad b. `Īsā—refers to Muḥammad b. Naṣīr al-Kashī, the highly reliable and extremely learned scholar. He should not be confused in such traditions and reliable narrations with Muḥammad b. Naṣīr al-Numayrī.

from Jābir b. `Abd-Allah al-Anṣārī who heard the Messenger of Allah, Allah's blessings be on him and his family, say:

Dhū l-Qarnain was a righteous servant whom Allah, Mighty and Majestic be He,

appointed as a proof upon His servants. He called his people towards Allah and ordered them to fear Him but they struck his temple. Consequently, he went into occultation for some time until they said, “He has died, or perished, or to which land ”?has he gone

After some time, he reappeared and returned to his people but they struck his other temple. Amongst you is the one who will follow his custom. Surely, Allah, Mighty and Majestic be He, gave power to Dhū l-Qarnain on earth and gave him a means for everything and he conquered the East and the West. Allah, Blessed and High be He, will implement this custom in the Qā’im from my descendants. He will conquer the .East and the West of the earth

There will neither remain a waterhole nor a spot from the land or the mountains that Dhū l-Qarnain tread on but that the Qā’im will set foot on it. Allah, Mighty and Majestic be He, will bring out for him the treasures of the earth and its mines and He will help him with awe. Through him, He will fill the earth with justice and fairness just as it will .be filled with injustice and unfairness

۶۷۱. Tafsīr al-`Ayyāshī(۱): From Rifā`at b. Mūsā who heard (Imam) Abū `Abd-Allah, peace be

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۱ - Tafsīr al-`Ayyāshī, vol. ۱, p. ۱۸۲, no. ۸۱; al-Maḥajja, Verse ۴, p. ۵; Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۱, which says: “When the Qā’im—the Mahdī—rises.”

on him, say about the verse “And to Him submits whatever is in the heavens and the earth, willingly or unwillingly(۱)”: “When the Qā’im, peace be on him, rises, there will not remain a land but that the testimony, ‘There is no god but Allah and that surely ”.Muḥammad is the Messenger of Allah,’ will be called out in it

۶۷۲. Tafsīr al-`Ayyāshī(۲): From Zurāra, from (Imam) Abū `Abd-Allah, peace be on him, :who said

My father was asked about the sayings of Allah, “And fight against all the polytheists just as they all fight against you”(۳) and “Until there remains no fitna and religion becomes exclusively for Allah.”(۴) He replied, “The interpretation of this verse has not occurred yet. When our Qā’im rises, those who will have reached his time will see the occurrence of the interpretation of this verse. The religion of Muḥammad, Allah’s blessings be on him and his family, will reach wherever that night reaches [i.e. everywhere]. There will remain no polytheism [or polytheist] on the face of earth just ”.as Allah has stated

Yanābī` al-mawadda(۵): From Zain al-`Ābidīn and from al-Bāqir, [peace be on .۶۷۳ them]: “When the Qā’im, peace be on him, rises, Allah will make Islam victorious over ”.all religions

Yanābī` al-mawadda(۶): From Abū Baṣīr, from Ja`far al-Ṣādiq, may Allah be .۶۷۴ satisfied with him: “When the Qā’im rises, the believers will rejoice because of the ”.victory from Allah

Tafsīr `Alī b. Ibrāhīm al-Qummī(۷): Regarding the interpretation of the verse, “Or .۶۷۵ He who answers the distressed one

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۱- Quran ۳:۸۳.

۲- Tafsīr al-`Ayyāshī, vol. ۲, p. ۵۶, no. ۴۸; Majma` al-bayān, vol. ۴, p. ۵۴۳, with very minor differences and the addition of the following at its end: “just as Allah, the Exalted, states, ‘They will worship only Me [and] will associate nothing with Me’” (Quran ۲۴:۵۵); Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۵, no. ۴۱; al-Maḥajja, verses ۲۱ and ۲۵; .Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۳

۳- Quran ۹:۳۶.

۴- Quran ۸:۳۹.

۵- Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۳, citing al-Maḥajja.

۶- Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۶, citing al-Maḥajja.

۷- Tafsīr `Alī b. Ibrāhīm al-Qummī, vol. ۲, p. ۱۲۹; al-Maḥajja, verse ۷۳, p. ۱۶۵.

when he calls Him and removes the badness, and He will make you the successors on earth,"(١) narrated to me my father, from al-Ḥasan b. `Alī b. Faḍḍāl, from Ṣāliḥ b. `Uqba, from Abū `Abd-Allah, peace be on him, who said: "This verse was revealed concerning the Qā'im from the family of Muḥammad, peace be on them. By Allah, he is the distressed one. When he prays beside the Maqām [of Ibrāhīm] two units of prayers (rak`atain) and invokes Allah, He will answer him and will remove the badness and make him the successor on earth."

٦٧٦. Mā nazala min al-Quran fī Ahl al-Bait `alayhim al-salām(٢): Through his chains of narrators [from Ḥumaid b. Ziyād, from al-Ḥasan b. Muḥammad b. Samā`a, from Ibrāhīm b. `Abd al-Ḥamīd], from `Abd al-Ḥamīd, from Muḥammad b. Muslim, from (Imam) Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and Majestic be He, "Or He who answers the distressed one when he calls,"(٣) he, peace be on him, said: "This verse was descended about the Qā'im, peace be on him. When he emerges, he will wear a turban and will pray beside the Maqām [of Ibrāhīm]. He will plead to his Lord, then, none of his flags will return [defeated]."

٦٧٧. Mā nazala min al-Quran fī Ahl al-Bait `alayhim al-salām(٤): Narrated to us Yūsuf b. Ya`qūb, from Muḥammad b. Abī Bakr al-Muqrī, from Nu`aim b. Sulaimān, from Laith, from Mujāhid, from ibn `Abbās, concerning the saying of Allah, Mighty and Majestic be He, "So

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١- Quran ٢٧:٦٢.

٢- Ta'wīl al-āyāt al-ẓāhira, p. ٣٩٩.

٣- Quran ٢٧:٦٢.

٤- Ta'wīl al-āyāt al-ẓāhira, p. ٦٦٣; Yanābī` al-mawadda, chap. ٧١, p. ٤٢٣ (short version); Biḥār al-anwār, vol. ٥١, chap. ٥, p. ٦١, no. ٥٩.

that He makes it victorious over all religions even if the polytheists detest it,"(١) he said:

This will not happen until there remains no follower of Judaism, Christianity, or any other religion except Islam; until the sheep[s], the wolf[s], the cow[s], the lion[s], the men, and the snake[s] are all safe and secure; until the rat does not nibble at the sack; until jizya is imposed; the cross is broken; and the pig is killed. [This] is the saying of Allah, the Exalted, "So that He makes it victorious over all religions even if the polytheists detest it." All this will happen when the Qā'im, peace be on him, rises.

678. Kamāl al-dīn(2): Through this chain of narrators [meaning `Alī b. Ḥātim, from Ḥumaid b. Ziyād, from al-Ḥasan b. `Alī b. Samā`a], from Aḥmad b. al-Ḥasan al-Maithamī, from al-Ḥasan b. Maḥbūb, from Mu'min al-Ṭāq, from Salām b. al-Mustanīr, from Abū Ja`far, peace be on him, concerning the saying of Allah, Mighty and Majestic be He,

"Know that Allah will give life to the earth after its death" (Quran Surah Hadid 57:17)

He said, "Allah, Mighty and Majestic be He, will give life to it through the Qā'im, peace be on him, after it has died. Its death means the disbelief (kufr) of its inhabitants and a disbeliever (kāfir) is [regarded as] a dead person."

679. Ghaybat al-Nu`mānī(3): Narrated to us Abū Sulaimān Aḥmad b. Haudha, from Ibrāhīm b. Isḥāq al-Nahāwandī, from `Abd-Allah b. Ḥammād al-Anṣārī, from `Alī b. Abī Ḥamza, who said:

(Imam) Abū `Abd-Allah,

1- Quran 9:33.
2- Kamāl al-dīn, vol. 2, chap. 58, p. 668, no. 13.
3- Ghaybat al-Nu`mānī, chap. 13, p. 244, no. 44.

peace be on him, said, "When the Qā'im, Allah's blessings be on him, rises, the angels [present during the Battle of] Badr—which are five thousand—will descend. One-third will be on white horses, one-third on black and white horses, and one-third on al-ḥuw

”.horses.” I asked, “What is al-ḥuw?” He answered, “Red

Uyūn akhbār al-Riḍā(۱): In a tradition recorded by him from Muḥammad b. `Alī` .۶۸۰ Mājīlawayh, may Allah be satisfied with him, from `Alī b. Ibrāhīm b. Hāshim, from his father, from al-Rayyān b. Shabīb, from al-Riḍā, peace be on him, who said [in a part of :[it

O son of Shabīb! If you [want to] cry for anything, then cry for al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on him. Because he was slaughtered like sheep are slaughtered and with him were killed eighteen of his family members whose kind could not be found anywhere on earth. The seven skies and the earths cried for his death. Four thousand angels descended on the earth to help him but they were not given permission. They remain by his grave—disarrayed and dusty—until the Qā’im, peace be on him, rises. Then, they will assist him and their slogan will be, ‘[Let us] avenge the blood of al-.(Ḥusayn,’ (yā lathārāt al-ḥussain

Uyūn al-mu`jizāt(۲): It has been narrated from one of the knowledgeable` .۶۸۱ [Imams] from the Ahl al-Bait, peace be on them, that

Allah, the Exalted, sent down four thousand angels to [assist] al-Ḥusayn. These were the same angels that had descended on the Messenger of

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.Uyūn akhbār al-Riḍā, vol. ۱, chap. ۲۸, pp. ۲۳۳–۲۳۴, no. ۵۸` -۱

.Uyūn al-mu`jizāt, p. ۷۰` -۲

Allah, Allah’s blessings be on him and his family, on the day of (the Battle of) Badr. He was asked to choose between being victorious against his enemies and meeting his grandfather. He chose meeting his grandfather. So, Allah, the Exalted, ordered the angels to stand by his grave while they are disarrayed and dusty, awaiting the rising of the Qā’im from his descendants—the Master of the Time, peace be on him. The following traditions also prove the above concept: ۱۶۱, ۲۰۵, ۲۴۳, ۳۲۴–۳۳۲, ۳۳۷–۳۳۹, ۳۴۲, ۳۴۳, ۳۴۶, ۳۷۳, ۴۱۹, ۴۲۳, ۴۳۲, ۴۳۵, ۵۲۵, ۵۲۹, ۵۳۶, ۵۳۸, ۵۴۸, ۵۵۳, ۷۱۹, ۸۰۷, ۹۳۶, ۱۱۰۵, ۱۱۳۸, ۱۱۷۷, ۱۱۹۵,

.and ۱۱۹۹

Section Thirty–Seven

The traditions that indicate he will return the people to guidance, the Quran, and the sunna

Comprised of many traditions

Nahj al-balāgha(۱): One of his sermons, peace be on him, in which he mentioned .۶۸۲ :the bloody battles

He will direct desires towards guidance while people will have turned guidance towards desires, and he will

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۱ - Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon ۱۳۸; Yanābī` al-mawadda, chap. ۷۲, p. ۴۳۷, which says: "The Mahdī will direct desires . . ."; Shaykh Muḥammad `Abduh—the Egyptian jurist—and ibn Abī l-Ḥadīd have both stated that this section of Nahj al-balāgha refers to the .Mahdī

turn their views to the direction of the Quran while the people will have turned the Quran to their views. [Before this enjoiner of good, matters will deteriorate] until war will rage among you with full force, showing forth its teeth, with udders full of sweet .milk but with sour tip

Beware! It will be tomorrow and the morrow will come soon with things which you do not know. The man in power, not from this crowd, will take to task all those who were formerly appointed for their ill deeds and the earth will pour forth its internal treasures and fling before him easily her keys. He will show you the just way of behavior and revive the Quran and the sunna which have become lifeless [among .[people

The topic of this section has been mentioned in numerous narrations. This is because returning the people to the Book [of Allah] and the Sunna is one of the greatest feats of the Mahdī, peace be on him, and one of his main tasks. One can rarely find a tradition that doesn't directly or indirectly establish this fact.

Thus, only the person who fulfills this promises can be the Mahdī. He will not rise except to establish the Truth and he will not make the people rise but to return them to the Book of Allah and the Sunna of His Prophet. The world will not be filled with justice and fairness except through him. Allah's affairs will not be manifested and

p: ٢٥٨

Islam will not defeat the other religions except by the return of the people to Allah's Book and the Sunna of His Prophet. Reformative actions will not be accomplished but through him and he will not appear, rise, and emerge except for the establishment of the sharia and for the implementation of the laws of Allah and His religion.

Section Thirty-Eight

The traditions that indicate he will take revenge on the enemies of Allah, the enemies of His Messenger, and the enemies of the Imams, peace be on them

Comprised of thirteen traditions

٦٨٣. Dalā'il al-imāma(١): `Alī b. Hibat-Allah informed me, from Abū Ja`far Muḥammad b. `Alī b. al-Ḥusayn b. Mūsā al-Qummī, from `Alī b. Aḥmad b. Mūsā b. Muḥammad al-Daqqāq and Muḥammad b. Muḥammad b. `Iṣām, from Muḥammad b. Ya`qūb, from al-Qāsim b. al-`Alā, from Ismā'īl al-Fazārī, from Muḥammad b. Jumhūr al-`Ammī, from ibn Abī Najrān, from someone he mentioned, from Abū Ḥamza Thābit b. Dīnār al-Thumālī who said:

I asked Abū Ja`far Muḥammad al-Bāqir, peace be on him, "O Son of Allah's Messenger! Why was `Alī, peace be on him, given the title of Amīr al-Mu'minīn (the Leader of the Believers) while no one before him had this title and it is not permissible for anyone to have this title after him?" He answered, "Because he is the source of

".knowledge and from him knowledge must be taken and not from anyone except him

I asked, "Why is his sword called Dhū l-Faqār?" He said, "Because he didn't strike anyone from

p: ۲۵۹

Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im . . .,", p. ۲۳۹, no. ۱۴; `Ilal al-sharā'i` ,-۱ chap. ۱۲۹, p. ۱۶۰, no. ۱, similar to it, through his chain of narrators from al-Thumālī. After "Don't all of you rise with the truth?" he writes: "He replied, 'Yes.' I asked, 'Then why is the Qā'im called the Qā'im (the one who will rise)?' (To the end of the tradition)"; Biḥār al-anwār, vol. ۳۷, chap. ۵۴, p. ۲۹۴, no. ۸ (Al-Majlisī has explained this .(narration after narrating it

the people of the world with it but that his family and children lost him [in this world] and he lost Paradise in the hereafter." I said, "O Son of Allah's Messenger! Are not all of you the risers with the truth?" He answered, "When my grandfather al-Ḥusayn, peace be on him, was martyred, the angels cried and wailed and said, 'Our God! Are you going to pardon the one who has killed Your chosen one and the son of Your '?chosen one and the best one from Your creation

So Allah revealed to them, 'Calm down, O My angels! [I swear] by My Might and My Majesty, I will certainly take revenge on them even after some time passes.' Then, the Imams from the descendants of al-Ḥusayn were revealed for them. The angels rejoiced because of this and saw one of them standing (qā'iman) and praying. Allah, Glorified be He, said, 'I will take revenge on them through [the one] that is standing "'.((al-Qā'im

Al-Amālī(۱): Informed us Muḥammad b. Muḥammad, from Abū l-Ḥasan Aḥmad b. .۶۸۴ Muḥammad b. al-Ḥasan b. al-Walīd, from his father, from Muḥammad b. al-Ḥasan al-Ṣaffār, from Muḥammad b. `Ubaid, from `Alī b. Asbāṭ, from Saif b. `Umaira, from :Muḥammad b. Ḥumrān, from (Imam) Abū `Abd-Allah, peace be on him, who said

When the events about Imam al-Ḥusayn, peace be on him, occurred, the angels cried

to Allah, the Exalted, "O Lord! [You stand aside] and they do this with al-Ḥusayn, Your chosen one and the son of

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.Al-Ṭūsī, Al-Amālī, vol. ۲, p. ۳۳; Biḥār al-anwār, vol. ۴۵, chap. ۴۱, p. ۲۲۱, no. ۳ -۱

Your Prophet?" So Allah showed them the figure of the Qā'im, peace be on him, and said, "Through him I will take revenge on those who oppressed him."

۶۸۵. Ghaybat al-Nu`mānī(۱): Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik, from Isḥāq b. Sinān, from `Ubaid b. Khārija, from `Alī b. `Uthmān, from furāt b. Aḥnaf, from Abū `Abd-Allah Ja`far b. Muḥammad, from his forefathers, peace be on them, who said:

The (river) Euphrates overflowed during the reign of Amīr al-Mu'minīn, peace be on him. He and his two sons—al-Ḥasan and al-Ḥusayn, peace be on them—mounted and passed by a village. The [villagers] said, "`Alī has come to drive away the water." `Alī, peace be on him, answered, "By Allah, I and these two sons of mine will be martyred. Then, Allah will send a person from my descendants in the end of times who will avenge our blood (yuṭālibu dimā'anā). He will go in occultation so that the people of deviation will be separated [from the real believers]. [It will continue for so long] until an ignorant will say, 'The family of Muḥammad are unimportant for Allah.'"

The following traditions also establish the above concept: ۱۰۹, ۲۵۵, ۲۵۸, ۲۶۶, ۲۷۰, ۲۹۳, ۳۰۵, ۴۲۴, ۴۳۲, and ۵۱۵.

Section Thirty-Nine

The traditions that indicate in him will be customs (sunan) from the Divine Prophets, one of these customs being occultation

Comprised of twenty-three traditions

۶۸۶. Kamāl al-dīn(۲): Al-Sharīf Abū l-Ḥasan `Alī b. Mūsā b. Aḥmad b. Ibrāhīm b.

Muḥammad b. `Abd-Allah b. Mūsā b. Ja`far b. Muḥammad

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۱- Ghaybat al-Nu`mānī, chap. ۱۰, pp. ۱۴۰–۱۴۱, no. ۱.

۲- Kamāl al-dīn, vol. ۱, chap. ۳۱, p. ۳۲۱, no. ۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۶۶, no. ۱۲۴, with slight variations; I`lām al-warā, chap. ۲, sect. ۲, which says, "Customs from six Prophets" instead of "From seven Prophets." It also says: "A custom from Noah" instead of "A custom from our father Adam, a custom from Noah"; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۱۷, no. ۴.

b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, from Muḥammad b. Hammām, from Aḥmad b. Muḥammad b. al-Naufalī, from Aḥmad b. Hilāl, from `Uthmān b. `Īsā al-Kilābī, from Khālid b. Najīḥ [Najḥ], from Ḥamzat b. Ḥumrān, from his father, from Sa`īd b. Jubair, from the Master of the Worshippers, `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on him, who said:

In the Qā'im are customs from seven Prophets: A custom from our father Adam, a custom from Noah, a custom from Abraham, a custom from Moses, a custom from Jesus, a custom from Ayyūb (Job), and a custom from Muḥammad, Allah's blessings be on them all. As for the [custom] from Adam and Noah, it is longevity. As for Abraham, it is concealed birth and solitude. As for Moses, it is fear and occultation. As for Jesus, it is the disagreement amongst the people about him. As for Ayyūb (Job), it is relief after calamity, and as for Muḥammad, it is emergence with the sword.

۶۸۷. Ghaybat al-Nu`mānī(۱): Informed us Aḥmad b. Muḥammad b. Sa`īd, from Muḥammad b. al-Mufaḍḍal and Sa`dān b. Isḥāq b. Sa`īd, Aḥmad b. al-Ḥusayn and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaṭawānī, all of them from al-Ḥasan b. Maḥbūb, from Hishām b. Sālim al-Jawālīqī, from Yazīd al-Kunāsī, from Abū Ja`far al-Bāqir, peace be on him, who said: "The Master of this affair will have a similarity with Yūsuf. He will be the son of a dark-skinned slave-maid and Allah will set

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Ghaybat al-Nu`mānī, chap. ۱۰, p. ۱۶۳, no. ۳; Kamāl al-dīn, vol. ۱, chap. ۳۲, p. ۳۲۹, no. -۱ ۱۲; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۱۸, no. ۸; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۶۹, no. ۱۳۵, citing Kamāl al-dīn with the wording: “In the master of this affair is a custom from Yūsuf [the son of a slave-maid], Allah will set right his affairs in a single night.” The author of Biḥār al-anwār writes: “His saying, ‘the son of a black slave-maid’ apparently contradicts the numerous narrations that mention the attributes of his mother, peace be on him, except if mother is interpreted as his grandmother.” I say: This sentence does not exist in the copy of the Persian translation of Kamāl al-dīn nor in the Najaf edition printed in the year ۱۳۸۹ AH, p. ۳۲۰. See vol. ۱, p. ۴۴۵. This is in addition to the fact that his similarity with Yūsuf was in occultation and imprisonment. It is probable that something has been added to the tradition and Allah knows the .best

”.right his affairs in one night

Kamāl al-dīn(۱): Narrated to us my father [and Muḥammad b. al-Ḥasan], may Allah .۶۸۸ be satisfied with him, from Sa`d b. `Abd-Allah, from al-Mu`allā b. Muḥammad al-Baṣrī, from Muḥammad b. Jumhūr and others, from [Muḥammad] b. Abī `Umair, from :`Abd-Allah b. Sinān who said

I heard (Imam) Abū `Abd-Allah, peace be on him, say, “In the Qā’im, there is a custom from Moses, son of `Imrān, peace be on him.” I asked, “What is the custom from Moses, son of `Imrān?” He replied, “His concealed birth and his occultation from his people.” I asked, “How long was Moses, son of `Imrān, occulted from his nation and ”.his family?” He replied, “Twenty-eight years

Kamāl al-dīn(۲): Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī, may .۶۸۹ Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father Muḥammad b. Mas`ūd al-`Ayyāshī, from `Alī b. Muḥammad b. Shujā`, from Muḥammad b. `Īsā, from Yūnus, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from (Imam) :Abū `Abd-Allah, peace be on him, who said

In the Master of this affair are customs from the prophets; a custom from Moses, son of `Imrān, a custom from Jesus, a custom from Yūsuf, and a custom from

Muḥammad, Allah's blessings be on them. As for the custom from Moses, son of `Imrān, he will be fearful and watchful. As for the custom from Jesus, it will be said about him what was said about Jesus. As for the custom from Yūsuf, it

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Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۰, no. ۱۸; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, p. ۲۱۶, no. -۱ .۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, pp. ۴۷۱–۴۷۲, no. ۱۴۷

Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۵۰, no. ۴۶; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, pp. ۲۲۳– -۲ ۲۲۴, no. ۱۰, which says: "custom from the prophets"; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, .sect. ۵, p. ۴۷۴, no. ۱۵۹

is the screen that Allah will put between him and the people as a covering; they will see him but will not recognize him. As for the custom from Muḥammad, Allah's blessings be on him and his family, he will guide with his guidance and will follow his .ways

Al-Imāma wa l-tabṣira(۱): `Abd-Allah b. Ja`far al-Ḥimyarī, from Muḥammad b. .۶۹۰ `Īsā, from Sulaimān b. Dāwūd, from Abū Baṣīr, from Abū Ja`far, peace be on him, :who said

In the master of this affair, there are four customs from four Prophets: a custom from Moses, a custom from Jesus, a custom from Yūsuf, and a custom from Muḥammad, Allah's blessings be on him and his family. As for the custom from Moses, he will be fearful and watchful. As for the custom from Yūsuf, it is imprisonment. As for the custom from Jesus, it will be said, "He has died," but he would be alive. As for the .custom from Muḥammad, Allah's blessings be on him and his family, it is the sword

Ithbāt al-waṣiyya(۲): Al-Ḥimyarī, from Muḥammad b. `Īsā, from Sulaimān b. .۶۹۱ Dāwūd, from Abū Naṣr [or Abū Baṣīr], from (Imam) Abū Ja`far, peace be on him, who :said

In the Master of this affair, there are four customs from four Prophets: A custom from Moses [which is] his occultation; a custom from Jesus concerning his fear and his

watchfulness regarding the Jews and them saying that he has died, whilst he hadn't died, [and them saying] he has been killed, whilst he

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۱ - Al-Imāma wa l-tabṣira, pp. ۹۳–۹۴, no. ۸۴; Ghaybat al-Shaykh, p. ۴۲۴, no. ۴۰۸, which says: "And as for the custom from Yūsuf, peace be on him, it is occultation" and on p. ۶۰, no. ۵۷, he has mentioned "imprisonment" which probably refers to occultation; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۱۲, p. ۴۹۹, no. ۲۷۷, and chap. ۳۲, sect. ۵, p. ۴۶۰, no. ۱۰۱; Biḥār al-anwār, vol. ۵۱, chap. ۱۳, pp. ۲۱۶–۲۱۷, no. ۳; Kamāl al-dīn, vol. ۱, chap. ۶, pp. ۱۵۲–۱۵۳, no. ۱۶, which says: "and imprisonment," and also vol. ۱, chap. ۳۲, pp. ۳۲۶–۳۲۷, no. ۶, which says: "confinement."

۲ - Ithbāt al-waṣiyya (first edition), p. ۲۰۲.

hadn't been killed; a custom from Yūsuf concerning his handsomeness and his generosity; and a custom from Muḥammad, Allah's blessings be on him and his family, is the sword with which he will emerge.

The following traditions also establish the above concept: ۶۹, ۲۴۹, ۲۸۶, ۵۴۰, ۵۵۳, ۵۵۷, ۵۶۴, ۵۷۵, ۶۲۰, ۶۲۶, ۶۲۸, ۶۳۲, ۶۴۱, ۶۴۲, ۶۴۴, ۶۴۵, and ۶۵۰.

Section Forty

The traditions that indicate he will rise with the sword

Comprised of ten traditions

۶۹۲. Kamāl al-dīn(۱): Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from al-Ḥasan b. Maḥbūb, from `Alī b. Ri'āb, from (Imam) Abū `Abd-Allah, peace be on him, concerning the saying of Allah, Mighty and Majestic be He, "On the day when some of the signs of your Lord will come, becoming a believer will be of no use to he who hadn't already believed."(۲) He said: "Signs [refers to] the Imams and the awaited sign is the Qā'im, peace be on him. On that day, becoming a believer will be of no use for anyone who had not become a believer before the rising of the Qā'im with the sword, even if he

".had believed in his forefathers, peace be on them

Ghaybat al-Nu`mānī(٣): `Alī b. al-Ḥusayn, from Muḥammad b. Yaḥyā al-`Aṭṭār, .۶۹۳ from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, from Aḥmad b. Muḥammad b. Abī Naṣr, from `Abd-Allah b. Bukair, from his father, from Zurāra who :said

,I asked (Imam) Abū Ja`far

Kamāl al-dīn, vol. ۱, p. ۸, and vol. ۲, p. ۳۳۶; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۵۱, no. ۲۵; -۱ .Yanābī` al-mawadda, chap. ۷۱, p. ۴۲۲

.Quran ۶:۱۵۸ -۲

Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۱, no. ۱۴; Ithbāt al-hudāt, vol. ۷, chap. ۳۲, sect. ۲۷, -۳ .pp. ۷۷–۷۸, no. ۵۰۰; Biḥār al-anwār, vol. ۵۲, chap. ۲۶, p. ۳۵۳, no. ۱۰۹

peace be on him, "Name for me the Righteous from the righteous ones [and] I mean the Qā'im, peace be on him." He replied, "His name is my name." I asked, "Will he follow the customs of Muḥammad, Allah's blessings be on him and his family?" He answered, "No, no, o Zurāra! He will not follow his customs." I asked, "May I be sacrificed for you! Why?" He replied, "The Messenger of Allah adopted the path of gentleness in his nation and was very friendly towards the people. But the Qā'im will adopt the path of killing. He is ordered to adopt the path of killing in the book which is (with him. He will not seek repentance from anyone. Woe to he who opposes him!"(۱

Ghaybat al-Nu`mānī(۲): Informed us Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, .۶۹۴ from `Alī b. al-Ḥasan, from Muḥammad b. Khālid, from Tha`labat b. Maimūn, from al-Ḥasan b. Hārūn who said:

I was sitting with (Imam) Abū `Abd-Allah, peace be on him, when Mu`allā b. Khunais asked him, "When the Qā'im appears, will his approach differ from that of `Alī?" He replied, "Yes. Because `Alī, peace be on him, adopted the path of kindness and restraint; because he knew that his followers would be dominated after him. But

when the Qā'im rises, he will adopt the approach of sword and captivity; because he will know that his followers will never be dominated [by anyone] after him."

695. Tafsīr al-Qurtubī(3): Concerning the saying of Allah, the Exalted: "And most

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1- There is no contradiction between this tradition and those that indicate he will follow the customs of the Messenger of Allah, Allah's blessings be on him and his family. For, when it is said he will follow his customs, it means he will rise with the sword, which differs from Jesus' approach from amongst the prophets. His similarity to him, Allah's blessings be on him and his family, is in destroying the signs of disbelief, and ending wicked habits and false regulations and the laws that will appear in the end of times.

2- Ghaybat al-Nu`mānī, chap. 13, p. 232, no. 16; Biḥār al-anwār, vol. 52, chap. 26, p. 353, no. 111; `Ilal al-sharā'i`, vol. 1, p. 210, with some variations in the chain of narrators; Ḥilyat al-abrār, vol. 2, pp. 628–629.

3- Tafsīr al-Qurtubī (al-Jāmi` li-aḥkām al-Quran), vol. 14, p. 107; Tafsīr al-`Ālūsī (Rūḥ al-ma`ānī), vol. 21, p. 121; Rūḥ al-bayān, vol. 21, p. 124, from al-Lubāb from Tafsīr al-Naqqāsh: "The lower [chastisement] will be high prices and the greater [chastisement] will be the reappearance of the Mahdī with the sword"; Tafsīr al-tibyān, vol. 8, p. 306, from Ja`far b. Muḥammad, peace be on him: "The lower punishment will be famine and the greater will be the emergence of the Mahdī with the sword"; Al-Maḥajja, p. 173, from al-Mufaḍḍal b. `Umar: "Lower refers to the punishment in the grave and greater refers to the Mahdī with the sword"; From Muḥammad b. al-Ḥasan al-Shaibānī in Kashf al-Bayān: "Lower refers to famine and drought and greater refers to the emergence of the Riser, al-Mahdī, with the sword in the end of times"; Biḥār al-anwār, vol. 51, p. 59, and Ta'wīl al-āyāt al-ẓāhira, p. 437: "Lower chastisement refers to high prices while greater refers to [the reappearance of] the Mahdī with the sword; It has been mentioned in Ilzām al-Nāṣib that "Lower refers to the punishment in Hell and greater refers to [the emergence] of the Mahdī, peace be on him, with the sword in the end of times." I say: It is legitimate to interpret 'lower punishment' as famine

and other things that will take place before the appearance of the Mahdī—may my mother and father be sacrificed for him—and it being one of its examples. Such an interpretation will not contradict the other interpretations which can be found in various exegeses. Likewise, it is legitimate to interpret 'the greater chastisement' as his reappearance with the sword or another event, because it is one of its examples. There is no contradiction with this interpretation and with interpreting the major chastisement as the punishment of the Hereafter. Moreover, when the commentators have differences about the interpretation of the verses, what should be relied upon is what has been narrated from of the Ahl al-Bait, peace be on them, .just as we have explained in our book Amān al-umma min al-ḍalāl wa l-ikhtilāf

certainly We will make them taste the lower chastisement before the greater chastisement,"(١) he has narrated from Ja`far b. Muḥammad, [peace be on him], that "it [i.e. the greater chastisement] refers to the emergence of the Mahdī with the sword ".and the lower chastisement refers to high prices

In Tafsīr al-Ālūsī these words have been used: "From Ja`far b. Muḥammad, may Allah "'.be satisfied with him: 'It refers to the emergence of the Mahdī with the sword

٦٩٦. Al-Kāfī(٢): Muḥammad b. Yaḥyā, from Aḥmad b. Muḥammad b. `Īsā, from ibn Maḥbūb, from Hishām b. Sālim, from Abū Khālid al-Kabulī, from (Imam) Abū Ja`far, :peace be on him, who mentions that they saw in the Book of `Alī

The land belongs to Allah; He will [give it as] inheritance to whoever He wishes from" His servants, and the end belongs the pious (al-muttaqīn)" (Quran ٧:١٢٨), I and my Ahl al-Bait are those whom Allah will give them the earth as inheritance and we are the .pious (al-muttaqūn). All the earth belongs to us

Whoever from the Muslims enlivens a piece of land and inhabits it, should pay its tax to the Imam from my Ahl al-Bait and what he eats from it [remains] for him. If he abandons it or spoils it and another person from the Muslims takes it, inhabits it, and gives life to it, then the latter has more right over it than the former who has .abandoned it

The latter should pay its tax to the Imam from my Ahl

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.Quran ۳۲:۲۱ -۱

Al-Kāfī, vol. ۱, chap. "The entire earth belongs to the Imam," pp. ۴۰۷–۴۰۸, no. ۱; Tafsīr -۲ nūr al-thaqalain, vol. ۲, p. ۵۶, no. ۲۲۲, under the commentary of Sura al-A`rāf; Tafsīr al-`Ayyāshī, vol. ۲, p. ۲۵, no. ۶۶; Tafsīr al-Ṣāfī, vol. ۲, p. ۲۲۸, under the commentary of Sura al-A`rāf; Tafsīr al-burhān, vol. ۲, p. ۲۸, under the commentary of Sura al-A`rāf; Biḥār .al-anwār, vol. ۱۰۰, chap. ۹, p. ۵۸, no. ۲

al-Bait and whatever he eats from it [remains] for him. [This will apply] until the Qā'im from my Ahl al-Bait appears with the sword. He will take over all the [lands], deprive [their inhabitants] of them, and [force the inhabitants] out of [the lands] just as the Messenger of Allah, Allah's blessings be on him and his family, took over [the lands] and deprived [their inhabitants] of them. [The only exception] will be the possessions of our Shias (shī`atunā). He will leave them with what they possess and will leave the .earth in their hands

.The following traditions also prove the above concept: ۴۲۳, ۴۲۶, ۵۷۲, ۷۱۳, and ۷۱۵

Section Forty-One

The traditions that indicate the people will assist his government

Comprised of three traditions

Sunan ibn Māja(۱): Narrated to us Ḥarmalat b. Yaḥyā al-Miṣrī and Ibrāhīm b. Sa`īd .۶۹۷ al-Jauharī, from Abū Ṣāliḥ `Abd al-Ghaffār b. Dāwūd al-Ḥarrānī, from Abū Lahī`a, from Abū Zur`a Amr b. Jābir al-Ḥaḍramī, from `Abd-Allah b. al-Ḥarth b. Jaz' al-Zubaidī, from the Messenger of Allah, Allah's blessings be on him and his family, who said: "A [group of] people will emerge from the East and will prepare for the Mahdī—".meaning his government

Sunan Abī Dāwūd(۲): From Hārūn, from `Amr b. Abī Qays, from Muṭarrif b. Ṭarīf, .۶۹۸

from Abū l-Ḥasan, from Hilāl b. `Amr, from `Alī, may Allah be satisfied with him, from :the Messenger of Allah, Allah's blessings be on him and his family, who said

A person will emerge from Mā Warā' al-Nahr. He will be called al-Ḥārith

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Sunan ibn Māja, vol. ٢, chap. "The emergence of the Mahdī," p. ١٣۶٨, citing Kitāb al- -١ fitan, chap. ٣۴, no. ۴٠٨٨; `Iqd al-durar, chap. ۵, p. ١٢۵, citing Sunan ibn Māja and al-Bayhaqī. He has also recorded it in al-Tadhkira, p. ٢۴٠, from Abū Dāwūd with the difference: "they will prepare for the Mahdī the throne of his kingdom"; Farā'id al-simṭain, vol. ٢, chap. ۶١, p. ٣٣٣; al-Ṭabarānī, al-Mu`jam al-ausaṭ, vol. ١, p. ٢٠٠, no. ٢٨٧, with minor variation; al-Munār al-munīf, sect. ۵٠, p. ١۴۵, no. ٣٣٢; Nihāyat al-bidāya wa l-nihāya, vol. ١, p. ۴١; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٧, p. ١۴٧, no. ٢, which says: "they will prepare for the Mahdī his kingdom"; Mukhtaṣar tadhkirat al-Qurtubī by al-Sha`rānī, p. ۴٠, which says "they will prepare for the Mahdī the throne of his kingdom"; al-Idhā`a, p. ١٢۴; Kanz al-`ummāl, vol. ١۴, p. ٢۶٣, no. ٣٨۶۵٧; Majma` al-zawā'id, vol. ٧, p. ٣١٨, and many more references.

Sunan Abī Dāwūd, vol. ۴, "Kitāb al-Mahdī," pp. ١٠٨–١٠٩, no. ۴٢٩٠; Maṣābīḥ al-sunna, -٢ vol. ٢, p. ١٩۴; `Iqd al-durar, chap. ۵, p. ١٣٠, citing Abū Dāwūd, Sunan al-Nisā'ī, al-Bayhaqī, and al-Maṣābīḥ; Jam` al-jawāmi`, vol. ١, p. ٩٩٧, citing Abū Dāwūd; al-Tadhkira, p. ٢۴٠, with the difference: "a person from the ministers of al-Mahdī will emerge who will be called al-Ḥarth b. al-Ḥarrāth" and "or he said—to help him"; Yanābī` al-mawadda, chap. ٧٢, p. ۴٣٠; al-Tāj al-Jāmi` lil-uṣūl, vol. ۵, p. ٣۴۴, and many other references.

b. al-Ḥarrāth; in the vanguard [of his army] will be a person called Manṣūr. He will organize or prepare for the family of Muḥammad just as the Quraish prepared for the Messenger of Allah, Allah's blessings be on him [and his family]. It is compulsory for every believer to assist him—or he said—to respond to his [call].

Tradition no. ٧٢٠ also establishes the above concept.

Section Forty-Two

The traditions that indicate his character and approach

Comprised of forty-seven narrations

۶۹۹. Al-Fitan(۱): Narrated to us Abū Mu`āwiya, from Dāwūd, from Abū Naḍra, from Abū Sa`īd, may Allah be satisfied with him, from the Holy Prophet, Allah's blessings be on him and his family, who said: “In the end of times a Caliph will emerge [who] will distribute wealth without counting [it].”

۷۰۰. Al-Fitan(۲): Narrated to us `Abd al-Razzāq, from Mu`ammar, from Qatāda, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: “He will bring out the treasures, will distribute wealth, and will correctly establish Islam.”

۷۰۱. Al-Fitan(۳): Narrated to us al-Walīd, from Sa`īd, from Qatāda, from Abī Naḍra, from Abū Sa`īd al-Khudrī, may Allah be satisfied with him, who said: “He will give away wealth abundantly and will not even count it. He will fill the earth with justice just as it will be filled with injustice and unfairness.”

۷۰۲. Ghaybat al-Nu`mānī(۴): Informed us `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from Aḥmad b. Muḥammad b. Rabāḥ, from Aḥmad b. `Alī al-Ḥimyarī, from al-Ḥasan b. Ayyūb, from `Abd al-Karīm b. `Amr, from

p: ۲۶۹

۱- Al-Fitan, vol. ۵, p. ۱۹۱.

۲- Al-Fitan, vol. ۵, p. ۱۹۲; al-Malāḥim wa l-fitan, chap. ۱۴۶, p. ۶۹, which mentions ‘Mu`ammar b. Qatāda’ which is wrong.

۳- Al-Fitan, vol. ۵, p. ۱۹۲; al-Malāḥim wa l-fitan, chap. ۱۴۷, p. ۶۹; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۳, no. ۹۹. He writes: “This tradition is established and correct”; Ḥāfiẓ Muslim has recorded it in his Ṣaḥīḥ and has written “a caliph from your caliphs,” and he has not recorded the end of the tradition; Ṣaḥīḥ Muslim, vol. ۱۸, “Kitāb al-Fitan,” p. ۳۹, which says: “from your caliphs is a caliph who will give away wealth abundantly.” He too, has not recorded the end of the tradition.

۴- Ghaybat al-Nu`mānī, chap. “What has been narrated about his attributes and his

approach," p. ۲۳۰, no. ۱۳; Ḥilyat al-abrār, vol. ۲, chap. ۳۷, pp. ۶۲۷–۶۲۸.

Aḥmad b. al-Ḥasan b. Abān, from `Abd-Allah b. `Aṭā' al-Makkī, who asked a Shaykh from the scholars, meaning, (Imam) Abū `Abd-Allah, peace be on him, "What will be the approach of the Mahdī (sīratuh)?" He replied, "He will act like the Messenger of Allah, Allah's blessings be on him and his family. He will destroy all that was before him just as the Messenger of Allah, Allah's blessings be on him and his family, destroyed the affairs of ignorance (amr al-jāhiliyya). He will re-establish Islam from the beginning."(۱)

۷۰۳. Ghaybat al-Nu`mānī(۲): Informed us Aḥmad b. Muḥammad b. Sa`īd, from `Alī b. al-Ḥasan, from his father, from Rifā`at b. Mūsā, from `Abd-Allah b. `Aṭā' who said:

I asked (Imam) Abū Ja`far al-Bāqir, peace be on him, "When the Qā'im rises, what will be his approach towards the people?" He replied, "Like the Messenger of Allah, Allah's blessings be on him and his family, he will destroy what was before [him]; and he will re-establish Islam from the beginning."

۷۰۴. Qurb al-isnād(۳): Hārūn b. Muslim, from Mas`adat b. Ziyād, from Ja`far, from his father who said: "The Messenger of Allah, Allah's blessings be on him and his family . . . said, 'When our Qā'im rises fiefdom will vanish and no fiefs will remain.'"

۷۰۵. Al-Kāfī(۴): `Alī b. Ibrāhīm, from his father, from ibn Abī `Umair, from Manṣūr, from Faḍl al-A`war, from Abū `Ubaida al-Ḥadhdhā', in a hadith from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad al-Ṣādiq, peace be on him, who said: "O Abū `Ubaida! When

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۱- In this tradition and others, 'all that was before him' refers to all the evil traditions, condemnable habits, false foundations, and deficient and tyrannical laws that will appear in the end of times. "He will re-establish Islam from the beginning," means he will call upon the people to acknowledge and practice what has been taught in the sharia.

2- Ghaybat al-Nu`mānī, chap. "What has been narrated about his attributes," p. 232, no. 17; Ḥilyat al-abrār, vol. 2, chap. 37, p. 69.

3- Qurb al-isnād, p. 39.

4- Al-Kāfī, vol. 1, p. 397, no. 1; Biḥār al-anwār, vol. 23, chap. 4, pp. 85–86, no. 28, which ends like this: "he will not ask people for evidence"; Baṣā'ir al-darajāt, chap. 15, p. 259, no. 3, which ends like this: "he will not ask people for evidence"; Ithbāt al-hudāt, vol. 7, chap. 32, p. 45, no. 404; al-Kharā'ij wa l-jarā'iḥ, vol. 2, p. 861, under no. 77, which ends like this: "he will not ask people for evidence."

the Qā'im from the family of Muḥammad, peace be on them, rises, he will judge like [the Prophets] David and Solomon. That is, he will not ask for evidence."(1)

706. Al-Kāfī(2): Muḥammad b. Yaḥyā, from Aḥmad b. Muḥammad, from Muḥammad b. Sinān, from Abān, from (Imam) Abū `Abd-Allah, peace be on him, who said: "The world will not come to an end until a person from me emerges. He will judge like the judgments of the family of David. He will not ask for evidence and will give everyone their rights."

707. Al-Kāfī(3): Isḥāq narrates from al-Ḥasan b. Ẓarīf that

Two issues were making me restless and I intended to write about them to (Imam) Abū Muḥammad, peace be on him. I wrote to him and asked him how the Qā'im, peace be on him, would judge and where he would seat for judging between the people. I also intended to ask him for a [medicine] for Quartan fever(4) but I forgot to do so.

He replied like this: "You asked about the Qā'im, then [know] that when he rises, he will judge amongst the people by his knowledge—like how David used to judge, without asking for evidence. You also intended to ask about Quartan fever but forgot. Write on a piece of paper [the following verse] and hang it on the person who has this fever and he will soon be cured with Allah's permission, if Allah pleases, 'O fire, be cold and safe on Ibrāhīm.'" We hung it on him as

It is appropriate here to answer the objection raised by some those who oppose us, -١ which is as follows: The Muslims are unanimous that there will be no prophet after the Messenger of Allah, Allah's blessings be on him and his family, but you Shias think that when the Qā'im rises, he will not accept the jizya from the People of the Book, he will kill all those who have attained the age of twenty but have failed to acquire deep knowledge in religion, will destroy all the mosques and shrines, will judge like the Prophet David and will not ask for evidence, and etc. All of these are an abrogation of the Islamic sharia. A group of scholars have answered this objection in their books. We will suffice here with the reply given by the majestic scholar al-Shaykh al-Ṭabrisī in his book I`lām al-warā. He writes: "We don't believe in what has been mentioned in the question that he will not accept the jizya from the Peoples of the Book and will kill all those who have attained the age of twenty but have failed to acquire deep knowledge in religion. Because they have been mentioned in a tradition whose correctness has not been proved. As for the destruction of the mosques and the shrines, then we too have heard about that. It is legitimate to confine this to those mosques and shrines that have been built without having Allah in mind and in opposition to the commands of Allah. This is perfectly legal and is what the Prophet did himself. As for him judging like David (and) not asking for evidence, again this has not been mentioned [in a correct tradition]. If it is correct, then it means that he will judge using his knowledge. For, when an Imam or a judge knows about an affair, then he must judge according to his knowledge without asking for any evidence. There is absolutely no abrogation of the Sharia in these. Even if what they say about him neither accepting the jizya nor asking for evidence is correct, then that will also not be an abrogation of the Sharia. Because, an abrogating law is the one that comes after the abrogated one and not at the same time with it. If they exist together, then one will not be abrogating the other even if they are apparently contradictory to each other in judgment. Therefore, we agree that if Allah had said, 'You restrict yourself until such and such time and not thereafter,' then this will not be abrogation because the removal factor is accompanied with the obliging factor. If this statement is correct and the Holy Prophet, Allah's blessings be on him and his family, has informed us that it is obligatory to follow and agree with the Qā'im from his progeny, then we have to

follow what judgment he passes concerning us even if it is contradictory to some of the earlier laws and no abrogation will have occurred.”

٢- Al-Kāfī, vol. ١, pp. ٣٩٧–٣٩٨, no. ٢.

٣- Al-Kāfī, vol. ١, p. ٥٠٩, no. ١٣; al-Irshād, p. ٣٤٣, with the difference that it says: “He said, ‘Narrated to me al-Ḥusayn b. Ẓarīf.’” The following section has not been recorded in it: “and he will soon be cured with Allah’s permission, if Allah so pleases.”; Ithbāt al-hudāt, vol. ٣, chap. ٣١, p. ۴٠٣, no. ١۵; Biḥār al-anwār, vol. ٩۵, chap. ۵۵, pp. ۶۶–۶٧, no. ۴۶, and vol. ۵٠, chap. ٣, p. ٢۶۴, no. ٢۴; al-Manāqib by ibn Shahr Āshūb, vol. ۴, p. ۴٣١ (short version); al-Kharā’ij wa l-jarā’iḥ, vol. ١, pp. ۴٣١–۴٣٢, no. ١٠; Kashf al-ghumma, vol. ٢, p. ۴١٣; I`lām al-warā, p. ٣۵٧; al-Da`awāt by Quṭb al-Dīn al-Rāwandī, p. ٢٠٩, no. ۵۶٧.

۴- A mild form of malaria causing a fever that recurs every third day (Concise Oxford English Dictionary).

(Imam) Abū Muḥammad, peace be on him, had ordered and he was healed.

٧٠٨. Al-Tahdhīb(١): Muḥammad b. al-Ḥasan al-Ṣaffār, from Muḥammad b. al-Ḥusayn ibn Abī al-Khaṭṭāb, from Ja`far b. Bashīr and Muḥammad b. `Abd-Allah b. Hilāl, from al-`Alā’ b. Razīn al-Qallā, from Muḥammad b. Muslim who said:

I asked (Imam) Abū Ja`far, peace be on him, “When the Qā’im—may Allah hasten his relief—rises, what will be his approach towards the people?” He replied, “He will adopt the approach of the Messenger of Allah, Allah’s blessings be on him and his family, until Islam becomes victorious.” I enquired, “What was the approach of the Messenger of Allah, Allah’s blessings be on him and his family?” He replied, “He extinguished what prevailed during the time of ignorance (al-jāhiliyya) and dealt with the people with justice. The same applies to the Qā’im. He will remove the un-Islamic laws that will prevail [during the occultation, because of a lack of a true Islamic government] and will deal with the people justly.”

٧٠٩. Al-Tahdhīb(٢): Muḥammad b. Ismā’īl b. Bazī`, from Ḥamzat b. Zaid, from `Alī b. Suwayd, from (Imam) Abū l-Ḥasan Mūsā, peace be on him, who said:

When our Qā’im rises, he will call out, “O horsemen! Tread on the middle of the road.

O pedestrians! walk on the two sides of the road." Then, if any rider goes to the roadside and hurts a pedestrian, he will have to compensate [the pedestrian, i.e. pay diya to him], but if a pedestrian walks in the middle of the

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١- Al-Tahdhīb, vol. ۶, chap. "The Imam's attitude," p. ١۵۴, no. ١ (٢٧٠); Ithbāt al-hudāt, vol. ۶, sect. ٢, chap. ٣٢, p. ٣٧٧, no. ٧۶.

٢- Al-Tahdhīb, vol. ١٠, chap. ٢٨, p. ٣١۴, no. ١٠ (١١۶٩); Ithbāt al-hudāt, vol. ۶, chap. ٣٢, sect. ٢, p. ٣٧٩, no. ٨١ (short version).

road and is hurt, then he will not be compensated.

٧١٠. Al-Tahdhīb(١): From him [meaning Muḥammad b. al-Ḥasan al-Ṣaffār], from Ya`qūb, from al-Ḥasan b. `Alī b. Faḍḍāl, from Shu`ayb al-Aqarqūfū, from Abū Ḥamza al-Thumālī, from (Imam) Abū `Abd-Allah, peace be on him, who said:

The earth will not survive unless if there is a learned person from us who can distinguish the truth from falsehood within it. The purpose of dissimulation (al-taqiyya) is to safeguard the blood [of the Shias]. When dissimulation (al-taqiyya) reaches the [threshold of] bloodshed, then [at that time] it should be put aside. By Allah! If you are called to help us you will say, "We will not do so because we are dissimulating." Dissimulation is indeed dearer to you than you fathers and mothers. When the Qā'im, peace be on him, rises, he will not be in need to ask you about this. Indeed, he will carry out Allah's punishments (ḥadd) on most of the hypocrites from amongst you.

٧١١. Al-Tahdhīb(٢): From him [meaning al-Ḥusayn b. Sa`īd], from al-Naḍr b. Suwayd, from `Abd-Allah b. Sinān, from his father who said:

I asked (Imam) Abū `Abd-Allah, peace be on him, "I have a piece of land that was taken as tax [from someone else and given to me by the government] and I don't have a good feeling towards it. Should I abandon it?" He was silent for a while, then said, "When our Qā'im rises, you will be granted much more land than that." He

continued, "When our Qā'im

١- (٣٣٥ Al-Tahdhīb, vol. ۶, chap. ٧٩, p. ١٧٢, no. ١٣).

٢- Al-Tahdhīb, vol. ٧, p. ١۴٩, no. ۶ (۶۶٠); Ithbāt al-hudāt, chap. ٣٢, sect. ٢, vol. ۶, no. ٧٨.

rises, the people will have better than their current properties."

٧١٢. Al-Khiṣāl(١): My father, Muḥammad b. al-Ḥasan, and Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with them, from Sa`d b. `Abd-Allah, from Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from Mūsā b. Sa`dān, from `Abd-Allah b. al-Qāsim al-Ḥaḍramī, from Mālik b. `Aṭiyya, from Abān b. Taghlib, from (Imam) Abū `Abd-Allah, peace be on him, who said:

Soon, three hundred and thirteen men will come to this Mosque of yours—meaning Mecca. The people of Mecca will know that these people are not from them. With them will be swords and on each sword will be scribed a word which will open up a thousand words. They will send the wind and it will call out in every valley, "This is the Mahdī. He will judge like the judgments of the family of David; he will not ask for evidence."

The following traditions also establish the above concept: ٣۴۴, ٣۴۵, ٣۴۶, ٣۶٨, ٣٨٣, ۴٠٣, ۴٠۵, ۴١٩, ۴٢۵, ۴٢۶, ۴٣٢, ۴۶۶, ۴٨١, ۴٨۴, ۵٣۵, ۵٨٣, ۶٨٢, ۶٨٩, ۶٩٢—۶٩۵, ٧١٣—٧١٨, ٧١٩, ٧٢۶, ٧٣٢, ١١١۵, and ١١٩٩.

Section Forty-Three

The traditions that indicate his asceticism (zuhd)

Comprised of six traditions

٧١٣. Ghaybat al-Nu`mānī(٢): Informed us Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, from Aḥmad b. Yūsuf b. Ya`qūb Abū l-Ḥasan al-Ju`fī, from Ismā'īl b. Mihrān, from al-Ḥasan b. `Alī b. Abī Ḥamza, from his father and Wuhaib, from Abū Baṣīr, from (Imam)

:Abū `Abd-Allah, peace be on him, who said

When the Qā'im emerges, nothing will remain between him, the

p: ٢٧۴

Al-Khiṣāl, vol. ٢, p. ۶۴٩, no. ۴٣; Ithbāt al-hudāt, vol. ۶, chap. ٣٢, sect. ٨, p. ۴۵۵, no. ٢۶١, -١ and vol. ٧, pp. ٩١–٩٢, no. ۵٣٩, with variations in context and chain of narrators. The .same has been recorded in Ghaybat al-Nu'mānī, pp. ٣١۴–٣١۵, no. ٧

Ghaybat al-Nu`mānī, chap. ١٣, p. ٢٣۴, no. ٢١; Ithbāt al-hudāt, vol. ٧, chap. ٣٢, sect. ٢٧, -٢ .p. ٧٩, no. ۵٠۴ (short version); Ḥilyat al-abrār, vol. ٢, chap. ٣٧, pp. ۶٢٩–۶٣٠

Arabs, and the Quraish except the sword and he will receive nothing from them but the sword. Why are they hastening for his emergence? By Allah, his clothes will not be but coarse; his food will not be but crude barley [bread]. [Life] will be accompanied by .the sword and death is beneath the shadow of the sword

Ghaybat al-Nu`mānī(١): Informed us `Alī b. al-Ḥusayn, from Muḥammad b. Yaḥyā .٧١۴ al-`Aṭṭār at Qum, from Muḥammad b. Ḥasan al-Rāzī, from Muḥammad b. `Alī al-Kūfī, :from Mu`ammar b. Khallād who said

The Qā'im was mentioned in of the presence of (Imam) Abū l-Ḥasan al-Riḍā, peace be on him. He said, "Today, you are more in comfort than you think you will be on that day." They asked, "How?" He answered, "When the Qā'im, peace be on him, emerges, there will not be anything but blood, sweat, and sleeping on the saddles. The clothes ".of the Qā'im will not be but rough and his food will be nothing but coarse

Ghaybat al-Nu`mānī(٢): `Alī b. al-Ḥusayn, through his chain of narrators from .٧١۵ Muḥammad b. `Alī al-Kūfī, from al-Ḥasan b. Maḥbūb, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him, who said: "Why are you in such a hurry for the appearance of the Qā'im? By Allah! His clothes are not but rough and his food is not but coarse. [Life] will be accompanied by the sword and ".death is beneath the shadow of the sword

.Al-Kāfī(٣): `Alī b .٧١۶

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Ghaybat al-Nu`mānī, chap. ١۵, p. ٢٨۵, no. ۵; Ithbāt al-hudāt, vol. ٧, chap. ٣٢, sect. ٢٧, -١ .p. ٨۵, no. ۵٢٧

Ghaybat al-Nu`mānī, chap. ١٣, p. ٢٣٣, no. ٢٠; Ghaybat al-Shaykh, p. ٢٧٧, which has -٢ the following chain of narrators: "From him—meaning al-Faḍl—from `Abd al-Raḥmān [b.] Abī Hāshim, from `Alī b. Abī Ḥamza, from Abū Baṣīr, from Abū `Abd-Allah, peace be on him." Its text is like that of Ghaybat al-Nu`mānī with the difference that it mentions the word barley before coarse; Ithbāt al-hudāt, vol. ٧, chap. ٣٢, sect. ٢٧, p. ٧٩, .no. ۵٠٣; Ḥilyat al-abrār, vol. ٢, chap. ٣٧, p. ۶٢٩

.Al-Kāfī,vol.١, p. ۴١٠, no. ٢ -٣

Ibrāhīm, from his father, from ibn Abī `Umair, from Ḥammād b. `Uthmān, from al-Mu`allā b. Khunais who said:

One day, I said to (Imam) Abū `Abd-Allah al-Ṣādiq, peace be on him, "May I be sacrificed for you! You mentioned the family of so and so (ālu fulan) and the luxury that they enjoy! Had you been in power, we would have lived with you [in luxury]." He remarked, "Never, O Mu`allā! By Allah, had this been the case [i.e. had we come to power], it would mean nothing except administration by night, traveling by the day, wearing rough clothes, and eating coarse food. [Now] these [hard tasks] have been removed [due to the Umayyads and Abbasids who have withheld our rights] and have "?you ever seen the withholding of a right that results in a blessing except this

Ghaybat al-Nu`mānī(١): Narrated to us `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, .٧١٧ from Abū Sulaimān Aḥmad b. Haudha al-Bāhilī, from Ibrāhīm b. Isḥāq al-Nahāwandī, :from `Abd-Allah b. Ḥammād al-Anṣārī, from al-Mufaḍḍal b. `Umar who said

I was with (Imam) Abū `Abd-Allah, peace be on him, performing the circumambulation (al-ṭawāf). He looked at me and asked, "O Mufaḍḍal! Why do I see you grieved and distressed?" I said to him, "May I be sacrificed for you! I see the Abbasids and the power, authority, and clout that they enjoy. Had this been for you,

".we would have enjoyed it with you

,[He answered, "O Mufaḍḍal! Had this been the case [i.e. had we been in power

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Ghaybat al-Nu`mānī, chap. ۱, pp. ۲۸۶–۲۸۷, no. ۷; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. -۱ .۳۵۹, no. ۱۲۷, with differences in the chain of narrators

it wouldn't be but administration by the night, traveling by the day, eating coarse food, and wearing rough clothes similar [to the lifestyle] of Amīr al-Mu'minīn, peace be on him; otherwise, [our abode] would be the fire. Since [power and kingdom] have been removed from us, we can eat and drink [as we like]. Have you seen an oppression that "'?Allah has turned into a blessing like this

Ghaybat al-Nu`mānī(۱): Abū Sulaimān, from Ibrāhīm b. Isḥāq, from `Abd-Allah b. .۷۱۸ :Ḥammād, from `Amr b. Shimr who said

I was with (Imam) Abū `Abd-Allah, peace be on him, in his house—which was filled with people. People would come forward and ask him questions; and he would not be questioned about a thing except that he answered it. I started crying from one corner of the house and he said to me, "Why are you crying, O `Amr?" I replied, "May I be sacrificed for you! And why shouldn't I cry? Is there anyone in this nation like you? And yet, the door has been shut on you and a veil drawn over you!" He replied, "O `Amr! Don't cry. We eat delicious [food] and wear soft clothes. Had the case been what you say [i.e. had we been in power], it wouldn't have been but eating coarse food and wearing rough clothes like Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him. [If we ".practiced anything other than this], the remedy would be chains in the hellfire

Section Forty-Four

The traditions that indicate

1- Ghaybat al-Nu`mānī, chap. ١٥, pp. ٢٨٧–٢٨٨, no. ٨; Biḥār al-anwār, vol. ٥٢, chap. ٢٧, p. ٣٦٠, no. ١٢٨.

his complete justice and the spread of justice and security during his government

Comprised of seventeen traditions

٧١٩. Al-Irshād(١): Narrated `Alī b. `Uqba, from his father that

When the Qā'im, peace be on him, rises, he will judge justly and during his reign injustice will be eliminated. The roads will become safe, the earth will bring out its blessings, the right of each individual will be returned to him, and the followers of no religion will remain except that they will express [their belief in] Islam and acknowledge [the truth of this] faith. Have you not heard Allah, the Purified, say,

"And to Him submit those in the skies and the earth—willingly or unwillingly—and to Him they will be returned."(٢)

He will judge amongst the people like the judgment of the family of David and the judgment of Muḥammad, Allah's blessings be on him and his family. It is then that the earth will reveal its treasures and expose its blessings. No one from you will find a needy person on that day to give him charity or be beneficent to him, because all the believers will have become wealthy. Our government is the last of governments and there will not remain a group except that they will have ruled before us so that they will not say when they see our approach [in governance], "If we had the opportunity to rule, we too would have ruled in this manner." And this is [the meaning of] the saying of Allah, the Exalted,

"And the

1- Al-Irshād, pp. ٣٦٤–٣٦٥; Kashf al-ghumma, vol. ٢, pp. ٤٦٥–٤٦٦, which says: "and narrated `Alī b. `Uqba, from Abū `Abd-Allah, peace be on him"; I`lām al-warā, p. ٤٣٢; Biḥār al-anwār, vol. ٥٢, p. ٣٣٨, no. ٨٣.

.Quran ۳:۸۳ -۲

(Hereafter belongs to the pious (lil-muttaqīn)."(۱)

:Al-Maḥajja(۲): (Imam) Abū Ja`far, peace be on him, said .۷۲۰

By Allah, they will fight until [those being fought] will acknowledge the Oneness of Allah and will associate nothing with Him and until an old and frail lady comes out from the East intending to go to the West and no one will prevent her. Allah will bring out of the earth its seedlings and will send down from the skies its raindrops. The people will put their taxes on their necks [i.e. backs] and take them to the Mahdī, peace be on him .(. . . (to the end of the tradition

Al-Fitan(۳): Narrated to us Mu`tamir b. Sulaimān [Mu`ammar b. Sulaimān], from .۷۲۱ Ja`far b. Sayyār al-Shāmī who said: "The Mahdī, peace be on him, will return the usurped rights to their rightful owners. Even if a thing [unjustly taken] is beneath the ".[molar tooth of a man, he will remove it and return it [to its rightful owner

The following traditions also support the above concept: ۳۶۷, ۳۶۸, ۴۵۵, ۵۰۵, ۵۳۸, ۵۵۴, ۵۸۴, .۷۲۶, ۱۲۰۴, ۱۲۱۰, ۱۲۱۳, ۱۲۱۴, ۱۲۱۷, ۱۲۴۶, and many other traditions

Section Forty-Five

The traditions that indicate his knowledge

Comprised of six traditions

:Iqd al-durar(۴): From al-Ḥārith b. al-Mughaira al-Naḍrī [al-Naṣrī] who said` .۷۲۲

I asked (Imam) Abū `Abd-Allah al-Ḥusayn b. `Alī, peace be on him, "(What are the attributes) of Imam al-Mahdī that he can be recognized with?" He replied, "Serenity and dignity." I asked, "What else?" He said, "[He will] gave [complete] knowledge about

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.Quran ۷:۱۲۸ -۱

Al-Maḥajja; pp. ۷۹–۸۴, verse ۲۲; It has been narrated in Yanābī` al-mawadda, chap. -۲ ۷۱, p. ۴۲۳, from Zurāra, from him, peace be on him, with a slight variation in the words; Tafsīr al-`Ayyāshī, vol. ۲, pp. ۵۶–۶۱, which is a long tradition in which some aspects of .his appearance and other details are mentioned

Al-Fitan, p. ۱۹۱, no. ۵; al-Malāḥim wa l-fitan, chap. ۱۳۹, p. ۶۸, from Nu`aim; `Iqd al- -۳ ".durar, chap. ۳, p. ۳۶, with the difference that he said: "Ja`far b. Yasār al-Shāmī

Iqd al-durar, chap. ۳, p. ۴۱. I say: Abū `Abd-Allah—the person from whom the` -۴ tradition has been narrated—is Imam Abū `Abd-Allah Ja`far b. Muḥammad al-Ṣādiq, peace be on him, and not our master Imam Abū `Abd-Allah al-Ḥusayn, the grandson of the Prophet and the chief of the youth of Paradise. This error has been repeated in numerous places in the book `Iqd al-durar. I do not know whether this error has been introduced by the author, already existed in the source from which he had recorded the narrations from, or made by the copyists. (The narrator,) al-Ḥārith b. al-Mughaira al-Naṣrī, is related to [the tribe of] Banī-Naṣr, as has been recorded in Mu`jam rijāl al-ḥadīth by al-Kashī. He has narrated from Imam Abū Ja`far Muḥammad al-Bāqir, his son Imam Ja`far b. Muḥammad, his son Imam Mūsā b. Ja`far, and Zaid the martyr, peace be on them all. It is written in Lisān al-mīzān, vol. ۲, p. ۱۶۰: "Al-Ḥārith b. al-Mughaira al-Naḍrī or al-Baṣrī. He has narrated from al-Bāqir, his brother Zaid b. `Alī, and Ja`far b. Muḥammad, may Allah be satisfied with him. Al-Ṭūsī and ibn al-Najāshī have mentioned him as one of the reliable Shia narrators. `Alī b. al-Ḥakam has said, 'He was the most pious (aura`) of men.' Tha`labat b. Maimūn, Hishām b. Sālim, Ja`far ."'b. Bashīr, and others have narrated from him

the permissible (ḥalāl) and the prohibited (ḥarām) and the people will need him but he ".will not need anyone

Kamāl al-dīn(۱): `Alī b. Aḥmad b. Mūsā, may Allah be satisfied with him, from .۷۲۳ Muḥammad b. Abī `Abd-Allah al-Kūfī, from Muḥammad b. Ismā`īl al-Barmakī, from Ismā`īl b. Mālik, from Muḥammad b. Sinān, from `Amr b. Shimr, from Jābir, from :(Imam) Abū Ja`far, peace be on him, who said

The knowledge of the Book of Allah, Mighty and Majestic be He, and the sunna of His Prophet, Allah's blessings be on him and his family, will grow in the heart of our Mahdī

like the finest things that a crop can grow. Whoever amongst you survives to see him must say when he sees him, “Peace be on you, O People of the House of Mercy and ”.prophethood and the source of knowledge and the position of Messenger-ship

Ghaybat al-Nu`mānī(۲): `Alī b. Aḥmad, from `Ubaid-Allah b. Mūsā al-`Alawī, from .۷۲۴ Abū Muḥammad Mūsā b. Hārūn b. `Īsā al-Ma`badī, from `Abd-Allah b. Muslimat b. Qa`nab, from Sulaimān b. Bilāl, from (Imam) Ja`far b. Muḥammad, peace be on him, from his father, from his grandfather, from (Imam) al-Ḥusayn b. `Alī, peace be on :them all, who said

A man came to Amīr al-Mu’minīn, peace be on him, and said, “O Amīr al-Mu’minīn! Inform us about your Mahdī?” He replied, “When the things that must pass away, pass away; the believers become rare, and the troublemakers perish, it is then, it is then.” [The man asked, “Which [tribe

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Kamāl al-dīn, vol. ۲, chap. ۵۷, p. ۶۵۳, no. ۱۸; Ḥilyat al-abrār, vol. ۲, chap. ۱۵, p. ۵۵۷, and -۱ .chap. ۴۲, p. ۶۳۹; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, pp. ۳۱۷–۳۱۸, no. ۱۶

.Ghaybat al-Nu`mānī, chap. ۳, pp. ۲۱۲۲۱۴, no. ۱ -۲

”?does this man belong to

He replied, “He is a Hashemite, the most exalted of the Arabs, a sea to which all waters pour into, a sanctuary for those who seek refuge, and the pure source when others become murky. He doesn’t cower when death attacks, doesn’t weaken when death shows its face, and doesn’t recede in the clashes in which the heroes fall. He is a skilled winner, a defeater, a lion, reaper [of the enemies], and fearless. He is a sword from the swords of Allah. He is a chief who possesses all goodness, is from a great glorious family, and whose glory originates from the best of roots. Let none of those who hasten towards mischief, speak the evilest of words, and hide their corruptions ”.inside them when keeping silent, prevent you from pledging allegiance to him

He then returned to describing the attributes of the Mahdī, peace be on him, and said,

“He is the most generous in giving refuge, the most knowledgeable, and the kindest of you to his kin. O Allah! Make his advent an end to sorrows and unite the umma by him. If Allah chooses goodness for you, be determined and do not deviate from [the Mahdī] if you have success in reaching him and don not turn away from him if you are guided to him.” Then, [Amīr al-Mu’minīn, peace be on him] sighed and pointed at his chest .with his hand and expressed his eagerness to see him

Sunan al-Dānī(۱): Ibn .۷۲۵

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Iqd al-durar, chap. ۳, pp. ۴۰–۴۱; al-Burhān, chap. ۸, p. ۱۵۷, no. ۷; Is`āf al-rāghibīn,` -۱ chap. ۲, p. ۱۳۹, which says: “It has been mentioned in some traditions, ‘. . . surely the Mahdī, peace be on him, will bring out the Ark of the Covenant (tābūt al-sakīna) from the cave of Antioch (Anṭākiya) and the Scrolls of the Torah (asfār al-turāt) from a mountain in Syria—by which he will argue with the Jews. Consequently, many of them will accept Islam.’” I say: The biography of ibn Shaudhab has been mentioned in Tahdhīb al-tahdhīb and his full name is `Abd-Allah b. Shaudhab al-Khurāsānī. We have mentioned what he has said amongst these hadiths on the basis that people like him do not express their own views about these events which are not known to anybody except those who has been given knowledge by Allah, the Exalted; except something that reached them from the Messenger of Allah, Allah's blessings be on him and his family. Nevertheless, when similar things are narrated by him from Ka`b al-Aḥbār—whose condition is well-known—it is probable that he was the source of what ibn Shaudhab and his ilk have narrated, without relying on the hadiths of the Messenger of Allah, Allah’s blessings be on him and his family, and hence, one cannot .rely on those traditions

Shaudhab said: “He is called the Mahdī (the guided one) because he will guide to a mountain from the mountains of Syria and will bring out of it the Scrolls of the Torah (asfār al-turāt) and argue by them against the Jews; consequently, a group of Jews ”.will accept Islam at his hands

.The following traditions endorse the above concept: ۷۲۶ and ۱۱۸۲

Section Forty–Six

The traditions that indicate his generosity and that he will distribute wealth without counting it

Comprised of twenty–nine traditions

۷۲۶. `Ilal al–sharā'i` (۱): Narrated to me my father, may Allah have mercy on him, from Sa`d b. `Abd–Allah, from al–Ḥasan b. `Alī al–Kūfī, from `Abd–Allah b. al–Mughaira, from Sufyān b. `Abd al–Mu'min al–Anṣārī, from `Amr b. Shimr, from Jābir who said:

A man came to (Imam) Abū Ja`far, peace be on him, while I was with him and said, "May Allah have mercy on you! Take these five–hundred dirhams and donate them wherever [you deem] appropriate. It is the zakāt of my wealth." (Imam) Abū Ja`far, peace be on him, said to him, "No! Take it yourself and give it to your neighbors, the orphans, the poor, and your [needy] brothers from amongst the Muslims. [During the occultation you can donate the zakāt yourselves] but when the Qā'im rises [it is compulsory to pay the zakāt to him].(۲)

He will distribute equally and deal justly with the creatures of the Beneficent, regardless of them being good–doers or sinners. Whoever obeys him has indeed obeyed Allah and whoever disobeys him has indeed

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۱– `Ilal al–sharā'i`, vol. ۱, chap. ۱۲۹, p. ۱۶۱, no. ۳; Biḥār al–anwār, vol. ۵۱, p. ۲۹, no. ۲; Ghaybat al–Nu`mānī, chap. ۱۳, p. ۲۳۷, no. ۲۶, similar to it, through his chain of narrators from Jābir; Biḥār al–anwār, vol. ۵۲, chap. ۲۷, pp. ۳۵۰–۳۵۱, no. ۱۰۳, with some differences; Ḥilyat al–abrār, vol. ۲, chap. ۱۴, p. ۵۵۶.

۲– The expressions in the brackets are al–Majlisī's explanations under this tradition—Ed.

disobeyed Allah. He has been named Mahdī (the guided one) because he will guide to

a concealed affair. He will bring out the Torah and all the other Books of Allah from a cave in Antioch(1).

Then, he will judge amongst the followers of the Torah using the Torah, amongst the followers of the Bible using the Bible, amongst the followers of the Psalms using the Psalms, and amongst the followers of the Quran with the Quran. All the wealth of the world will be gathered for him—whether it be inside the earth or on it.

He will say to the people, 'Come and take this [wealth], for which, you broke off with your relatives, shed blood, and committed what Allah had prohibited.' He will give things that no one before him had ever given. The Messenger of Allah, Allah's blessings be on him and his family, said, 'He is a man from me; his name is like my name. Allah will protect my [religion] by him and he will act according to my sunna. He will fill the earth with fairness, justice, and light after it will be filled with unfairness, injustice, and evil.'"

۷۲۷. Al-Muṣannaf(2): Informed us `Abd al-Razzāq, from Mu`ammar, from Sa`īd al-Jarīrī, from Abū Naḍra, from Jābir b. `Abd-Allah who said: "An Imam will rule over the people who will not count the dirhams but will just give them away."

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۱- An ancient city in Syria which is modern-day Antakya in South Turkey—Trans.

۲- Al-Muṣannaf, vol. ۱۱, no. ۲۰۷۷۴.

۷۲۸. Ṣaḥīḥ Muslim(1): Narrated to me Zuhair b. Ḥarb and `Alī b. Ḥajar, from Ismā`īl b. Ibrāhīm, from al-Jarīrī, from Abū Naḍra who said:

We were with Jābir b. `Abd-Allah when he said, "Soon, no money will reach the people of Iraq— even a small amount." I asked, "Why will [they be in such a state?]" He replied, "The non-Arabs will deprive them of this." Again, he said, "Soon, no money will reach the people of Syria—even a small amount." I asked, "Why will [they be in such a state?]" He replied, "The Romans." He was a silent for a while and then said, "The Messenger of Allah, Allah's blessings be on him and his family, said, 'In the end of my

nation (ākhir ummatī), there will be a caliph who will give away wealth abundantly but will not even count it.'"

He says I asked Abū Naḍra and Abū l-`Alā: "Do you think (the caliph) is `Umar b. `Abd al-`Azīz?" Both of them replied in the negative.

And ibn al-Muthannā narrated to us, from `Abd al-Wahhāb, from Sa`īd—meaning al-Jarīrī—similar to the above narration through the same chain of narrators.

۷۲۹. Ṣaḥīḥ Muslim(۲): Narrated to us Naṣr b. `Alī al-Jahḍamī, from Bishr b. al-Mufaḍḍal and `Alī b. Ḥujr al-Sa`dī, from Ismā'īl b. `Ulayya, both of them from Sa`īd

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۱- Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۳, no. ۹۸ (short version); Kashf al-ghumma, vol. ۲, p. ۴۸۲, with minor variations; al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۱۰, p. ۱۲۱.

۲- Ṣaḥīḥ Muslim, vol. ۸, p. ۱۸۵. I say: It has been mentioned in the notes of Ṣaḥīḥ Muslim (the published edition from which we have recorded the hadith) that "Al-Ābī notes that Al-Tirmidhī and Abū Dāwūd have mentioned this Caliph and referred to him as the Mahdī." There is no doubt that this Caliph is the Mahdī, peace be on him, specially by considering the traditions that have been mentioned concerning him like: "in the end of my nation" and "in the end of times." It will not be unknown to any specialist in the science of traditions that what has been mentioned about an Imam who will rise in the end of times or a Caliph or the one who will fill the earth with fairness and justice, all refer to one individual possessing all these attributes and he is the Mahdī, peace be on him. Al-Shaykh `Alī Nāṣif writes in Ghāyat al-ma'mūl, vol. ۵, p. ۳۱۱: "This is the Mahdī, may Allah be satisfied with him, because of the hadith that will follow [in which the Mahdī is clearly mentioned] and this attitude is the result of abundant war booties and victories accompanied with his generosity and munificence towards all the people." Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۱۳, no. ۹۹; Kashf al-ghumma, vol. ۲, p. ۴۸۳; al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۱۰, p. ۱۲۲, and other references.

b. Yazīd, from Abū Naḍra, from Abū Sa`īd that the Messenger of Allah, Allah's

blessings be on him and his family, said: "Amongst your caliphs is a caliph who will distribute wealth munificently without even counting it."

٧٣٠. Ṣaḥīḥ Muslim(١): Narrated to me Zuhair b. Ḥarb, from `Abd al-Ṣamad b. `Abd al-Wārith, from his father, from Dāwūd, from Abū Naḍra, from Abū Sa`īd and Jābir b. `Abd-Allah, both from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "In the end of times there will be a caliph who will distribute wealth but will not count it."

And narrated to us Abū Bakr b. Abī Shaiba, from Abū Mu`āwiya, from Dāwūd b. Abī Hind, from Abū Naḍra, from Abū Sa`īd, from the Prophet, Allah's blessings be on him [and his family], likewise.

٧٣١. Sunan al-Tirmidhī(٢): Narrated to us Muḥammad b. Bashshār, from Muḥammad b. Ja`far, from Shu`ba, from Zaid al-`Ammī, from Abū l-Ṣiddīq al-Nājī, from Abū Sa`īd al-Khudrī who said:

We feared a tragedy [would occur] after our Prophet. So we asked the Prophet of Allah, Allah's blessings be on him [and his family], about it. He said, "In my nation is the Mahdī. He will emerge and live for five, seven, or nine (the uncertainty [in the numbers] is from Zaid, one of the narrators)." We asked, "What are these [numbers]?" He answered, "Years." He then continued, "A person will come to him and say, 'O Mahdī! Give me, give me!' He will put so much [wealth] in

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١- Ṣaḥīḥ Muslim, vol. ٨, p. ١٨٥; Ḥilyat al-abrār, vol. ٢, chap. ٥٤, p. ٧١٣, no. ١٠٠; al-Bayān fī akhbār Ṣāḥib al-Zamān, pp. ١٢٢–١٢٣; Musnad Aḥmad b. Ḥanbal, vol. ٣, p. ٣٣٣ p. ٣٨; Kashf al-ghumma, vol. ٢, p. ٤٨٣.

٢- Sunan al-Tirmidhī, vol. ٤, p. ٥٠۶; Kitāb al-fitan, chap. ٥٣, no. ٢٢٣٢; Maṣābīḥ al-sunna, vol. ٢, p. ١٩٤; Kanz al-`ummāl, vol. ١٤, p. ٢۶٢, no. ٣٨۶٥٤; Muntakhab kanz al-`ummāl, vol. ۶, p. ٢٩; Yanābī` al-mawadda, pp. ٤٣١ ٤٣٥; Kashf al-ghumma, vol. ٢, p. ٤٧٨.

his dress that he will not be able to carry it."

Abū `Īsā says: "This is a good (ḥasan) tradition. It has also been narrated through other chains of narrators from Abū Sa`īd, from the Prophet, Allah's blessings be on him [and his family]. The name of Abū l-Ṣiddīq al-Nājī is Bakr b. `Amr. Some have also said it is Bakr b. Qays."

۷۳۲. Al-Fitan(۱): Narrated to us Fuḍail b. `Ayyāḍ and ibn `Uyayna, both from Laith, from Ṭāwūs who said: "The sign of the Mahdī is that he will be strict with the government agents, generous regarding wealth, and merciful to the poor."

۷۳۳. Al-Fitan(۲): Narrated to us `Abd al-Razzāq, from Mu`ammar, from Qatāda that the Messenger of Allah, Allah's blessings be on him [and his family], said: "He—meaning the Mahdī—will bring out the treasures, distribute wealth, and will correctly establish Islam."

۷۳۴. Al-Fitan(۳): Narrated to us ibn `Uyayna, from Ibrāhīm b. Maisara, from Ṭāwūs who said: "I wish I don't die until I reach the time of the Mahdī. He will increase the good-doers' goodness and will forgive the sinners."

It has also been mentioned in it, (narrated to us Ḥumaid al-Rawāsī, from Muḥammad b. Muslim, from Ibrāhīm b. Maisara, from Ṭāwūs who said: "When the Mahdī comes, he will increase the good-doers' goodness and will forgive the sinners' wrongdoings. He will give away wealth, be strict with the government agents, and be merciful towards the poor."

۷۳۵. Al-Fitan(۴): Narrated to us Yaḥyā, from Saif b. Wāṣil, from Abū Yūnus, from Abū Ru'ba who

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۱- Al-Fitan, vol. ۵, p. ۱۹۱; `Iqd al-durar, chap. ۸, p. ۱۶۷.

۲- Al-Fitan, vol. ۵, p. ۱۹۳.

۳- Al-Fitan, vol. ۵, p. ۱۹۳; `Iqd al-durar, chap. ۷, p. ۱۴۳.

۴- Al-Fitan, vol. ۵, p. ۱۹۱; `Iqd al-durar, chap. ۹, sect. ۳, p. ۲۲۷.

said: "As if [I am seeing] the Mahdī feeding the needy with his own hands."

The following traditions also establish the above concept: ۱۶۰, ۳۵۸, ۳۷۹, ۳۸۰, ۳۸۳–۳۸۹, ۴۳۶, .۴۳۷, ۴۵۳, ۵۰۳, ۵۸۳, ۶۹۹, ۷۰۰, and ۷۰۱

Section Forty-Seven

The traditions that indicate Allah, the Exalted, will make him perform the miracles of the Prophets to complete His Proof (itmām al-ḥujja) on the enemies. With him are the inheritances of the Prophets and the banner of the Messenger of Allah, Allah's blessings be on him and his family

Comprised of fifteen traditions

Ghaybat al-Nu`mānī(۱): Informed us Abū Sulaimān Aḥmad b. Haudha, from .۷۳۶ Ibrāhīm b. Isḥāq al-Nahāwandī, from `Abd-Allah b. Ḥammād al-Anṣārī, from Abū l-Jārūd Ziyād b. al-Mundhir, from (Imam) Abū Ja`far Muḥammad b. `Alī, peace be on :him, who said

When the Qā'im reappears, he will have with him the banner of Allah's Messenger, Allah's blessings be on him and his family, the ring of Solomon, and the stone of Moses and his staff. Then, he will order his announcer to declare, "Know that none of you should carry any food, drink, or fodder." His companions will say, "He wants to kill us and our animals with hunger and thirst." He will travel and they will travel with him. The first place at which they stop, he will strike the stone [of Moses] and from it will come out food, drink, and fodder. They will eat and drink and so will their animals, until .they reach Najaf—at the back of Kūfa

Al-Amālī by Shaykh .۷۳۷

p: ۲۸۷

.Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۸, no. ۲۸; Ḥilyat al-abrār, vol. ۲, chap. ۱۹, p. ۵۷۹ -۱

al-Mufīd(۱): Informed me Abū l-Qāsim Ja`far b. Muḥammad b. Qūlawayh, may Allah have mercy on him, from his father, from Sa`d b. `Abd-Allah, from Aḥmad b.

Muḥammad b. `Īsā, from ibn Abī `Umair, from `Abd-Allah b. Muskān, from Bashīr al-Kunāsī, from Abū Khālid al-Kabulī, from (Imam) `Alī b. al-Ḥusayn, peace be on him, :who said

O Abū Khālid! Soon, a fitna will arrive which is like the darkness of night. No one will be saved except those from whom Allah has taken his covenant. They are the lamps of guidance and the sources of knowledge. Allah will save them from every dark fitna. As if I am standing with your master on top of your [city], Najaf, behind Kūfa along with about three hundred and ten men; Jabra'īl (Gabriel) is on his right and Mīkā'īl (Michael) is on his left and Isrāfīl is in front of him. He has with him the banner of the Messenger of Allah, Allah's blessings be on him and his family, which he has spread. He will not approach any group with this banner but that Allah, Mighty and Majestic be He, will .destroy them

Al-Ghayba by Faḍl b. Shādhān(۲): Narrated to us Aḥmad b. Muḥammad b. Abī Naṣr, .۷۳۸ may Allah be satisfied with him, from Ḥammād b. `Īsā, from `Abd-Allah b. Abī Ya`fūr, from (Imam) Abū `Abd-Allah Ja`far b. Muḥammad, peace be on him, who said: "There won't remain a miracle from the miracles of the Prophets and their heirs but that Allah, Blessed and

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.Al-Amālī, session ۵, p. ۴۵ -۱

Kifāyat al-muhtadī (al-Arba`īn), p. ۱۴۱, no. ۳۷; Kashf al-Ḥaqq (al-Arba`īn), p. ۶۷, no. -۲ .۱۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, sect. ۷, p. ۷۰۰, no. ۱۳۷, citing Faḍl b. Shādhān's book

High be He, will manifest its like at the hands of our Qā'im to complete the proof ".[against the enemies [of Allah

Al-Kāfī(۱): Muḥammad b. Yaḥyā, from Salmat b. al-Khaṭṭāb, from `Abd-Allah b. .۷۳۹ Muḥammad, from Manī` b. al-Ḥajjāj al-Baṣrī, from Mujāshi`, from Mu`allā, from :Muḥammad b. al-Faiḍ, from (Imam) Abū Ja`far, peace be on him, who said

The staff of Moses belonged to Adam, peace be on him, then it was transferred to [the

Prophet] Shu`ayb who gave it to Moses son of Amram (`Imrān). Now, it is with us and I recently looked at it. Its [color] is green like its form when it was plucked from the tree and it speaks when spoken to. It has been prepared for our Qā’im, peace be on .him

He will do with it what Moses did. It will frighten [the enemies], will devour their deceptions, and will do what it is ordered. Whenever it comes forward to devour their deceptions, it will open its jaws: One jaw will be on the ground and the other overhead. The distance between [these two] will be [the length] of forty arms (dhirā`). ”.It will eat their deceptions with its tongue

Al-Kāfī(۲): Muḥammad b. Yaḥyā, from Muḥammad b. al-Ḥusayn, from Mūsā b. .۷۴۰ Sa`dān, from `Abd-Allah b. al-Qāsim, from Abū Sa`īd al-Khurāsānī, from (Imam) Abū :`Abd-Allah, peace be on him, from (Imam) Abū Ja`far, peace be on him, who said

When the Qā’im rises at Mecca and intends to go towards Kūfa, his announcer will call out, “No

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Al-Kāfī, vol. ۱, chap. “The things from the signs of the prophets that are with the -۱ Imams,” p. ۲۳۱, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۳۹, no. ۲; Baṣā’ir al-darajāt, part ۴, chap. “What is with the Imams from the weapons of the Messenger of Allah, Allah’s blessings be on him and his family . . .,” p. ۱۸۳, no. ۳۶; Biḥār al-anwār, vol. ۵۲, pp. ۲۷, ۳۱۸, and ۳۱۹, no. ۹۰; Kamāl al-dīn, vol. ۲, chap. ۵۸, p. ۶۷۴, no. ۲۷; Ḥilyat al-abrār, vol. ۲, .chap. ۱۹, p. ۵۷۸

Al-Kāfī, vol. ۱, chap. “What is with the Imams from the signs of the prophets, peace -۲ be on them,” p. ۲۳۱, no. ۱; Ḥilyat al-abrār, vol. ۲, chap. ۱۹, p. ۵۷۹; Kamāl al-dīn, vol. ۲, chap. ۵۸, pp. ۶۷۰–۶۷۱, no. ۱۷, with some differences; Kashf al-ḥaqq, p. ۲۰۷, no. ۳۷, which is a short version and has variations in the chain of narrators; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۲۴, no. ۳۷, with minor differences in the wording and the chain of .narrators; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, p. ۳۵۱, no. ۳

one should carry with him food or drink.” He will carry with him the stone of Moses,

son of Amram (`Imrān) which can hardly be carried by a camel. They will not stop at any place except that a spring will flow from [the stone]. Whoever is hungry will be satiated and whoever is thirsty will be quenched. It will be their provision until they .stop at Najaf [located] at the back of Kūfa

Kamāl al-dīn(۱): Through this chain of narrators (meaning ibn al-Walīd from al- .۷۴۱ Ṣaffār, from Ya`qūb, from ibn Abī Umair, from Abān b. `Uthmān), from Abān b. :Taghlib, from (Imam) Abū `Abd-Allah, peace be on him, who said

It is as if I am seeing the Qā'im, peace be on him, in the outskirts of Najaf. When he reaches Kūfa, he will mount a dark piebald horse which has a white stripe between his eyes. The horse will shake him [or he will move the horse] and there will not remain a city but that its inhabitants will think that he is with them in their city. When he spreads the banner of the Messenger of Allah, Allah's blessings be on him and his family, thirteen thousand and thirteen angels will descend upon him who were all awaiting .the Qā'im, peace be on him

They are the same [angels] who were with Noah, peace be on him, in the Ark, with Abraham, the friend (khalīl) of Allah, peace be on him, when he was thrown in the fire, and

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Kamāl al-dīn, vol. ۲, chap. ۵۸, pp. ۶۷۱–۶۷۲, no. ۲۲; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. -۱ ۳۲۵, no. ۴۰; Ḥilyat al-abrār, vol. ۲, chap. ۴۴, p. ۶۴۲ (short version); Ithbāt al-hudāt, vol. ۳, .(chap. ۳۲, p. ۴۹۳, no. ۲۴۴–۲۴۵ (short version

with Jesus, peace be on him, when he was taken up [to the sky]. [These angels will be joined by] four thousand marked angels—who will follow one-another in rows—and the three hundred and thirteen angels from the Battle of Badr and the four thousand angels who had descended to fight alongside al-Ḥusayn b. `Alī, peace be on him, but were not given permission and they ascended to seek permission [from Allah] but when they descended, al-Ḥusayn, peace be on him, had already been martyred. They are in a disheveled state and dusty and will cry beside al-Ḥusayn's grave, peace be on

him, until the Day of Judgment. Between the grave of Imam al-Ḥusayn and the sky is .the pathway of the angels

Kamāl al-dīn(۱): Through the same chain of narrators from Abān b. Taghlib, from .۷۴۲ :Abū Ḥamza al-Thumālī who said

Imam) Abū Ja`far, peace be on him, said, "It is as if I am looking at the Qā'im, peace) be on him, who has appeared at Najaf. When he appears at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is [made] from the pillar of the Throne of Allah, the Exalted. The rest of it [is made from] the Assistance of Allah, Mighty and Majestic be He. He will not desire to approach with it anyone except that Allah, the Exalted, will destroy him." I asked, "Is it "?already with him or will it be brought for him

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Kamāl al-dīn, vol. ۲, chap. ۵۸, p. ۶۷۲, no. ۲۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۲۶, no. -۱ ۴۱; Al-Nawādir, chap. ۶۶, p. ۱۸۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۹۳, no. ۲۴۵ (short .(version

He replied, "It will be brought for him and Gabriel (Jabra'īl), peace be on him, is the one ".who will bring it for him

Ghaybat al-Nu`mānī(۱): Aḥmad b. Muḥammad b. Sa`īd b. `Uqda, from . ۷۴۳ Muḥammad b. al-Mufaḍḍal b. Ibrāhīm, Sa`dān b. Isḥāq b. Sa`īd, Aḥmad b. al-Ḥusayn b. `Abd al-Malik, and Muḥammad b. Aḥmad b. al-Ḥasan al-Qaṭawānī, all of them from al-Ḥasan b. Maḥbūb, from `Abd-Allah b. Sinān, from (Imam) Abū `Abd-Allah, peace be :on him, who said

The staff of Moses is a stick from a myrtle (al-ās) [tree] grown in Paradise. Gabriel (Jabra'īl), peace be on him, brought it for him when he wanted to go to [the city of] Midian (Madyan). This [staff] and the casket of Adam are in the lake of Tiberias (Ṭabariyya)(۲) and will never decay nor change until the Qā'im, peace be on him, .brings them both out when he rises

۷۴۴. Kāmil al-ziyārāt(۳): Narrated to me al-Ḥusayn b. Muḥammad b. `Āmir, from Aḥmad b. Isḥāq b. Sa`d, from Sa`dān b. Muslim, from `Umar b. Abān, from Abān b. Taghlib, who said:

Imam) Abū `Abd-Allah, peace be on him, said: "It is as if I am with the Qā'im at Najaf) [near] Kūfa while he is wearing the armor of the Messenger of Allah, Allah's blessings be on him and his family. He will shake [the armor] and it will fit [on his body]. Then, he will cover it with a howdah made of brocade and will mount a dark-colored horse between whose eyes there will

p: ۲۹۲

۱- Ghaybat al-Nu`mānī, chap. ۱۳, p. ۲۳۸, no. ۲۷; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۵۱, no. ۱۰۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۲۷, pp. ۵۴۰–۵۴۱, no. ۵۰۸; Ḥilyat al-abrār, vol. ۲, chap. ۱۹, pp. ۵۷۹–۵۸۰.

۲- A city in Palestine on the Western shore of the Sea of Galilee—Trans.

۳- Kāmil al-ziyārāt, chap. ۴۱, pp. ۱۱۹–۱۲۰, no. ۵; Biḥār al-anwār, vol. ۵۲, p. ۳۲۸, no. ۴۸, and chap. ۲۷, p. ۳۹۱, no. ۲۱۴, citing the aforementioned book and mentioning a similar tradition; Dalā'il al-imāma, p. ۲۴۳, with differences in some of the words; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۹۳, no. ۲۴۴ (short version); al-`Udad al-qawiyya, p. ۷۴.

be a white stripe. The horse will shake in such a way that there will not remain the inhabitants of a city but that they will think that he is with them in their city. He will spread the banner of the Messenger of Allah, Allah's blessings be on him and his family, whose pole is from the pillars of the Throne (al-`Arsh), and the rest of it is [made from] Allah's Assistance.

He will not desire to approach with it against anyone except that Allah, the Exalted, will destroy him. When he waves it, there will not remain a believer but that his heart will become like a slab of iron. Each believer will be given the strength of forty men. There will not remain a [deceased] believer but that this [event] will make him joyful in his grave. They will visit each other in their graves and will give glad-tidings to each other about the rise of the Qā'im. Then, thirteen thousand three hundred and thirteen

".angels will descend upon him

I asked, "Are they all angels?" He answered, "Yes. They are the angels who were with Noah in the Ark, those who were with Abraham when he was thrown in the fire, those who were with Moses when he split the sea for the Israelites, and those who were with Jesus when Allah took him up towards Himself. [These will be joined by] four thousand marked angels who were with the Prophet, Allah's blessings be on him

p: ۲۹۳

and his family, with another one thousand—who follow one another row after row—and the three hundred and thirteen angels of [the Battle of] Badr. [These will be accompanied by] the four thousand angels who had come down to fight alongside .(Imam) al-Ḥusayn, peace be on him, but were not granted permission to fight

They are at his grave in a disheveled state and dusty, crying for him until the Day of Judgment. The chief of these angels is an angel called Manṣūr. No pilgrim (zā'ir) will visit his grave except that they will welcome him, no one [from the pilgrims] departs but that they will bid him farewell; or becomes ill but that they will visit him; or dies but that they will pray on his body and seek forgiveness for him after his death. All of them are on earth, awaiting the rise of the Qā'im until the time of his appearance, Allah's ".blessings be on him

Ghaybat al-Nu`mānī(۱): `Abd al-Wāḥid b. `Abd-Allah b. Yūnus, from Muḥammad .۷۴۵ b. Ja`far al-Qurashī, from Muḥammad b. al-Ḥusayn b. Abī l-Khaṭṭāb, from Muḥammad :b. Sinān, from Ḥammād b. Abī Ṭalḥa, from Abū Ḥamza al-Thumālī who said

Imam) Abū Ja`far, peace be on him, said to me, "O Thābit(۲)! It is as if I am with the) Qā'im from my Ahl al-Bait while he is looking at Najaf—and he pointed with his hand towards Kūfa. When he looks at Najaf, he will spread the banner of the Messenger of Allah, Allah's blessings be on him

p: ۲۹۴

Ghaybat al-Nu`mānī, chap. ۱۹, pp. ۳۰۸–۳۰۹, no. ۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, pp. -۱
.۳۶۱–۳۶۲, no. ۱۳۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۵۴۵–۵۴۶, no. ۵۳۴
.Thābit is Abū Ḥamza al-Thumālī's name—Ed -۲

and his family. When he spreads it, the angels from [the Battle of] Badr will descend on ".him

I asked, "What is the banner of the Messenger of Allah, Allah's blessings be on him and his family?" He replied, "Its pole is from the pillar of the Throne of Allah and His Mercy. The rest of it is [made from] the Assistance of Allah. He will not desire to approach anyone with it but that Allah will make him perish." I asked, "Is this flag concealed with you until the Qā'im, peace be on him, rises or will it be brought for him?" He replied, "It will be brought for him." I asked, "Who will bring it for him?" He ".answered, "Gabriel, peace be on him

Ghaybat al-Nu`mānī(۱): Muḥammad b. Hammām, from Aḥmad b. Mābundādh, . ۷۴۶ from Aḥmad b. Hilāl, from Muḥammad b. Abī `Umair, from Abū l-Maghrā', from Abū :Baṣīr, from (Imam) Abū `Abd-Allah, peace be on him, who said

When Amīr al-Mu'minīn, peace be on him, faced the people of Baṣra [during the Battle of Jamal], he spread the banner—the banner of the Messenger of Allah, Allah's blessings be on him and his family—due to which their feet started trembling. The sun had hardly become yellow [i.e. was beginning to set] when they said, "We surrender, O "!son of Abū Ṭālib

At this juncture, he declared, "Don't kill the captives, don't finish off the wounded, and don't pursue the fleeing ones. Whoever puts down his weapon is safe and whoever

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Ghaybat al-Nu`mānī, chap. ۱۹, p. ۳۰۷, no. ۱; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۶۷, -۱
.no. ۱۵۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, pp. ۵۴۴–۵۴۵, no. ۵۳۲

shuts the door [of his house] is safe." When the day of [the Battle of] Ṣiffīn came, [his

soldiers] asked him to spread the banner but he refused. They tried to persuade him [to do this] through (Imams) al-Ḥasan and al-Ḥusayn, peace be on them, and `Ammār b. Yāsir, may Allah be satisfied with him. So he said to al-Ḥasan, "O my son! For this group is a time which they will reach (muddatan yablughūnahā); no one after me will spread this banner except the Qā'im, Allah's blessings be on him."

۷۴۷. Al-Fitan(۱): Narrated to us Yaḥyā b. al-Yamān, from Qays, from `Abd-Allah b. Sharīk who said: "With the Mahdī is the banner of the messenger of Allah, Allah's blessings be on him and his family, which is the victory-bringer (al-mighlaba)."

I say : There were narrations from Ka`b al-Aḥbār which were suitable for this section, but we didn't mention them because we didn't need them. The following traditions also establish the above concept: ۳۷۳, ۵۵۵, and ۱۲۱۳.

Section Forty-Eight

The traditions that indicate he will not reappear except after intense examinations (imtiḥān), the falling of believers into intense difficulties, and the occurrence of great calamities

Comprised of forty-two traditions

۷۴۸. Al-Muṣannaf(۲): `Abd al-Razzāq informed us, from Mu`ammar, from Abī Isḥāq, from `Aṣim b. Ḍamra, from `Alī who said: "The earth will certainly be filled with injustice and unfairness to the extent that no one will say 'Allah, Allah' . . . Then, it will certainly be filled with fairness and justice just as it

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۱- Al-Fitan, vol. ۵, p. ۱۹۱.
۲- Al-Muṣannaf, vol. ۱۱, chap. "al-Mahdī," no. ۲۰۷۷۶.

was filled with unfairness and injustice."

۷۴۹. Ghaybat al-Shaykh(۱): Al-Ḥusayn b. `Ubaid-Allah informed us, from Abū Ja`far

Muḥammad b. Sufyān al-Bazaufarī, from Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān al-Nīsābūrī, from ibn Abī Najrān, from Muḥammad :b. Manṣūr, from his father who said

We—a group of people—were talking in the presence of (Imam) Abū `Abd-Allah (al-Ṣādiq), peace be on him. He turned towards us and said, "What are you discussing? Alas! Alas! By Allah, whatever you are longing for will not occur until you are screened out. By Allah, whatever you are longing for will not happen until you are separated. By Allah, Whatever you are longing for will not take place until you are sifted. [By Allah,] whatever you are longing for will not happen except after despair. By Allah, whatever you are longing for will not happen until [those destined to become] wretched, ".become wretched, and [those destined to become] felicitous, become felicitous

Dalā'il al-imāma(٢): Abū `Alī al-Nahāwandī, from al-Qāshānī, from Muḥammad b. .٧٥٠ Sulaimān, from `Alī b. Saif, from his father, from al-Mufaḍḍal b. `Umar, from (Imam) :Abū `Abd-Allah, peace be on him, who said

A person came to Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him, and complained to him about the length of the government of injustice (dawlat al-jur). Amīr al-Mu'minīn, peace be on him, said to him, "By Allah, what you wish for [will not occur] until the people of falsehood perish, the ignorant disappear, and the pious (muttaqūn) become

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Ghaybat al-Shaykh, pp. ٣٣٥–٣٣٦, no. ٢٨١; Biḥār al-anwār, vol. ٥٢, chap. ٢١, p. ١١٢, no. -١ ٢٣; Ghaybat al-Nu`mānī, pp. ٢٠٨-٢٠٩, chap. ١٢, no. ٦٠, with differences in wording and that he has recorded it from Muḥammad b. Manṣūr b. al-Ṣaiqal, from his father who said: "I went to Abū Ja`far al-Bāqir, peace be on him . . . (to the end of the tradition)." I say: Manṣūr b. al-Walīd al-Ṣaiqal was a resident of Kūfa and his epithet was Abū Muḥammad. He has narrated from both of them (Jāmi` al-ruwāt). In Ṭabaqāt rijāl al-Kāfī—by our great teacher al-Sayyid al-Burūjirdī, may his grave be sanctified—it is written that he is Manṣūr b. `Abd-Allah al-Ṣaiqal who has narrated from Imam Abū

.`Abd-Allah, peace be on him, and his son is Muḥammad b. Manṣūr

۲ - - Dalā'il al-imāma, chap. "Ma`rifat wujūb al-Qā'im," pp. ۲۵۱–۲۵۲, no. ۴۹; Ilzām al-nāṣib, vol. ۱, p. ۶۸, verse thirty-six, His saying, the Exalted, "Until when the apostles despaired and they thought that they were indeed told a lie, Our help came to them" (Quran ۱۲:۱۱۰); al-Maḥajja fī mā nazala fī l-Qā'im al-ḥujja, verse ۳۷, p. ۱۰۷.

safe. Once this happens, you [will be deprived] to an extent that you will not be able to set foot on the ground and you will be regarded as worthless as a dead body . . . You will be in this condition when the help and victory of Allah will come. This is the saying of Allah, Mighty and Majestic be He, in His Book, 'Until when the apostles despaired and they thought that they were indeed told a lie, Our help came to them' (Quran ۱۲:۱۱۰)."

۷۵۱. Nahj al-balāgha(۱): Regarding the vicissitudes of time (the mischiefs that are to occur and the absence of lawful ways of livehood):

May my father and my mother be sacrificed for those whose names are well-known in the sky and not known on the earth. Beware! You should expect such things as adversity in your affairs, the breaking of relations, and the rising up of inferior people to befall you. This will happen when the blow of a sword will be easier for a believer than to secure one dirham lawfully.

This will happen when the reward of the beggar is more than that of the giver. This will be when you are intoxicated, not by drinking, but with wealth and plenty, when you are swearing [oaths] without compulsion and are speaking lies without compulsion. This will be when troubles hurt you as the saddle hurts the hump of the camel. How long will these tribulations be and how distant the hope [for deliverance

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۱ - Nahj al-balāgha, trans. Sayed Ali Reza (Iran: Sayed Mujtaba Musavi Lari Foundation), sermon ۱۸۶.

from them]?

۷۵۲. Ghaybat al-Shaykh(۱): Aḥmad b. Idrīs, from `Alī b. Muḥammad b. Qutayba, from al-Faḍl b. Shādhān, from Aḥmad b. Muḥammad b. Abī Naṣr, from (Imam) Abū l-Ḥasan, peace be on him, who said: "By Allah! What you desire will not happen until you are separated and sifted; until no one remains from you except few." Then, he recited, 'Or do you think that you will be left [as you are] while Allah has not yet made known those of you who have struggled hard and those who have patience.'(۲)"

۷۵۳. Ghaybat al-Shaykh: From Jābir al-Ju`fī who said:

I asked (Imam) Abū Ja`far, peace be on him, "When will your relief (faraj) occur?" He answered, "It is far! It is far! Our relief will not occur until you are screened out, then you are screened out [again], and then you are screened out [again]—and he repeated it three times—until Allah, the Exalted, removes the impure (al-kidir) and keeps the pure."(۳)

۷۵۴. Ghaybat al-Shaykh(۴): From him (meaning Muḥammad b. `Abd-Allah b. Ja`far al-Ḥimyarī), from his father, from Ayyūb b. Nūḥ, from al-`Abbās b. `Āmir, from al-Rabī` b. Muḥammad al-Muslī, from (Imam) Abū `Abd-Allah, peace be on him, who said:

By Allah, you will be broken like the breaking of glass; glass can be restored and it takes its original form. By Allah, you will be broken like the breaking of earthenware and earthenware cannot be restored to its original form. [By Allah, you will be separated]. By Allah, you will be sifted. By Allah,

p: ۲۹۹

۱- Ghaybat al-Shaykh, pp. ۳۳۶–۳۳۷, no. ۲۸۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, p. ۱۱۳, no. ۲۴.

۲- This is a combination of verses ۹:۱۶ and ۳:۱۴۲ and is probably a mistake made by one of the narrators or scribes—Ed.

۳- Ghaybat al-Shaykh, p. ۳۳۹, no. ۲۸۷; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, p. ۱۱۳, no. ۲۸.

۴- Ghaybat al-Shaykh, p. ۳۴۰, no. ۲۸۹; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, pp. ۱۰۱–۱۰۲, no. ۳; Ghaybat al-Nu`mānī, chap. ۱۲, p. ۲۰۷, no. ۱۳, with the addition: "From Rabī`, from Mihzam and others, from Abū `Abd-Allah, peace be on him."

.you will be screened out like darnel is screened out from wheat

Al-Kāfī(۱): Muḥammad b. Yaḥyā and al-Ḥasan b. Muḥammad [al-Ḥasan b. `Alī], .۷۵۵ from Ja`far b. Muḥammad, from al-Ḥasan b. Muḥammad al-Ṣairafī, from Ja`far b. Muḥammad b. al-Ṣaiqal, from his father, from Manṣūr, from (Imam) Abū `Abd-Allah, :peace be on him, who said

O Manṣūr! Surely, this affair will not come to you except after despair. By Allah, [it will not come to you] until you are sifted. By Allah, [it will not come to you] until you are separated. By Allah, [it will not come to you] until [those destined to become] wretched, become wretched, and [those destined to become] felicitous, become .felicitous

:The traditions with the following numbers also prove the above concept

۱۱۳, ۲۴۵, ۲۵۴, ۲۸۶, ۳۲۷, ۳۳۷, ۳۴۲, ۴۰۷, ۴۱۱, ۴۲۷, ۴۳۳, ۴۵۶, ۵۱۱, ۵۲۷, ۵۳۴, ۵۳۸, ۶۱۷, ۶۱۸, ۶۱۹, ۶۴۱, ۶۶۹, ۹۰۸, ۹۱۱, ۹۱۲, ۹۷۱, ۱۰۱۵, ۱۰۱۷, ۱۰۱۸, ۱۰۱۹, ۱۰۲۲, ۱۰۲۳, ۱۰۲۴, ۱۱۳۰, ۱۱۹۵ and.

Section Forty-Nine

The traditions that indicate he will lead (the prayers) for Jesus, son of Mary, and Jesus will follow him in prayers

Comprised of thirty-six traditions

Al-Bayān fī akhbār Ṣāḥib al-Zamān(۲): Al-Ḥāfiẓ Yūsuf informed us at Aleppo(۳), .۷۵۶ from al-Qāḍī Abū l-Makārim, from [Abū l-Ḥasan b. Aḥmad] Abū `Alī al-Ḥasan b. Aḥmad, from al-Ḥāfiẓ [Abū l-Faraj] Abū Nu`aim, from Abū l-Faraj al-Iṣbahānī, from Aḥmad b. al-Ḥasan b. Shu`ba, from his father, from Ḥaṣīn b. Mukhāriq, from al-Khalīl b. Laṭīf, from Abū Hārūn al-`Abdī, from Abū Sa`īd al-Khudrī, from the Messenger of Allah, Allah's blessings be

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Al-Kāfī, vol. ۱, chap. ۱۴۱, p. ۳۷۰, no. ۳; Kamāl al-dīn, vol. ۲, chap. ۳۳, p. ۳۴۶, no. ۳۲, with -۱

minor differences in wording, from Muḥammad b. al-Fuḍail, from his father, from .Manṣūr.; Biḥār al-anwār, vol. ۵۲, chap. ۲۱, p. ۱۱۱, no. ۲۰

۲- Al-Bayān fī akhbār Ṣāḥib al-Zamān, chap. ۷, p. ۱۱۶; Kanz al-`ummāl, vol. ۱۴, chap. ۲۶۶, no. ۳۸۶۷۳. He has recorded it from Abū Nu`aim in the Book al-Mahdī from Abū Sa`īd; Muntakhab kanz al-`ummāl, vol. ۶, p. ۳۰; Ḥilyat al-abrār, vol. ۲, chap. ۵۴, p. ۷۰۶, .no. ۷۳; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۹, p. ۱۵۸, no. ۱

۳- A city in Syria with the Arabic name of Ḥalab—Trans.

on him and his family, who said: "From us is the one behind whom, Jesus, son of Mary, will pray."

The author of al-Bayān says] al-Ḥāfiẓ Abū Nu`aim has recorded it in his book] .Manāqib al-Mahdī `alayhi al-salām

۷۵۷. Ghāyat al-ma'mūl(۱):

The Mahdī will turn his face [towards] Jesus, son of Mary— who will have descended. It will be is as if water is dripping from [Jesus'] hair. The Mahdī will say to him, "Come forward and lead the prayers for the people." He will reply, "The prayers have been established for you." So, [Jesus] will pray behind a person from my descendants and he is the Mahdī.

۷۵۸. Al-Fitan(۲): From more than one person, from Ḥammād b. Salma, from `Alī b. Zaid, from a person, from `Abd-Allah b. `Amr: "The Mahdī is the one that Jesus, son of Mary, will descend in his presence and will pray behind him—peace be on them."

۷۵۹. Al-Fitan(۳): Narrated to us Abū Usāma, from Hishām, from Muḥammad who said: "The Mahdī is from this nation. He is the one who will lead the prayers for Jesus, son of Mary—peace be on them."

۷۶۰. Al-Muṣannaf(۴): Narrated to us Abū Usāma, from Hishām, from ibn Sīrīn that "The Mahdī is from this nation. He is the one who will lead the prayers for Jesus son of Mary."

۷۶۱. Al-Fitan by Abū Ṣāliḥ al-Salīlī(۵): Narrated to us al-Ḥasan b. `Alī, from Sufyān b.

Sa`īd al-Thaurī, from Manṣūr b. al-Mu`tamir, from Raba`ī b. Khirāsh, from the Messenger of Allah, Allah's blessings be on him

p:٣٠١

١- Al-Ṭabarānī, Ghāyat al-ma'mūl (Sharḥ al-tāj al-jāmi` lil-uṣūl), vol. ٥, p. ٣٦٥; Is`āf al-rāghibīn, p. ١٤٧, and he says, "Similar to this [has been recorded] in ibn Ḥibbān's Ṣaḥīḥ, in Imāmat al-Mahdī"; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٥٨: "From Abū `Amr al-Dānī in his Sunan, from Ḥudhayfa, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "The Mahdī will turn . . . (to the end of the tradition)"; al-Ṣawā`iq al-muḥriqa, under the twelfth verse from the verses which are about [the Ahl al-Bait, peace be on them], p. ١٦٤, citing al-Ṭabarānī and Ṣaḥīḥ ibn Ḥibbān; Yanābī` al-mawadda, chaps. ٧٣ and ٨٥, pp. ٤٣٣ ٤٦٩; Jawāhir al-`iqdain, sect. ٢, under no. ٨, from Ḥudhayfa. He says: "al-Ṭabarānī has recorded it, and in ibn Ḥibbān's Ṣaḥīḥ similar to it has been recorded from the tradition of `Aqabat b. `Āmir about the Imamate of the Mahdī; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٩, p. ١٦٠, no. ٩, citing Abū `Amr al-Dānī's Sunan; Ḥilyat al-abrār, vol. ٢, chap. ٥٤, p. ٧١٩, no. ١٢١ (short version) from Mu`jam al-Ṭabarānī and Abū Nu`aim's Manāqib al-Mahdī.

٢- Al-Fitan, vol. ٥, p. ٢٠٠.

٣- Al-Fitan, vol. ٥, chap. "Nisbat al-Mahdī," p. ٢٠٠; Ḥilyat al-abrār, vol. ٢, chap. ٥٤, p. ٧١٩, no. ١٢٣; Yanābī` al-mawadda, chap. ٧٨, p. ٤٤٩.

٤- Ibn Abī Shaiba, al-Muṣannaf, vol. ٥, "Kitāb al-Fitan," p. ١٩٨, no. ١٩٤٩٥; al-I`lām bi ḥukm `Īsā `alayhi al-salām (al-Ḥāwī lil-fatāwī), vol. ٢, p. ٢٩٩; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣٥.

٥- Al-Malāḥim wa l-fitan, chap. ٨٣, p. ١٥٣, from what he has recorded from Abū Ṣāliḥ al-Salīlī's al-Fitan.

and his family, who mentioned a long tradition about the unrests (fitan) that will occur and said: "Triumphant is that nation from whom I am the first and Jesus is at its end. [Jesus] will pray behind a person from my descendants . . . (to the end of the narration)."

٧٦٢. Al-Durr al-manthūr(١): Ibn Abī Shaiba, Aḥmad, al-Ṭabarānī, and al-Ḥākim have

recorded the (following) tradition and have regarded it as authentic (Ṣaḥīḥ): From `Uthmān b. Abī l-`Āṣ, from the Messenger of Allah, Allah's blessings be on him [and :his family], who said

Jesus will descend at the time of the morning prayers (ṣalāt al-fajr). The . . . commander of the people will say to him, "Come forward, O Spirit of Allah, and lead the prayers for us." He will reply, "Surely, you from the people of this nation, some of ".you are commanders of others. You come forward and lead the prayers for us

Thus, [the Mahdī] will go forward and will lead the prayers. When he finishes, Jesus will take his spear towards the Antichrist (al-Dajjāl). When he sees him, he will melt like the melting of lead. Then, he will pierce between his breasts with his spear and will kill him and then he will defeat his followers. On that day, nothing will give cover to [the Antichrist's followers]—to such an extent that the stone will call out, "O believer! Here is a disbeliever, kill him." And the tree will call out, "O believer! Here is a ,disbeliever

p: ۳۰۲

Al-Durr al-manthūr, vol. ۲, p ۲۴۳; al-I`lām bi ḥukmi `Īsā `alayhi al-salām (al-Ḥāwī - ۱ lil-fatāwī), vol. ۲, p. ۲۹۸; Majma` al-zawā'id, vol. ۷, chap. "Mā jā'a fī l-Dajjāl", p. ۳۴۲; Musnad Aḥmad, vol. ۴, pp. ۲۱۶–۲۱۷, similar to it; al-Taṣrīḥ bi mā tawātara fī nuzūl al-.Masīḥ, pp. ۱۶۲–۱۶۴, no. ۱۲; al-Mustadrak, vol. ۴, p. ۴۷۸

".kill him

Sunan ibn Māja(۱): Narrated to us `Ali ibn Muḥammad, from `Abd al-Raḥmān al- .۷۶۳ Muḥāribī, from Ismā'īl b. Rāfi` Abī Rāfi`, from Abī Zur`a al-Shaibānī Yaḥyā b. Abī :`Amr, from Abū Umāma al-Bāhilī who said

The Messenger of Allah, Allah's blessings be on him [and his family], gave a sermon to us and most of his sermon was about the Antichrist (al-Dajjāl) and he cautioned us about him . . . He continued the narration until he said, "And their Imam will be a righteous man. When their Imam goes forward to lead the morning prayers, Jesus,

son of Mary, will descend in the morning. Then, the Imam will withdraw a bit—walking backwards—so that Jesus would come forward to lead the prayers for the people. On [seeing] this, Jesus will place his hand [on the Imam's back] between his shoulders and say to him, 'Go ahead and pray! The prayers have been established for you.' So, their Imam will lead the prayers for them . . ."

.۷۶۴ `Uyūn al-mu`jizāt(۲): From the Messenger of Allah, Allah's blessings be on him and his family . . . who informed about the emergence of the Mahdī who is the seal of the Imams, who will fill the earth with fairness and justice just as it will be filled with unfairness and injustice. That Jesus will descend upon him at the time of his emergence and reappearance and will pray behind him. [The author of `Uyūn al-mu`jizāt says,] "This is a report on which the

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۱ - Sunan ibn Māja, vol. ۲, pp. ۱۳۵۹–۱۳۶۲, no. ۴۴۰۷; Sunan Abī Dāwūd, vol. ۴, p. ۱۱۷; Ṣaḥīḥ ibn Khuzayma (Manuscript); al-Mustadrak, vol. ۴, p. ۵۳۶, and al-Dhahabī has endorsed it Talkhīṣ al-mustadrak; Fatḥ al-bārī, vol. ۶, pp. ۳۵۸ and ۴۵۰, and vol. ۱۳, pp. ۸۳–۸۴, ۸۷–۸۸, and ۹۳; Tafsīr ibn Kathīr, vol. ۱, p. ۵۸۱; al-Taṣrīḥ bi mā tawātara fī nuzūl al-Masīḥ, pp. ۱۴۲–۱۵۶, no. ۱۳; `Iqd al-durar, chap. ۱۰, p. ۲۳۱; Ḥilyat al-auliyā', vol. ۲, p. ۷۱۲, no. ۹۴ (short version), and vol. ۶, p. ۱۰۸; al-I`lām bi ḥukm `Īsā alayhi al-salām (al-Ḥāwī lil-fatāwī), vol. ۳, p. ۲۹۸; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۹, p. ۱۶۰, no. ۶; Nūr al-abṣār, p. ۱۸۸. I say: This tradition does not clearly state that Jesus will pray behind the Mahdī—peace be on them—but this meaning is apparent from the context of similar traditions and also the current tradition; because Jesus's turning away from the congregational prayers, not praying behind him, and praying along with the Muslims is highly improbable. It seems as if the narration has been summarized and only the details have been mentioned.

۲ - `Uyūn al-mu`jizāt, p. ۱۴۱.

Shias, scholars, non-scholars, the Sunnis, the elite, the masses, the old, and the children are all unanimous and agree to due to its fame."

٧۶۵. Uyūn al-mu`jizāt(١): From Abū Sa`īd al-Khudrī, from the Messenger of Allah,` Allah's blessings be on him and his family, who said: "I swear by the One in Whose Hands is my life! The Mahdī of this umma—behind whom Jesus will pray—is from us; then, he patted the shoulder of Imam al-Ḥusayn with his hand and exclaimed, 'From him, from him.'"

٧۶۶. Al-Tafḍīl(٢): Some of the Shias and also some of the Sunni traditionists (muḥaddithīn) have recorded that

When the Mahdī appears, Allah, the Exalted, will send down Jesus upon him and they will come together. When the time of the compulsory prayers comes, the Mahdī will say to Jesus, "Come forward, O Spirit of Allah" suggesting that he should lead the prayers. The Christ will reply, "No one is allowed to precede you Ahl al-Bait." So the Mahdī will go forward and the Christ will pray behind him, peace be on them both.

٧۶٧. Ḥāshiyatu fatḥ al-mubīn(٣): One narration mentions that he will descend after the Mahdī has commenced the prayers. He will go back a bit so that Jesus may lead the prayers. Jesus will place his hand between his shoulders and say to him, "You go ahead." Before narrating this tradition [the author of the book] says, "His descent will occur at the time of the morning prayers."

٧۶٨. Anwār al-tanzīl(۴): It has been narrated that

Jesus will descend

١- Uyūn al-mu`jizāt, p. ۶۴`.

٢- Al-Tafḍīl, p. ٢۴.

٣- Ḥāshiyatu fatḥ al-mubīn (Egypt: ١٣٠٧ AH), p. ٧۶; Ḥilyat al-abrār, vol. ٢, chap. ۵۴, p. ٧١٢, no. ٩۴, citing al-Ḥāfiẓ Abū `Abd-Allah.

۴- Anwār al-tanzīl (under the saying of Allah, the Exalted, 'And surely, it is a knowledge of the Hour' [Quran, ۴٣:۶١]), vol. ٢, p. ٣٧٠; al-Sīrat al-Ḥalabiyya (Egypt: Maṭba`atu Mustafa Muḥammad), vol. ١, p. ٢٢۶; Rūḥ al-bayān and al-Kashshāf under the

mentioned verse; Rūḥ al-ma`ānī, vol. ٢٥, p. ٩٥; al-I`lām bi ḥukm `Īsā `alayhi al-salām (al-Ḥāwī lil-fatāwī), vol. ٢, pp. ٢٩٧–٢٩٩. I say: It has been mentioned in some Sunni traditions that Jesus—peace be on our Prophet, his family, and him—will kill the Antichrist (al-Dajjāl), whilst reliable traditions narrated from the Ahl al-Bait, peace be on them, clearly establish that it is the Mahdī, peace be on him, who will kill the Antichrist (see vol. ٣, section ٧, chap. ٧). It is possible to reconcile between these two traditions by considering the verb killing as passive or by supposing that he will assist the Mahdī in killing him or he will undertake the task of killing him by the order of the .Mahdī

at a mountain pass in the Holy Land called Afīq. In his hand will be a lance by which he will kill the Antichrist (al-Dajjāl). Then, he will come to Bait al-Maqdas while the people are busy with the morning prayers. The Imam will withdraw but Jesus will stand back and will pray behind him in accordance with the sharia of Muḥammad, blessings and .peace be on him

Alī b. Burhān al-Dīn al-Ḥalabī al-Shāfi`ī writes in al-Sīrat al-Ḥalabiyya, "[Jesus']` descent will be at the time of the morning prayers. He will pray behind the Mahdī after the Mahdī says to him, 'Come forward, O Spirit of Allah!' and he will answer, 'You go ".'ahead, for indeed, the prayers have been established for you

Similar to the above has been recorded in Rūḥ al-bayān under the saying of Allah, the Exalted, "And surely, it is a knowledge of the Hour" (Quran ۴۳:۶۱). Similar to it has also .been mentioned in Tafsīr al-kashshāf

It has been recorded in Tafsīr rūḥ al-ma`ānī that "It is famous that his descent will take place at Damascus while the people are busy with the morning prayers. On his arrival, the Imam—and he is the Mahdī—will withdraw a bit but Jesus will want him to ".'lead the prayers and will pray behind him saying, 'It has been established for you

Al-Suyūṭī—while refuting the claim of those who deny that Jesus will pray behind the Mahdī, peace be on him, because a Prophet's position is so great that he cannot pray behind

a non-Prophet—writes in al-I`lām bi ḥukmi `Īsā `alayhi al-salām, "This is extremely amazing! The praying of Jesus behind the Mahdī is proved beyond doubt in a number of authentic traditions based on the news of the Messenger of Allah, Allah's blessings be on him [and his family], who is the truthful and the verified whose prophecies no one can refute . . ." He then proceeds to mention some of these traditions and then says, "I am not surprised by their denial [because they are claiming something] they do not know, rather, I am amazed at them for writing these claims in pieces of paper which will remain forever after they have passed away."

۷۶۹. Tafsīr al-Qummī(۱): My father narrated to me, from al-Qāsim b. Muḥammad, from Sulaimān b. Dāwūd al-Minqarī, from Abū Ḥamza, from Shahr b. Ḥaushab who said:

Al-Ḥajjāj said to me, "A verse from the Book of Allah has exhausted me." I asked, "O Emir! Which verse is it?" He replied, "'And there is no one from the people of the Book (ahl al-kitāb) but that he will most certainly believes in him before his death' (Quran ۴:۱۵۹). By Allah, I summon the Jews and the Christians and [order] their heads to be chopped off. Then, I carefully observe them with my own eyes but I do not see them moving their lips until they die."

I said, "May Allah redeem the Emir! The verse is not as you have interpreted it." He said, "Then how is it?"

۱- Tafsīr al-Qummī, vol. ۱, p. ۱۵۸, under verse ۴:۱۵۹; Al-Majlisī, al-`Arba`īn, p. ۴۱۱, no. ۲۸, similar to it from `Alī b. al-Ḥusayn, peace be on him; Tafsīr al-Ṣāfī, vol. ۱, p. ۴۱۱; Tafsīr nūr al-thaqalain, vol. ۱, p. ۴۷۳; Tafsīr al-burhān, vol. ۱, p. ۴۲۶; Ḥilyat al-abrār, vol. ۲, chap. ۳۴, p. ۶۱۹; al-Maḥajja, p. ۶۲; Majma` al-Bayān, vol. ۲, p. ۱۳۷. Regarding this verse, he says: "There are numerous views about this verse. Some say both the pronouns refer to Jesus. In other words, no one from the People of the Book—the Jews and the Christians—will remain but that they will believe in Jesus before Jesus' death, when Allah sends him to the earth at the time of Mahdī's reappearance in the end of times

to kill the Antichrist (al-Dajjāl). Consequently, all the nations will be united [under one religion] and that will be the true religion of Islam, the religion of Ibrāhīm; ibn Abbās, Abū Mālik, al-Ḥasan, Qatāda, and ibn Zaid [have said] that is when becoming faithful will not benefit them; al-Ṭabarī also has this view and he has said, 'This verse is specifically for those who will live in that era.' `Alī b. Ibrāhīm has mentioned in his Tafsīr that his father has narrated from Sulaimān b. Dāwūd al-Minqarī . . . (he then mentions the tradition)."

I answered, "Jesus will descend to the world before the Day of Judgment. Then, no one will remain from the nation of the Jews and Christians except that he will believe in him before his death and [Jesus] will pray behind the Mahdī." He said, "Woe to you! Where have you got this from? What is your source?" I answered, "Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. `Alī b. Abī Ṭālib, peace be on him, informed me." He exclaimed, "By Allah, You have brought this narration from a pure source."

۷۷۰. `Uyūn akhbār al-Riḍā(۱): Tamīm b. `Abd-Allah b. Tamīm al-Qurashī, may Allah be satisfied with him, from his father, from Aḥmad b. `Alī al-Anṣārī, from al-Ḥasan b. al-Jahm who said:

One day, I went to al-Ma'mūn's court and (Imam) `Alī b. Mūsā al-Riḍā, peace be on him, was with him. The jurists and dialecticians from various sects had gathered there and one of them asked [the Imam], "O Son of Allah's Messenger! How can a person's claim of Imamate be verified?" He replied, "By divine text (al-naṣṣ) and reasons . . . (and the narration continues until he said,) Whoever claims divinity for the Prophets, or claims prophethood for the Imams, or claims Imamate for others other than the Imams, then we dissociate ourselves from such a people in this world and the hereafter."

At that point, al-Ma'mūn said, "O Abū l-Ḥasan! What is your opinion about the Return (al-raj`a)?" (Imam) al-Riḍā, peace be on him, answered, "Verily, it is the

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۱- `Uyūn akhbār al-Riḍā, vol. ۲, chap. ۴۶, pp. ۲۰۰–۲۰۲, no. ۱. I say: In this noble tradition

the Return (raj`a) has been mentioned. Authentic and mutawātir traditions from the Ahl al-Bait prove it conceptually and synoptically. The Holy Quran also establishes it. For example, "And on the day that We will gather from every nation a party from among those who rejected Our signs, then they will be formed into groups" (Quran ۲۷:۸۳). There is no doubt that the day is not the day of the great rising (qiyamat al-kubrā) because in that day all the nations will be raised as Allah, the Exalted, says, "And We will gather them and will leave none of them behind" (Quran ۱۸: ۴۷). A group of the early scholars have written exclusive books to prove it. Therefore, it is compulsory to believe in it in general without the details mentioned in the singular (āḥād) traditions except what has been proved through mutawātir narrations or by other means which one can become certain. What he means by "the Quran has spoken about them" are the verses of the Quran that have spoken about it. For instance, the saying of Allah, the Exalted, "Or like the one who passed by a town and it had fallen down upon its roofs. He said, 'When will Allah give it life after its death?' So Allah took his life for a hundred years, then raised him [to life again]" (Quran ۲:۲۵۹), and His saying, "Have you not considered those who abandoned their homes for fear of death—and they were thousands—then Allah said to them, 'Die' then He gave them life [again]" (Quran ۲:۲۴۳), and His saying to Jesus, peace be on him, "and you give life to the dead by My permission" (Quran ۵:۱۱۰), and His saying, Mighty and Majestic be He, about the chosen ones from the people of Moses for the meeting of his Lord, "Then We raised you up after your death so that you might be thankful" (Quran ۲:۵۶), and His saying in response to the supplications of Job (Ayyūb), "Therefore We answered [his prayers] and took off what harm he had, and We gave him his family and the like of them along with them" (Quran ۲۱:۸۴). All such discussions concerning raj`a, views about it, questions about it and their answers, and its occurrence in the end of times are dealt with in exclusive books written on the subject like Biḥār al-anwār, vol. ۵۳, chap. ۲۹, pp. ۳۹–۱۴۴ and al-Majlisī, al-Arba`īn, pp. ۴۰۰–۴۴۸, no. ۲۸.

truth. It occurred in the previous nations and the Quran has talked about it. The Messenger of Allah, Allah's blessings be on him and his family, has said, 'Whatever has occurred in the previous nations will occur in this nation in the exact same manner.'" Then, he continued, "When the Mahdī from my descendants emerges,

".Jesus, son Mary, peace be on him, will descend and will pray behind him

771. Al-Burhān fī tafsīr al-Quran(1): From ibn Bābawayh, through his chain of narrators from Mu`ammar, from Imam Abū `Abd-Allah (al-Ṣādiq), peace be on him, in a long tradition from the Holy Prophet, Allah's blessings be on him and his family, who said: "From my progeny is the Mahdī. When he emerges, Jesus, son of Mary, will descend to help him and will ask him to lead [the prayers] and will pray behind him."

The traditions which encompass this concept are too many to be listed here and the chapter will become too long if they are all mentioned. The following traditions also prove the above concept: ١١٨, ١٥٣, ٢١٩, ٢٨۴, ٣٢٧, ٣۶١, ٣٩٩, ۴٢٩, ۵٣٠, ۵٣٩, ۵۵٣, ۵٨٢, ۶۶٨, ۶۶٩, ٩١٠, ١٠۶۶, ١٠٧١, ١٠٨١, ١٠٨٣, and ١١٠۵.

Section Fifty

The traditions that describe his standard/flag, its bearer, and what is written on it

Comprised of nine traditions

772. Al-Fitan(2): Rushdain narrated to us, from ibn Lahī`a, from Abū Zur`a, from ibn Zarīr, from `Ammār b. Yāsir who said: "The standard-bearer of the Mahdī will be Shu`ayb b. Ṣāliḥ."

It also mentions: Al-Walīd and Rushdain narrated to us,

1- Al-Burhān fī tafsīr al-Quran, vol. ١, p. ٨٩, no. ١۴.

2- Al-Fitan, vol. ۴, pp. ١۶۶ ١۶٨; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٧, p. ١۵١, no. ١٩, and chap. ٧, p. ١۵٢, no. ٢٣, with the addition of "and he will defeat his followers" at its end; al-Malāḥim wa l-fitan, chap. ٩۶, p. ۵٣, and chap. ١٠٣, p. ۵۵.

from ibn Lahī`a al-Kūfī, from Abū Zur`a, from ibn Zarīr, from `Ammār b. Yāsir who said: "When al-Sufyānī reaches Kūfa and kills the helpers of the family Muḥammad, the Mahdī will emerge and his flag-bearer will be Shu`ayb b. Ṣāliḥ."

Al-Fitan(١): Narrated to us al-Walīd and Rushdain, from ibn Lahī`a, from Ka`b b. .٧٧٣ `Alqama, from Sufyān al-Kalbī who said: "The standard-bearer of Mahdī will be a male—very young in age—with a scarcely grown yellow beard (al-Walīd did not mention yellow). If he fights against the mountains, he will shake them (al-Walīd said ".'he will break them down') until 'Īliyā descends

Al-Fitan(٢): Narrated to us Yaḥyā b. al-Yamān, from Sufyān al-Thaurī, from Abī .٧٧۴ Isḥāq, from Nauf al-Bikālī who said: "It is written on Mahdī's flag: Allegiance is only for ".(Allah (al-bay`atu li-llāh

Al-Bayān fī akhbāri Ṣāḥib al-Zamān(٣): Al-Ṭabarānī has recorded in al-Ausaṭ from .٧٧۵ :ibn `Umar who said

The Prophet, Allah's blessings be on him [and his family], held `Alī's hand, [peace be on him], and said, "From his descendants will emerge a youth who will fill the earth with fairness and justice. When you see this, then it is necessary for you to look out for the Tamīmī youth. Surely, he will come from the East and he is the standard-bearer of the .Mahdī

Kamāl al-dīn(۴): It has been narrated that on the standard of the Mahdī is written: .٧٧۶ ".("Highness is only for Allah, Mighty and Majestic be He (al-raf`atu li-llāh `azza wa jal

,Biḥār al-anwār(۵): From al-Sayyid `Alī b. `Abd al-Ḥamīd .٧٧٧

Al-Fitan, vol. ۴, chap. "al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ١۶٧, - ١ and, vol. ۵, chap. "Ṣifat al-Mahdī . . .," p. ١٩۶; al-Malāḥim wa l-fitan, chap. ٩٨, pp. ۵٣–۵۴; .al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٧, pp. ١۵١–١۵٢, no. ٢١

Al-Fitan, vol. ۵, p. ١٩١; Yanābī` al-mawadda, p. ۴٣۵; al-Malāḥim wa l-fitan, chap. ١۴١, -٢ .sect. ١, p. ۶٨

Al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ٧, pp. ١۵٠–١۵١, no. ١۶; al-`Arf al- -٣ wardī (al-Ḥāwī lil-fatāwī), vol. ٢, p. ١٣٠, citing al-Ṭabarānī's al-Mu`jam al-ausaṭ; Majma` al-zawā'id, vol. ٧, p. ٣١٨, with an addition in the beginning. It is worth

mentioning that youth does not indicate that he is young in age. This can be inferred using other mutawātir narrations. It either means that he will look like a youth in appearance—as it has been mentioned in some traditions that he will be young in appearance and will not become old with the passing of time and when he reappears, he will look young while the people will have thought that he would be old in age and appearance—or it refers to his chivalry, nobility, and generosity. The word youth (fitya) in some places of the Quran (e.g. ۱۸:۱۰ ۱۳) probably has also been interpreted like this. The author of Lisān al-`Arab writes, "Al-Qutaybī says, 'Youth does not mean young in age or an adolescent. Rather, it means a complete/perfect man . . .' Al-Aswad b. Ya`far writes under the verse, 'and two youths entered the prison with him' (Quran ۱۲:۳۶), 'It is likely that both of them were either young or old because they used to call the slaves as young.' Al-Jauharī opines, 'Youth means generosity and nobility. It is said, "He is a youth amongst the youths"'" (Lisān al-`Arab, vol. ۱۵, p. ۱۴۶, under the root (of Fa-Ta-Ya

-۴ Kamāl al-dīn, vol. ۲, chap. ۵۷, p. ۶۵۴, under no. ۲۲; Biḥār al-anwār, vol. ۵۲, chap. ۲۷, p. ۳۲۴, no. ۳۵.

-۵ Biḥār al-anwār, vol. ۵۲, chap. ۲۶, p. ۳۰۵, no. ۷۷.

through his chain of narrators to the Book of al-Faḍl b. Shādhān who said: "It has been narrated that on the standard of the Mahdī is written, 'Listen and obey.'"

۷۷۸. Al-`Arf al-wardī(۱): He (meaning al-Nu`aim) has also recorded from ibn Sīrīn that, "On the flag of the Mahdī is written, 'Allegiance (al-bay`a) is only for Allah.'"

۷۷۹. Al-Fitan(۲): Rushdain narrated to us, from ibn Lahī`a, from `Abd al-Raḥmān b. Sālim, from his father, from Abū Rūmān and Abū Thābit, from `Alī, may Allah be satisfied with him, that the Messenger of Allah, Allah's blessings be on him [and his family], said: "A person from my Ahl al-Bait will emerge with nine flags— meaning from Mecca."

۷۸۰. Al-Fitan(۳): Yaḥyā al-Yamān narrated to us, from Qays, from `Abd-Allah b. Sharīk who said: "With the Mahdī is the victorious flag of the Messenger of Allah, Allah's blessings be on him and his family. I wish I could meet him even if my ears, nose, and

".lips were chopped off

Section Fifty-One

The traditions that indicate the second black flags that are different from the first black flags

Comprised of five traditions

۷۸۱. Al-Fitan(۴): Informed us Abū Bakr Muḥammad b. `Abd-Allah b. Aḥmad b. Rabadha, from Abū l-Qāsim Sulaimān b. Aḥmad al-Ṭabarānī, from Abū Zaid `Abd al-Raḥmān b. Ḥātim al-Murādī in Egypt in the year ۲۸۰ AH, from Nu`aim b. Ḥammād, from al-Walīd and Rushdain, from ibn Lahī`a, from Abū Qubail, from Abū Rūmān from `Alī, may :Allah be satisfied with him, who said

The Sufyānī and the black flags

۱- Al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, p. ۱۵۰; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, p. ۱۵۲, no. ۲۵; Kamāl al-dīn, vol. ۲, p. ۶۵۴, no. ۲۲. I say: There is no contradiction between these traditions—which seem to disagree agreement on what will be written on his standard/flag—because he has multiple standards/flags. This .fact has been mentioned in the eighth narration of this chapter

۲- Al-Fitan, vol. ۴, chap. "Al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ۱۶۶

۳- Al-Fitan, vol. ۵, p. ۱۹۱; al-Burhān, chap. ۷, p. ۱۵۲, no. ۲۴, with the difference that he said: "The velvet" instead of "the victorious"; al-`Arf al-wardī (al-Ḥāwī lil-fatāwī), vol. ۲, .p. ۱۵۰

۴- Al-Fitan, vol. ۵, p. ۱۷۲; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, p. ۱۵۱, no. ۲۰ (short version).

will meet. Amongst them will be a youth from the Banī-Hāshim and on his left palm will be a mole. His commander will be a person from Banī Tamīm called Shu`ayb b. Ṣāliḥ, at the gateway if Iṣṭakhr. There will be a terrible bloodshed between these two armies. The black flags will be victorious while the cavalry of Sufyānī will take to their

.heels. It is then that the people will desire for the Mahdī and will seek him

Al-Fitan[۱]: Narrated to us Sa`īd b. `Uthmān, from Jābir, from (Imam) Abū Ja`far .۷۸۲
:who said

The black flags from Khurāsān [in Iran] will reach Kūfa. When the Mahdī appears at
.Mecca, they will be sent to pledge allegiance to the Mahdī

Al-Fitan[۲]: Narrated to us al-Walīd b. Muslim, from Abū `Abd-Allah, from `Abd al- .۷۸۳
:Karīm (meaning Umayya), from Muḥammad b. al-Ḥanafiyya who said

Black flags will emerge [in support of] the Abbasids. Then, from Khurāsān, other black flags will appear; their hoods will be black and their dresses will be white. A person called Shu`ayb b. Ṣāliḥ or Ṣāliḥ b. Shu`ayb, from [Banī] Tamīm, will be their commander. They will destroy al-Sufyānī's Army until they reach Bait al-Maqdas. They will prepare for the Mahdī his government and Three hundred people from Syria will come to his aid. The time between his emergence and the handing over of the
.affairs to the Mahdī will be seventy-two months

Al-Fitan[۳]: `Abd-Allah b. Marwān narrated to us, from al-`Alā b. `Utba, from al- .۷۸۴
,Ḥasan that "the Messenger of Allah

p: ۳۱۱

Al-Fitan, vol. ۵, p. ۱۷۳; al-Burhān fī `alāmāt Mahdī ākhir al-zamān, chap. ۷, p. ۱۵۰, no. -۱
.۱۲; Biḥār al-anwār, vol. ۵۲, p. ۲۱۷, no. ۷۷

.Al-Fitan, vol. ۵, chap. "al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ۱۶۵ -۲

.Al-Fitan, vol. ۵, chap. "al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ۱۶۷ -۳

Allah's blessings be on him [and his family], mentioned a calamity that his Ahl al-Bait would encounter [which would continue] until Allah will send a black flag from the East. Whoever helps it, Allah will help him and whoever deserts it, Allah will desert him; until a man comes whose name is my name and He will rule them. Allah will support and
".assist him

۷۸۵. Al-Fitan(۱): Muḥammad b. `Abd-Allah b. `Abd-Allah al-Taihartī narrated to us, from `Abd al-Raḥmān b. Ziyād b. An`um, from Muslim b. Yasār, from Sa`īd b. al-Musayyib, from the Messenger of Allah, Allah's blessings be on him [and his family], who said: "Black flags [in support] of the Abbasids will emerge from the East. They will halt until Allah wishes. Then, smaller black flags will emerge from the east who will fight a person from the progeny of Abū Sufyān and his followers. They will call out [to the people] to obey the Mahdī."

Chapter Four

His birth, Its circumstances, Its history, His mother and her names, his miracles during the lifetime of his father, and those who saw him before occultaion

Comprised of Three Sections

Section One

Proof of his birth, its circumstances, its history, some information about his mother, and her names, peace be on them both

Comprised of ۴۲۶ traditions

۷۸۶. Kitāb Faḍl b. Shādhān: Narrated to us Muḥammad b. `Alī b. Ḥamza b. al-Ḥusayn b. `Ubaid-Allah b. al-`Abbās b. `Alī b. Abī Ṭālib, Allah's blessings be on him, who said:

(Imam) Abū Muḥammad, peace be on him, said,

۱- Al-Fitan, vol. ۵, chap. "al-Rayāt al-sūd lil-Mahdī ba`d rāyāt Banī l-`Abbās," p. ۱۶۸.

۲- Kifāyat al-muhtadī (al-Arba`īn), p. ۱۱۶, no. ۳۰; Kashf al-ḥaqq (al-Arba`īn), p. ۲۴, no. ۲, which mentions Ṣaqīl instead of Ṣaiqal and Ḥamzat b. al-Ḥasan instead of Ḥamzat b. al-Ḥusayn. In the rijāl books, al-Ḥasan has been recorded; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۵۷۰, no. ۶۸۳. I say: Al-Nūrī, may Allah have mercy on him, writes in al-Najm al-thāqib: "The reason for the differences in the names of his revered mother

becomes clear in this tradition: she was called by all of these five names." Faḍl b. Shādhān died after the birth of the Mahdī, peace be on him, and before the martyrdom of his father Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him (i.e. between ٢٥٥ and ٢٦٠ AH). Al-Najāshī says: "He was reliable (thiqa) and one of our jurists (fuqahā), and dialectical theologian (mutakallim). He enjoyed great reverence and majesty in the [Shia] sect. He is so reputable that it is not possible for us to describe him." Al-Kashī has mentioned that he has written more than ١٥٠ books and even goes to mention the names of some of them. This demonstrates his proficiency in Islamic sciences and in what the people of the sects differ about, specially, the sciences of belief (`aqīda), monotheism (tauḥīd), Imamate, duties (farā'iḍ), and etc. Al-Ṭūsī has included him in his Rijāl amongst the companions of (Imam) al-Hādī on one occasion and (Imam) al-`Askarī on another—peace be on them. He writes: "Al-Faḍl b. Shādhān was a jurist, dialectical theologian (mutakallim), and had a majestic stature. He has written many books and treatises . . . From amongst his books are Kitāb al-malāḥim, Kitāb al-Qā'im, and Kitāb al-imāma. Regarding Muḥammad b. `Alī b. Ḥamzat b. al-Ḥasan b. `Ubaid-Allah b. al-`Abbās b. `Alī b. Abī Ṭālib, peace be on him, al-Najāshī writes, "Abū `Abd-Allah was reliable (thiqa), a fountain of traditions, and had correct beliefs. He has narrated traditions from (Imams) Abū l-Ḥasan and Abū Muḥammad, peace be on them, and he also had correspondences with them. The mother of the Owner of the Affair (ṣāḥib al-amr) stayed in his house after the death of (Imam) al-Ḥasan, peace be on him. Imam Mahdī's birth, peace be on him, took place on the night of Sha`bān ١٥, ٢٥٥ AH, as is mentioned in this noble and authentic tradition. Al-Mufīd writes in al-Irshād, "The Imam after Abū Muḥammad, peace be on him, was his son whose name was the same as that of the Messenger of Allah, Allah's blessings be on him and his family, and so was his epithet. His father did not leave behind a child other than him—evident or hidden. He was occult and concealed just as we mentioned earlier. His birth took place in the night of Sha`bān ١٥, ٢٥٥ AH. His mother was called Narjis. He was five years old when his father died. At this tender age, Allah bestowed him with wisdom just as He granted it to John (Yaḥyā) when he was a child. He, the Exalted, made him an Imam in his apparent childhood just as He made Jesus a prophet when he was in the cradle. Narrations about him preceded him in the Islamic nation [which were narrated] from the Prophet of Guidance, peace be

on him. The same were narrated from Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him. All the succeeding Imams gave news about him—one after the other—until [the time] of his father, (Imam) Ḥasan al-`Askarī, peace be on him. His revered father mentioned him in the presence of his reliable companions and special followers. The news of his occultation existed before his advent in this world and the prophecies about his government were abundant even before his occultation. Amongst the Imams of guidance, he is the possessor of the sword, peace be on them. He is the one who will rise with the truth and the one awaited [to establish] the government of [true] faith. Before his emergence, he will have two occultations. One will be longer than the other as has been mentioned in these traditions. The shorter one was from the time of his birth to the termination of ambassadorship between him and his Shias and the absence of emissaries because of death. The longer one was immediately after the first one and it will end when he rises with the sword . . ." Al-Kulainī writes in al-Kāfī: "He, peace be on him, was born on Sha`bān ۱۵, ۲۵۵ AH." This has also been narrated by al-Karājukī in Kanz al-fawā'id and al-Shahīd in al-Durūs. Al-Ṭūsī writes in Miṣbāḥ al-mutahajjid, "In this night was born the Successor [al-Ḥujja], the Master of the Affair, peace be on him. It is recommended to recite the following supplication in this night, 'O Allah! For the sake of this night and the one who was born in it . . .'" Shaykh al-Bahā'ī says in Tauḍīḥ al-maqāṣid, "In it—meaning the ۱۵th day of Sha`bān—Imam Abū l-Qāsim Muḥammad al-Mahdī, the Master of the Era, was born at Sāmarrā' in ۲۵۵ AH." Al-Ṭabrisī records in I`lām al-warā, "He was born in Sāmarrā' in the night of Sha`bān ۱۵, ۲۵۵ AH." Al-Ṭūsī, in both of his Miṣbāḥs, Sayyid b. Ṭāwūs in Iqbāl al-a`māl, all the compilers of supplication books—according to Biḥār al-anwār—and al-Mufīd in Masār al-Shī`a, have declared that he was born on the ۱۵th of Sha`bān. A group of celebrated Sunni scholars have also declared this fact. For example, ibn Ṣabbāgh al-Mālikī writes in Fuṣūl al-muhimma, "Abū l-Qāsim Muḥammad al-Ḥujjat b. al-Ḥasan was born in Sāmarrā in the night of Sha`bān ۱۵, ۲۵۵ AH . . . his mother was called 'Narjis, the best of the maids.' Some have said she had another name." Ibn Khalkān writes in Wafiyyāt al-a`yān, "His birth took place on Friday, Sha`bān ۱۵, ۲۵۵ AH. When his father—whom we mentioned earlier—died, he was five years old. His mother was called Khamṭ. She was also known as Narjis." The author of Rauḍat al-ṣafā writes, "Imam Mahdī—whose name and epithet was the same as that of the Messenger [of

Allah]—was born in Sāmarrā in the night of Sha`bān ١٥, ٢٥٥ AH. He was five years old when his father passed away. Allah granted him wisdom in this small age just as He did to John (Yaḥyā) when he was a child and made him an Imam in childhood just as He made Jesus a prophet." These facts have also been declared by al-Sayyid Muḥammad Khāja Pārsā—the author of Rauḍat al-aḥbāb—and others. There is no harm in mentioning the statements of reputable Sunni scholars concerning his birth and mentioning their names. Indeed, most of them agree with us that he is currently alive and that he will continue to live until Allah, the Exalted, gives him permission to reappear: Al-Shaykh, ibn Ḥajar al-Haythamī al-Makkī al-Shāfi`ī (d. ٩٧۴ AH) whom after speaking about Imam Abū Muḥammad al-`Askarī, peace be on him, in al-Ṣawā'iq, writes: "He did not leave behind a successor except his son Abū l-Qāsim Muḥammad al-Ḥujja—whose age at the time of his father's death was five—and Allah bestowed him with wisdom [at such a young age]." The author of Rauḍat al-aḥbāb—which was originally written in Persian—the famous traditionist, Sayyid Jamāl al-dīn `Aṭā Allah b. Sayyid Ghiyāth al-dīn Faḍl Allah b. Sayyid `Abd al-Raḥmān. It has been narrated that al-Qāḍī Ḥusayn al-Diyārbakrī has considered this book as reliable in the beginning of his work Tārīkh al-khamīs. According to Kashf al-ẓunūn, it was written on the request of the vizier Mir `Alī Shīr after consulting his teacher and his cousin Sayyid Aṣīl al-dīn `Abd-Allah. It consists of three chapters in it. He passed away in the year one thousand AH as has been mentioned in this book. According to Kashf al-astār and al-Najm al-thāqib (in Persian), he says: "Most of the traditionists believe that the twelfth Imam—Muḥammad b. al-Ḥasan, peace be on him—was born on Sha`bān ١٥, ٢٥٥ AH at Sāmarrā . . . He was his mother's only child and her name was Ṣaiqal, Sūsan, Narjis, or Ḥakīma. The respected and honorable Imam's name and epithet are the same as that of the Best of the Creations [i.e. the Holy Prophet]. His titles are Mahdī al-Muntaẓar, al-Khalaf al-Ṣāliḥ, and Ṣāḥib al-Zamān. At the time of his revered father's death, his age was five as per authentic reports. Other reports mention he was merely two years old. Allah, the Granter of bounties, granted him wisdom in childhood just as He gave John son of Zechariah (Yaḥyā b. Zakariyyā), peace be on them. He attained the lofty position of Imamate while still a child . . . [He them mentions his desire that the Mahdī's occultation comes to an end and says,] May Allah bless the poet who said: Come O guiding Imam For, awaiting has passed the limits of sorrow Remove the veil from

your shinning face The visage that is brilliant like the Sun Come out from your place of hiding And manifest the effects of benevolence and loyalty" `Alī b. Muḥammad b. Aḥmad b. `Abd-Allah al-Mālikī al-Makkī, known as ibn Ṣabbāgh, born in ۷۳۴ AH and died in ۸۵۵ AH—according to al-Ḍau' al-lāmi` by Shams al-dīn Muḥammad b. `Abd al-Raḥmān al-Miṣrī, a disciple of ibn Ḥajar. In his book, al-Fuṣūl al-muhimma fī ma`rifat aḥwāl al-A'imma, he has spoken about his birth and its date. He has also stated that his mother was Narjis, the best of the maids, as we earlier mentioned. Moreover, he has talked about his lineage, the names of his forefathers, their conditions, sayings, and miracles and that he is the twelfth Imam. He has also recorded some traditions in this regard. Shaykh Shams al-dīn Abū l-Muẓaffar Yūsuf b. Qazāwaghlī b. `Abd-Allah, the grandson of Shaykh Jamāl al-dīn Abū l-Faraj b. al-Jauzī (d. ۶۵۴ AH), the author of al-Tārīkh al-kabīr about which ibn Khalikān has written, "I saw it and it was ۴۰ volumes with his hand-writing and it was titled Mir`āt al-zamān." The author of Tadhkira al-khawāṣ says, "He is Muḥammad b. al-Ḥasan b. `Alī b. Muḥammad b. `Alī al-Riḍā b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, and his epithets are Abū `Abd-Allah and Abū l-Qāsim. He is the Successor (al-Khalaf), the Divine Proof (al-Ḥujja), Master of the Time (Ṣāḥib al-Zamān), the Riser (al-Qā'im), the awaited (al-Muntaẓar), al-Tālī, and the last Imam (Ākhir al-A'imma). `Abd al-`Azīz b. Maḥmūd b. al-Bazzāz informed us from ibn `Umar who said that the Messenger of Allah, Allah's blessings be on him and his family, said, 'A person from my descendants will emerge in the end of times. His name will be like my name and his epithet will be like my epithet. He will fill the earth with justice just as it will be filled with injustice; he is the Mahdī.' This is a famous tradition. Abū Dāwūd and al-Zuhrī have recorded similar to it from `Alī. It says, 'If only one day remains from the world, Allah will certainly send from my Ahl al-Bait one who will fill the earth with justice.' He has been mentioned in numerous traditions and it said that he has two names: Muḥammad and Abū l-Qāsim. His mother was a female slave and she was called Ṣaiqal. Al-Suddī writes, 'The Mahdī and Jesus will meet. When it is the time of the prayers, the Mahdī will say to Jesus, "Go ahead." Jesus will reply, "You are more worthy of leading the prayers." Then, Jesus will pray behind him as a follower (ma'mūm) . . .'" Nūr al-Din `Abd al-Raḥmān b. Aḥmad b. Qiwām al-dīn al-Dashtī al-Jāmī al-Ḥanafī, the poet, mystic (`ārif), and author of Sharḥ al-kifāya. According to

Kashf al-astār, he has mentioned in his book Shawāhid al-nubuwwa that al-Ḥujjat b. al-Ḥasan is the twelfth Imam. He then discusses the strange conditions of his birth and some of his miracles and that he is the one who will fill the earth with justice and fairness. Then, he mentions Ḥakīma's narration concerning his birth and also other narrations which state that when he was born, he immediately knelt on his knees, raised his index finger towards the sky, sneezed, and then said, "All praise is for Allah, the Lord of the Worlds." He has also recorded the narration about the person who came to (Imam) Abū Muḥammad (al-`Askarī), peace be on him, and enquired about his successor. He went inside his house and came out with a three year old child in his arms who was [shining] like the full moon. [The Imam] then told the enquirer, "O so and so! If you were not high esteemed before Allah, I would not have shown you this boy. His name is the name of the Messenger of Allah, Allah's blessings be on him and his family, and his epithet is his epithet. He is the one who will fill the earth with justice and fairness just as it will be filled with injustice and unfairness." He has recorded yet another tradition about a man who came to (Imam) Abū Muḥammad, peace be on him, while there was a curtain in the room. He asked the Imam about the Master of the Affair after him. The Imam told him to raise the curtain . . . He has also mentioned the tradition about the person who was sent by al-Mu`taḍid . . . Shaykh al-Ḥāfiẓ Abū `Abd-Allah Muḥammad b. Yūsuf b. Muḥammad al-Kanjī (d. ۶۵۸ AH)—the author of al-Bayān fī akhbār Ṣāḥib al-Zamān and Kifāyat al-ṭālib fī manāqib Amīr al-Mu'minīn `Alī b. Abī Ṭālib. In the eighth chapter—from the chapters which he has added to the Faḍā'il chapters of Kifāyat al-ṭālib—after mentioning the Imams from the descendants of Amīr al-Mu'minīn, peace be on him, he writes, "He (meaning Imam `Alī al-Hādī, peace be on him) was succeeded by his son Abū Muḥammad al-Ḥasan who was born in Medina in the month of Rabī` al-Ākhir, ۲۳۲ AH and passed away on Friday Rabī` al-Awwal ۸, ۲۶۰ AH, at the age of twenty eight. He was buried in his house in Sāmarrā' in the same room that his father was buried. He was succeeded by his son who is the awaited Imam, Allah's blessings be on him. We will end the book with a separate section about him." He writes in al-Bayān fī akhbār Ṣāḥib al-Zamān, "The twenty fifth chapter: the proofs about the possibility of the Mahdī's survival—peace be on him—since his occultation until now and that there is nothing impossible about it because [others like] Jesus, Ilyās, and al-Khiḍr from amongst the friends of Allah, the

Exalted, and al-Dajjāl and Iblīs, the cursed enemies of Allah, have survived . . . (to the end of his long statement in this chapter)." Abū Bakr Aḥmad b. al-Ḥusayn b. `Alī b. `Abd-Allah b. Mūsā al-Bayhaqī al-Khusraujardī al-Nīsābūrī, the Shāfi`ī jurist (d. ۴۵۸ AH). The author of Wafiyyāt al-a`yān writes about him: "The famous and great memorizer, unique in his era, outstanding amongst his companions in sciences, and amongst the greatest companions of al-Ḥākim . . . in this world, he was satisfied with little." Imam al-Ḥaramain says about him, "There is no follower of al-Shāfi`ī but that they are indebted to Imam al-Shāfi`ī except Aḥmad al-Bayhaqī, for he has obliged al-Shāfi`ī." According to Kashf al-astār, al-Bayhaqī writes in Shu`ab al-īmān—which is enumerated amongst his writings according to b. Khalikān—"The people have differed about the Mahdī. Some have stopped at it and have left the matter to its knower. They believe that he is one of the descendants of Fāṭima, the daughter of the Messenger of Allah, Allah's blessings be on him and his family. Allah will create him whenever He wills and will send him to help His religion. Another group believes that the promised Mahdī was born on Friday, Sha`bān ۱۵, ۲۵۵ AH, and he is the Imam titled the Divine Proof (al-Ḥujja), the Riser (al-Qā'im), and the Awaited (al-Muntaẓar), Muḥammad b. al-Ḥasan al-`Askarī. He entered the cellar (sardāb) at Sāmarrā and is alive and concealed from the eyes of the people. He awaits his emergence and he will soon reappear and fill the earth with justice and fairness just as it will be filled with injustice and unfairness. There is no improbability in his longevity and the prolongation of his life just like Jesus, son of Mary, and al-Khiḍr, peace be on them. The Shias—specially the Imāmiyya—have such a belief and a group of ahl al-kashf also agree with them." By ahl al-kashf, he does not mean—as some scholars have suggested—al-Shaykh Muḥyī al-dīn, al-Sha`rānī and al-Shaykh Ḥasan al-`Irāqī, whom God willing, we will discuss later; because, al-Bayhaqī preceded them by many years. For instance, al-Bayhaqī expired in ۴۵۸ AH whilst Shaykh Muḥyī al-dīn died in ۶۳۸ AH as has been claimed by al-`Irāqī in the beginning of the first chapter of al-Yawāqīt. Likewise, al-Sha`rānī lived many centuries after al-Bayhaqī. He finished writing al-Yawāqīt in ۹۵۵ AH. Al-`Irāqī and al-Khawwāṣ were contemporaries of al-Sha`rānī. Therefore, from what al-Bayhaqī has said, it is clear that he too is inclined towards this view about the Mahdī. In fact, he believes in it, otherwise he would have rejected it. Shaykh Kamāl al-dīn Abū Sālim Muḥammad b. Ṭalḥa al-Shāfi`ī al-Qurashī al-Naṣībī

(b. ۵۸۲ AH), the author of al-`Iqd al-farīd. It has been written about him in Ṭabaqāt al-Shāfi`iyya, "He had profound knowledge about religion and excelled in it. He heard traditions at Nīsābūr from al-Mu'ayyid al-Ṭūsī and Zainab al-Sha`riyya and narrated (traditions) at Aleppo and Damascus. Al-Ḥāfiẓ al-Dimyāṭī and Majd al-dīn b. al-`Adīm have narrated from him. He was from the chiefs of the people and became a minister in Damascus for two days, but then deserted everything including his clothes, slaves, and etc. due to asceticism. Ibn Ṭalḥa passed away on Rajab ۷, ۶۵۲ AH. According to Yanābī` al-mawadda, p. ۴۱۰, ibn Ṭalḥa has written in his book al-Durr al-munaẓẓam, "Allah, Blessed and Exalted be He, has a caliph who will emerge in the end of times whilst the earth will be filled with injustice and unfairness. He will fill it with justice and fairness . . . this is Imam al-Mahdī who will rise with the command of Allah and do away with all the religions, then, nothing will remain except the pure religion [of Allah] . . ." In Maṭālib al-su'ūl fī manāqib āl al-Rasūl, which is a book in which he has mentioned the names of the twelve Imams, peace be on them, and discussed their lives. He writes, "The Eleventh chapter: Abū Muḥammad al-Ḥasan b. `Alī, the Pure (al-Khāliṣ), born in ۲۳۱ AH. As for his paternal and maternal lineage, his father was Abū l-Ḥasan `Alī al-Mutawakkil b. Muḥammad al-Qāni` b. `Alī al-Riḍā—whom we have already discussed earlier. His mother was called Sūsan. His name was al-Ḥasan, his epithet was Abū Muḥammad, and his title was the Pure (al-Khāliṣ). His virtues: know that the highest virtue and greatest merit for which Allah, Mighty and Majestic be He, chose for him, made him exclusive in it, and rendered it a permanent attribute—the novelty of which cannot be worn out with the passage of time nor will the tongues forget to recite and repeat—is that the Mahdī from the generation of Muḥammad has been created from him, is his son that is attributed to him, and is a part of his existence which has been separated from him. God willing, we will discuss his virtues and the details of his life in the following chapter. "The Twelfth chapter: Abū l-Qāsim Muḥammad b. al-Ḥasan al-Khāliṣ b. `Alī al-Mutawakkil b. Muḥammad al-Qāni` b. `Alī al-Riḍā b. Mūsā al-Kāẓim b. Ja`far al-Ṣādiq b. Muḥammad al-Bāqir b. `Alī Zain al-`Ābidīn b. al-Ḥusayn al-Zakī b. `Alī al-Murtaḍā Amīr al-Mu'minīn b. Abū Ṭālib, the Guided (al-Mahdī), the Divine Proof (al-Ḥujja), the Righteous Successor (al-Khalaf al-Ṣāliḥ), the Awaited One (al-Muntaẓar), peace be on them and Allah's Mercy and His blessings. "He [then writes a poem] and praises him greatly and mentions the date of

his birth, his paternal and maternal lineage, and some of the traditions about the Mahdī which he narrates from Abū Dāwūd, al-Tirmidhī, al-Baghawī, Muslim, al-Bukhārī, and al-Tha`labī. He then mentions some questions about him and answers them." Al-Ḥāfiẓ Abū Muḥammad Aḥmad b. Ibrāhīm b. Hāshim al-Ṭūsī al-Balādhurī, a resident of Ṭūs. It has been narrated in Kashf al-astār from al-Sam`ānī: "He was a memorizer, very understanding, and knowledgeable about the traditions . . . He was unique in his era in memorizing and preaching. He was great in socializing and was beneficial to most people. He mostly stayed in Nīsābūr where he had two congregations every week with the two teachers of the city, Abūl Ḥasan al-Muḥmī and Abū Naṣr al-`Abdī. Abū `Alī al-Ḥāfiẓ and our teachers used to attend his gatherings and were joyous of him mentioning the traditions in public. I never saw them taunting him about the chains of narrators or names or traditions [that he mentioned]. He wrote [narrations] at Mecca from the Imam of the Ahl al-Bait, Abū Muḥammad al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā al-Riḍā, peace be on them. Abū l-Walīd—the jurist—writes, "Abū Muḥammad al-Balādhurī learned (sami`a) the Book of Jihād from Muḥammad b. Isḥāq, while his mother was ill in Ṭūs . . . al-Ḥākim writes, 'He was martyred in Ṭāhirān in ٣٣٩ AH and he was the learned scholar of his era.'" Shah Walī-Allah al-Dihlawī—the father of `Abd al-`Azīz famous as Shah Ṣāḥib—and the author of Tuḥfat al-Ithnā `Ashariyya fī l-raddi `Alā l-Imāmiyya, who has been described by his son like this: "The last of the mystics, the destroyer of the opposers, the chief of the muḥaddithīn, the authority of the dialectical theologians, the proof of Allah upon the worlds . . ." He writes in al-Nuzha, "My father has written in al-Musalsalāt—which is well known for its evident merits saying, 'ibn `Aqla verbally gave me permission to narrate everything that he had permission to narrate. I found in his series of narrators (musalsalāt) a tradition whose narrators all possessed great attributes. He, may Allah have mercy on him, had written, 'The unrivaled of his era, Shaykh Ḥasan b. `Alī al-`Ajamī informed me from the memorizer of his time, Jamaal al-dīn al-Bāhilī, from the trusted person of his time, Muḥammad al-Ḥijāzī, the preacher, from the Sufi of his time, Shaykh `Abd al-Wahhāb al-Sha`rānī, from the mujtahid of his era, Jalāl (al-dīn) al-Suyūṭī, from the memorizer of his era, Abū Nu`aim Riḍwān al-`Aqabī, from the reciter of his time, al-Shams Muḥammad b. al-Jazarī, from Imam Jamāl al-dīn Muḥammad b. Muḥammad al-Jamāl, the ascetic of his era,

from Imam Muḥammad b. Mas`ūd, the traditionist of the Persian lands in his era, from our shaykh, Ismā`īl b. Muẓaffar al-Shīrazī, the learned one of his time, from `Abd al-Salām b. Abū l-Rabī` al-Ḥanafī, the traditionist of his time, from Abū Bakr `Abd-Allah b. Muḥammad b. Shābūr al-Qalānisī, the shaykh of his era, from `Abd al-`Azīz, from Muḥammad al-Ādamī, the Imam of his era, from Sulaimān b. Ibrāhīm b. Muḥammad b. Sulaimān, the exceptional of his era, from Aḥmad b. Muḥammad b. Hāshim al-Balādhurī, the memorizer of his time, from M-U-Ḥ-A-M-M-A-D the son of al-Ḥasan b. `Alī the concealed, the Imam of his time, from al-Ḥasan b. `Alī, from his father, from his grandfather `Alī b. Mūsā al-Riḍā, peace be on them, from Mūsā al-Kāẓim, from Ja`far al-Ṣādiq, from Muḥammad al-Bāqir b. `Alī, from `Alī b. al-Ḥusayn Zain al-`Ābidīn al-Sajjād, from al-Ḥusayn, the chief of the martyrs, from `Alī b. Abī Ṭālib, the chief of the successors, peace be on them, who said, "The Chief of the Prophets, Muḥammad b. `Abd-Allah, Allah's blessings be on him and his family, informed me from Gabriel, the Chief of the Angels, from Allah, the Exalted, the chief of all chiefs, Who said, 'Verily, I am Allah and there is no god but Me. Whoever confesses to My Oneness, enters My Fort, and whoever enters My Fort, is safe from My punishment.'"'" Al-Shams b. al-Jazarī says, "This tradition has come from a blessed chain of narrators and the responsibility of its authenticity lies on al-Balādhurī. The aforementioned Shāh Walī-Allah writes in his treatise al-Nawādir min ḥadīth sayyid al-awā'il wa l-awākhir, 'The narration of M-U-Ḥ-A-M-M-A-D b. al-Ḥasan from his noble forefathers, whom the Shias believe to be the Mahdī: I have found in the Musalsalāt of al-Shaykh b. `Aqla al-Makkī, from al-Ḥasan al-`Ajamī, from Abū Ṭāhir who was the most capable of his time regarding the chain of narrators. He says, "Informed us the unique of his era, al-Shaykh Ḥasan b. `Alī al-`Ajamī . . . (to the end of what we already mentioned),"' with slight differences in some of the titles and arrangements of names." It has been mentioned in al-Burhān `alā wujūd Ṣāḥib al-Zamān, after mentioning what we quoted from Kashf al-astār: "It has been written in Shaykh `Abd al-Raḥmān al-Jabratī al-Ḥanafī's `Ajā'ib al-āthār (Egypt: ١٣٠١ AH) in the margins of ibn al-Athīr's al-Kāmil, about the incidence of the month of Dhū l-Ḥijja in the year ١٢١٥ AH: 'As for those who died in this year, worth mentioning is the virtuous and righteous Imam, the highly learned Shaykh, `Abd al-`Alīm b. Muḥammad b. Muḥammad b. Uthmān al-Mālikī al-Azharī al-Ḍarīr, who attended the lessons of al-

Shaykh `Alī al-Ṣa`īdī in both topics of narrating (riwāya) and dirāya and learned (sami`a) from the Ṣaḥīḥs, al-Muwatta', al-Shamā'il, al-Jāmi` al-ṣaghīr, and the Musalsalāt of ibn `Aqla. He has also narrated from al-Malwī, al-Jauharī, and al-Balīdī . . . Whenever Allah was mentioned, he cried excessively; tears came to his eyes quickly, and he was very God-fearing. Al-Suyūṭī writes in Risālat al-tadrīb, 'The author of Sharḥ al-nukhba mentions that a musalsal tradition leads to certainty.' Based on these facts, the statement of ibn al-Jazarī 'The responsibility of its authenticity lies on al-Balādhurī' is unfounded and baseless. This is in addition to what he heard from al-Sam`ānī in favor of al-Balādhurī, specially his saying, 'I never saw them taunting him . . .'" Muḥaddith al-Nūrī has also mentioned this tradition in al-Najm al-thāqib. Al-Qāḍī Faḍl b. Rūzbahān—the commentator of al-Tirmidhī's al-Shamā'il and the author of the book, Ibṭāl nahj al-bāṭil fī radd kitāb kashf al-ḥaqq wa nahj al-ṣidq wa l-ṣawāb, which is a refutation of Ayatullah `Allāma al-Ḥillī's Kashf al-ḥaqq wa nahj al-ṣidq wa l-ṣawāb. The former was refuted by the great martyr al-Qāḍī Nūr Allah b. Sharīf al-Mar`ashī al-Ḥusaynī—may Allah cover him with His Mercy—through his famous book Iḥqāq al-ḥaqq wa izhāq al-bāṭil. The book of Faḍl b. Rūzbahān was also refuted by a contemporary scholar in his book Dalā'il al-ṣidq. Al-Qāḍī Faḍl b. Rūzbahān, under the fifth issue of the third section in the explanation of al-Ḥillī's view (the second concept: Concerning his wife and children . . .) writes the following, "I say: What he has been narrated about the merits of Fāṭima—Allah's blessings be upon her father, upon her, and upon all the family of Muḥammad and His salutations—is undeniable. For, denying the ocean's mercy, the richness of the earth, the light of the sun, the manifestations of all lights, the generosity of the clouds, and the prostration of the angels, is a denial that will lead to nothing but increased mockery of the denier. [The same holds true for those] who refute a group who are on the right path, the keepers of the mine of Prophethood, and the protectors of the etiquette of chivalry, blessings and salutations of Allah be upon them all. How beautiful is the poem that I have composed about them: Salutation upon al-Muṣṭafā al-Mujtabā Salutation upon al-Sayyid al-Murtaḍā Salutation upon our lady Fāṭima Whom Allah has chosen as the Best of all women Salutation upon the one whose breath is musk Upon Ḥasan the brilliant, the satisfied Salutation upon the God-fearing Ḥusayn The martyr with his body at Karbala Salutation upon the chief of the worshippers `Alī b. al-Ḥusayn the chosen one

Salutation upon al-Bāqir the guided Salutation upon al-Ṣādiq the followed Salutation upon al-Kāẓim the tested Content in nature, the Imam of the pious Salutation upon the Eighth, the trusted Upon al-Riḍā the chief of the pure ones Salutation upon the pious, the God-fearer Muḥammad the pure, the hoped one Salutation upon the fragrant, al-Naqī Upon the noble, the guide of the people Salutation upon the Sayyid, al-`Askarī The Imam who will mobilized the army of the pure ones Salutation upon the Qā'im, the Awaited Abū l-Qāsim, the saint, the light of guidance He will rise like the sun in darkness He will save with his un-sheathed sword You will see the earth filled with his justice As it will be filled with the injustice of transgressors Salutation be upon him and his forefathers And his helpers as long as the skies exist" The famous scholar, Abū Muḥammad `Abd-Allah b. Aḥmad b. Muḥammad al-Khashshāb (d. ۵۶۷ AH); According to Kashf al-astār, al-Najm al-thāqib, and A`yān al-Shī`a, he has narrated in his book Tārīkh mawālīd al-A'imma wa wafayātihim: "Through his chain of narrators from Abū Bakr Aḥmad b. Naṣr b. `Abd Allah b. al-Fatḥ al-Darrā` al-Naharawānī, from Ṣadaqat b. Mūsā, from his father, from al-Riḍā, peace be on him, who said, 'The righteous successor is from the descendants of Abū Muḥammad al-Ḥasan b. `Alī and he is the Master of the Time and the Mahdī.' "'Al-Jarrāḥ b. Sufyān narrated to us, from Abū l-Qāsim Ṭāhir b. Hārūn b. Mūsā al-`Alawī, from his father Hārūn, from his father Mūsā, from his master Ja`far b. Muḥammad, peace be on him, who said, "The Righteous Successor (al-Khalaf al-Ṣāliḥ) is from my descendants and he is the Mahdī. His name is M-U-Ḥ-A-M-M-A-D and his epithet is Abū l-Qāsim. He will emerge in the end of times. His mother will be called Ṣaiqal . . ."'" I say: His book Mawālīd al-A'imma has been published and is available. Al-Shaykh Muḥyī al-dīn Abū `Abd Allah Muḥammad b. `Alī, known as ibn al-`Arabī al-Ḥātimī al-Ṭā'ī al-Andulusī (d. ۶۳۸ AH)—according to what has been mentioned in Kashf al-ẓunūn. He was buried in Ṣāliḥiyya in Syria and his grave is famous and a place of visitation. Shaykh `Abd al-Wahhāb al-Sha`rānī has narrated from him in the sixty fifth chapter of al-Yawāqīt wa l-jawāhir ([Egypt: al-Maṭba`atu l-Azhariyyat al-Miṣriyya, ۱۳۰۷ AH], vol. ۲, p. ۱۴۵). He writes: "This is what al-Shaykh Muḥyī al-dīn has said in the ۳۶۶th chapter of al-Futūḥāt, 'Know that the emergence of the Mahdī, peace be on him, is inevitable but he will not emerge until the earth is full of injustice and unfairness and he will fill it with fairness and justice. If there remains from the world none but one day, Allah, the Exalted, will

prolong that day until that caliph rules. He is from the progeny of the Messenger of Allah, Allah's blessings be on him and his family, and from the descendants of Fāṭima, may Allah have mercy on her. His ancestor is al-Ḥusayn b. `Alī b. Abī Ṭālib and his father is al-Ḥasan al-`Askarī, the son of Imam `Alī al-Naqī, the son of Muḥammad al-Taqī, the son of Imam `Alī al-Riḍā, the son of Imam Mūsā al-Kāẓim, the son of Imam Ja`far al-Ṣādiq, the son of Imam Muḥammad al-Bāqir, the son of Imam Zain al-`Ābidīn, the son of Imam al-Ḥusayn b. `Alī b. Abī Ṭālib, may Allah be satisfied with him. His name will be the same as that of the Messenger of Allah, Allah's blessings be on him and his family. The Muslims will pledge allegiance to him between the Rukn and the Maqām [in Mecca]. He will be like the Messenger of Allah, Allah's blessings be on him and his family, in creation and he will be slightly lower than the Messenger of Allah in morality because no one can be equal to him in this attribute. Allah, the Exalted, says, "And surely you are on a great morality" (Quran ۶۸:۴). He will have a wide forehead and an aquiline nose. The most fortunate of the people with respect to him will be the residents of Kūfa. He will distribute wealth equally and be just towards the citizens. A man will come to him and ask [for wealth] in a time that there is wealth before him. He will fill the man's cloth with so much wealth that he will not be able to carry it . . .'" He then mentions his attributes, characteristics, and deeds. The learned teacher Shaykh Muḥammad al-Ṣubbān has recorded the exact same words from al-Futūḥāt in his book Is`āf al-rāghibīn ([Egypt: al-Maṭba'atu al-Maymaniyya, ۱۳۱۲ AH], chap. ۲, p. ۱۴۲). I could not find this exact statement in what I observed in other copies [of al-Futūḥāt] like the copy published in Egypt by Dār al-Kutub al-`Arabiyya. Its wording differs with what is found in al-Yawāqīt. I feel that those who distort the words from their places have altered the book and erased the Imam's noble lineage. Such distortions and alterations are commonplace in the books published in Egypt. By Allah, indeed, this is a great crime inflicted against knowledge, religion, the Islamic nation, and those who seek the truth. It seems that they consider it obligatory upon themselves to make such changes and distortions whenever they find in a book the virtues and merits of the Ahl al-Bait of the Prophet and his heirs and what doesn't conform to their whims and desires. May Allah grant refuge to us and them from prejudice and obstinacy! The following is part of a poem by Shaykh Muḥyī al-dīn in al-Futūḥāt, chap. ۳۶۶: He is the Chief, the Mahdī from the progeny of Aḥmad He is the

Indian sword when he destroys He is the sun that dispels sorrows and darkness He is like the monsoon rain that pours heavily when he bestows Regarding the Mahdī and his ministers, some lines of poetry have also been narrated from him in Yanābī` al-mawadda, p. ۴۶۷, citing his book `Unaqā al-maghrib Al-Shaykh Sa`d al-dīn Muḥammad b. al-Mu'ayyid b. Abī l-Ḥusayn b. Muḥammad b. Ḥammawayh, known as Shaykh Sa`d al-dīn al-Ḥimawī. He has written a book exclusively about the Master of the Time (Ṣāḥib al-Zamān), which is in accordance with the beliefs of the Shias as has been narrated from `Abd al-Raḥmān al-Jāmī in Mir'āt al-asrār from the author of al-Maqṣad al-aqṣā. He has also narrated from the author of al-`Aqā'id al-Nasafiyya that the mentioned Sa`d al-dīn had declared the Imamate of the Mahdī and that he is the Master of the Time (Ṣāḥib al-Zamān), peace be on him, the last of the twelve heirs, and that there are no more than these twelve Imams. Allah, the Exalted, has made them His representatives in the religion of Muḥammad, and the Messenger of Allah was referring to them when he said, "The scholars are the inheritors of the prophets" and "The scholars of my nation are like the Israelite prophets." The author of Yanābī` al-mawadda writes on p. ۴۷۴: "It has been written in the book of Shaykh `Azīz b. Muḥammad al-Nasafī, may Allah have mercy on him, "The Shaykh of the Shaykhs, Sa`d al-dīn al-Ḥimawī, says that 'prior to our Prophet Muḥammad, Allah's blessings be on him, the word 'guardian' (walī) was not used in previous religions but the word 'prophet' (nabī) was used. All those who were close to Allah and were the inheritors of the bringers of [new] religions were called 'prophets.' In every religion, there was not more than one bringer of religion. Therefore, in the religion of Adam, peace be on him, there were some prophets who were his inheritors. They invited the people towards his religion and his sharia. The same was the case in the religions of Noah, Abraham, Moses, and Jesus, peace be on them. With the advent of the new religion and sharia of Muḥammad, Allah's blessings be on him and his family, Allah, the Exalted, chose twelve people from his Ahl al-Bait and appointed them as his inheritors. He made them close to Himself and singled them out for his guardianship (wilāya). He appointed them as the representatives of Muḥammad, Allah's blessings be on him and his family, and his inheritors. The traditions, 'The scholars are the inheritors of the prophets,' and 'The scholars of my nation are like the Israelite prophets,' was said by him in their favor. The last successor—which is the last and twelfth representative—is

the seal of the successors. His name is Mahdī, the Master of the Time. Shaykh says that there are no more than twelve successors in the world; but those ٣٥۶ hidden people are not called successors (auliya'), rather, they are called substitutes (al-Abdāl).'" I say: This can be found in al-Nasafī's al-Insān al-kāmil ([Tehran], p. ٣١٩), with minor variations. Abūl-Mawāhib al-Shaykh `Abd al-Wahhāb b. Aḥmad b. `Alī al-Sha`rānī (d. ٩٧٣ AH [according to one place in Kashf al-ẓunūn; in another place ٩۶٠ AH has been mentioned]) says in al-Yawāqīt wa l-jawāhir, ([Egypt: al-Maṭba`atu al-Azhariyyat al-Miṣriyya], vol. ٢, p. ١۴٥): "The ۶٥th chapter: All the 'conditions of the Hour' (ashrāt al-sā`a) which have been mentioned in the traditions, will inevitably occur before the Hour is established. Things like the emergence of the Mahdī . . . and he is from the descendants of Imam Ḥasan al-`Askarī, and his birth, peace be on him, took place on the night of Sha`bān ١٥, ٢٥٥ AH, and he will remain until he unites with Jesus, son of Mary, peace be on him. Today—i.e. the year ٩٥٨ AH—his age is ٧٠۶ years. Shaykh Ḥasan al-`Irāqī who is buried at Egypt has informed me like this from Imam al-Mahdī when he met him. This has also been endorsed by our Shaykh, my master, `Alī al-Khawwāṣ, may Allah have mercy on them both." Al-Shaykh Ḥasan al-`Irāqī (the aforementioned). He has mentioned the Ḥujja and his meeting with him as has been narrated by al-Sha`rānī in Lawāqiḥ al-anwār fī ṭabaqāt al-akhyār ([Egypt: ١٣٠٥ AH], vol. ٢, p. ١۴٠). After narrating the journey of Ḥasan al-`Irāqī he has narrated from this book: "I asked the Mahdī about his age. He replied, 'O my son! Today my age is ۶٢٠ years.' . . ." Al-Sha`rānī writes, "I mentioned this to my master `Alī al-Khawwāṣ and he agreed with him about the age of the Mahdī, may Allah have mercy on him.'" The aforementioned Shaykh `Alī al-Khawwāṣ. He was called al-Khawwāṣ because he made crafts using palm-leaves. Al-Sha`rānī has greatly praised him in Lawāqiḥ al-anwār (vol. ٢, pp. ١٥١–١٧٠). Ḥusayn b. Mu`īn al-dīn al-Maybudī. In his commentary on Imam `Alī's Dīwān, peace be on him, under the poem which starts with the following line: O my sons! When the Turks mobilize their armies then await the rule of a Mahdī, who will rise and be just He writes on p. ٣٧١, "I hope that the Almighty Lord illuminates my eyes by the precious kohl of the dust of his feet. May the sun of his great reality shine on the door and roof of our personalities. Indeed, this is not difficult for Allah." On p. ١٢٣, he has declared his birth and its date. Al-Ḥāfiẓ Muḥammad b. Muḥammad Maḥmūd al-Bukhārī, known as Khāja Pārsā who is one of the celebrated Ḥanafī

scholars and one of the great Naqshbandī teachers. According to Kashf al-ẓunūn, he passed away in ٨٢٢ AH. He writes in his book Faṣl al-khiṭāb: "The son of Abū Muḥammad al-Ḥasan al-`Askarī, M-U-Ḥ-A-M-M-A-D, was known to his father's close companions and the trusted ones of his family. (He then mentions the narrative of al-Ḥakīma and the incident of al-Mu`taḍid and some of the signs of his reappearance, then he says,) Traditions in this regard are more than can be enumerated. The virtues of the Mahdī, the Master of the Time, who is hidden from the eyes and is present in every era, are numerous. There are many narrations that talk about his reappearance, the resplendence of his light, him renewing the sharia of Muḥammad, fighting in the way of Allah as it should be fought, cleaning all of earth from all impurities, his era is the era of the pious, his companions are free from skepticism and doubt, free from defects, they follow his guidance and his path, they receive the truth through him, through him caliphate and Imamate will end, he is the Imam since his father passed away until the Day of Judgment, and Jesus, peace be on him, will pray behind him and will confirm his claim and will call the people towards his religion which is the one brought by the Prophet, Allah's blessings be on him and his family." Al-Nūrī has narrated this from him in Kashf al-astār. His statements about the birth of the Mahdī, his occultation, and concealment have also been narrated from him in Yanābī` al-mawadda (p. ٤٥١). Al-Ḥāfiẓ Abū l-Fatḥ Muḥammad b. Abū l-Fawāris. In his al-Arba`īn—a copy of its manuscript is available in the Āstāne Quds library (Mashhad, Iran)—he has narrated the following tradition: "He who loves to meet Allah, Mighty and Majestic be He, while He is facing him, then he should accept the guardianship of `Alī to the last of the twelve." At the end of his statement—according to what is recorded in this book—he says, "I was inclined towards their excellence and merits (meaning the Ahl al-Bait) after I moved along with the sects and understood them. The truth became clear for me and I recognized it. The path became obvious so I tread it with clear witnesses and authentic and evident traditions. I was informed of them by reliable, pious, and religious people. I have conveyed them just as they were narrated to me." Abū l-Majd `Abd al-Ḥaqq al-Dihlawī al-Bukhārī who authored many books. It has been narrated that his books were in excess of one hundred volumes. He passed away in ١٠٥٢ AH. According to Kashf al-astār, he has written in his treatise about the Imams and their virtues, peace be on them, "The son of Abū Muḥammad al-

Ḥasan al-`Askarī [is called] M-U-Ḥ-A-M-M-A-D who was known to his special and trusted companions." Thereafter, he mentions the story of his birth in Persian. According to Yanābī` al-mawadda (p. ۴۷۲) and the sixth session of Majālis al-mu'minīn, Al-Shaykh Aḥmad al-Jāmī al-Nāmiqī has composed the following poem (in Persian): Because of Ḥaidar's love, every moment, I feel serenity in my heart After Ḥaidar, al-Ḥasan is our Imam and guide Like a dog, I am lying in his court The dust on al-Ḥusayn's shoe is the kohl of my eyes The Worshipper is my crown and al-Bāqir the light of my eyes Al-Ja`far's religion is the truth and al-Mūsā's religion should be followed O Servants! Hear the characteristics of the King of Khurāsān A speck of his grave's dust cures the ill and needy O Muslims! Al-Taqī is the leader of the faithful You love al-Naqī and everyone else should too Al-`Askarī is the light of the eyes of all men and creatures Where can anyone find a commander like the Mahdī The Poets compose for the hope of acquiring gold and silver Aḥmad al-Jāmī is the special servant of the King of the Guardians Al-Shaykh Farīd al-dīn Muḥammad al-`Aṭṭār al-Nīsābūrī, who—according to Majālis al-mu'minīn—was killed in ۶۲۷ or ۵۸۹ AH. According to Yanābī` al-mawadda (p. ۴۷۳), he composed the following poem in his book Muẓhir al-ṣifāt: In the world, Muṣṭafā is the seal of the Prophets Murtaḍā is obviously the seal of the successors All of Ḥaidar's children are successors They are all one light, as the Lord has said After mentioning the names of the Imams he continues: There are hundreds of thousands of saints on earth Who are definitely asking Allah for the Mahdī O Lord! Bring the Mahdī out of occultation So that the world of justice becomes manifest Mahdī the guider, is the crown of the pious The best of the creations and the tower of the saints O seal of the successors of this era! You are hidden from everything, O spirit of our lives! O both manifest and hidden! Your servant, al-`Aṭṭār, has come to praise you Jalāl al-dīn Muḥammad al-Balkhī al-Rūmī, the famous mystic, better known as al-Maulawī (d. ۶۷۲). According to Yanābī` al-mawadda (p. ۴۷۳), he has composed in his large Dīwān—which is arranged in alphabetical order—the following poem: O lord of the men, `Alī, the joyous salute you O lion of the men, `Alī, the men salute you . . . (to where he says) Tell the killer of the infidels, tell religion and the religious Tell Ḥaidar, the continuous attacker, that the joyous salute him Tell the Durj of the two jewels, tell the constellation of the two stars Tell Shabbar and Shabīr that the joyous salute them Tell the ornament of religion, the

worshipper, tell the light of religion, al-Bāqir Tell Ja`far al-Ṣādiq that the joyous salute them Tell Mūsā al-Kāẓim, tell the one from al-Ṭūs Tell al-Taqī, the riser, that the joyous salute them Tell the prince of religion, al-Hādī, tell the guided one, al-`Askarī, Tell the successor, al-Mahdī, that the joyous salute them Shaykh Ṣalāḥ al-dīn al-Ṣafadī (d. ۷۶۴ AH), who knew the secrets of the alphabet. According to Yanābī` al-mawadda, he has said in his book Sharḥ al-dā'ira, "The promised Mahdī is the twelfth Imam from the Imams; the first of whom is our master `Alī and the last of them who is the Mahdī, may Allah be satisfied with all of them." Al-Maulawī `Alī Akbar b. Asad-Allah al-Mu'ūdī, who is one of the more recent Indian scholars. According to Kashf al-astār (p. ۸۰) and Istiqṣā al-afḥām (p. ۹۸), in his book al-Mukāshifāt—which he wrote in the margins of `Abd al-Raḥmān al-Jāmī's Nafaḥāt al-uns—he has explicitly stated in the forty-fifth chapter, the Imamate and infallibility of al-Ḥujjat b. al-Ḥasan al-`Askarī and his forefathers to Amīr al-Mu'minīn `Alī. He states that the Mahdī was the pole (quṭb) [of the mystics] after his father al-Ḥasan al-`Askarī, peace be on them, who too was a quṭb after his father—proceeding in this manner to Imam `Alī b. Abī Ṭālib. Moreover, he was concealed from the eyes of the ordinary people as well as the elite except for the very, very special ones. He then speaks about the infallibility of the twelve Imams. Shaykh `Abd al-Raḥmān the author of Mir`āt al-asrār, who was one of the greatest Ṣūfī shaykhs. Shāh Walī-Allah al-Hindī al-Dihlawī—the father of Shāh `Abd al-`Azīz, the author of Tuḥfat al-Ithnā `Ashariyya—has narrated from him. According to al-Najm al-thāqib and Kashf al-astār, he has written the following in Mir`āt al-asrār: "The Sun of religion and governance, the guide of the entire nation, the successor of Aḥmad, and the true Imam, Abū l-Qāsim Muḥammad b. Ḥasan al-Mahdī, may Allah be satisfied with him, is the twelfth Imam from the Imams of the Ahl al-Bait. His mother was a female slave and was called Narjis. His birth took place on the night of Friday, Sha`bān ۱۵, ۲۵۵ AH . . . His name and epithet is like that of the Messenger [of Allah]. His titles are: Mahdī, Ḥujja, Qā'im, Muntaẓar, Ṣāḥib al-Zamān, and Khātam Ithnā `Ashar. He was five when his father Imam Ḥasan al-`Askarī passed away and he was appointed as an Imam [at this young age], just as Allah, the Exalted, granted wisdom to John (Yaḥyā), son of Zachariah, in childhood, and gave high stature to Jesus while he was an infant. He became an Imam at a young age and his miracles are more than can be mentioned here. (He then mentions what the

aforementioned Shaykh Muḥyī al-dīn al-`Arabī has said, then continues,) Our master `Abd al-Raḥmān Jāmī was a well-experienced Ṣūfī who followed the Shāfi`ī sect. He has written about the birth and occultation of Imam Muḥammad b. Ḥasan al-`Askarī, peace be on him, in great detail in his book Shawāhid al-nubuwwa. He has extensively narrated from the Imams of the Ahl al-Bait and the authors of biographies. The author of Maqṣadi aqṣā writes, 'Shaykh Sa`d al-dīn al-Ḥimawī—the successor of Najm al-dīn—has written a book about Imam Mahdī and has spoken about a lot of related subjects to such an extent that no other creation can write [such a book]. When he reappears, absolute guardianship will become manifest and the differences between sects, unfairness, and evil will be completely uprooted—like it has been mentioned in prophetic traditions about his characteristics. These traditions state that the Mahdī will reappear in the end of times and will cleanse every corner of the earth from injustice and unfairness. Then, only one religion will remain. If the Antichrist (al-Dajjāl), the evil-doer, can be alive and hidden, Jesus, peace be on him, can be born and concealed from the people, then it is no surprise if the son of the Holy Prophet, Allah's blessings be on him and his family, Imam Muḥammad Mahdī b. Ḥasan al-`Askarī, peace be on him, is too covered from the eyes of the masses, and like Jesus and the Antichrist, will reappear on Allah's Command. It is not strange that some great scholars have denied some concepts related to Mahdawiyya. It is wrong to deny these facts out of sheer prejudice. Some of al-Sha`rānī's teachers; According to Yanābī` al-mawadda (p. ۴۷۰): "Shaykh `Abd al-Wahhāb al-Sha`rānī has written in his book al-Anwār al-qudsiyya, 'Some of our teachers have acknowledged that "We pledged allegiance to Imam al-Mahdī in Damascus and stayed with him for seven days." Shaykh `Abd al-Laṭīf al-Ḥalabī said to me in the year ۱۲۷۳ AH, "My father, Shaykh Ibrāhīm, may Allah have mercy on him, said 'I heard from some Egyptian Ṣūfī saints that they pledged allegiance to Imam Mahdī.'"'" The lord of the scholars, al-Qāḍī Shihāb al-dīn b. Shams al-dīn al-Daulatābādī (d. ۸۴۹ AH), the author of Manāqib al-sādāt and the Tafsīr al-Bahr al-mawwāj—both in Persian—and al-Manāqib al-mausūm bi hidāyat al-su`adā. According to al-Najm al-thāqib and Kashf al-astār, in the latter, he has clearly declared the Imamate of the twelve Imams and their names. He has narrated the Tradition of the Tablet (ḥadīth lauḥ) and has said about al-Ḥujjat b. al-Ḥasan, peace be on him, "He is in occultation and has a long life like Jesus, Ilyās,

and al-Khiḍr from amongst the believers and al-Dajjāl and al-Sāmirī from amongst the infidels." I say: Refer to al-Hidāya, the second manifestation from the thirteenth guidance. Shaykh Sulaimān b. Shaykh Ibrāhīm, known as Khāja Kalān al-Ḥusaynī al-Balkhī al-Qundūzī (d. ۱۲۹۴ AH), the author of Yanābī` al-mawadda. He has mentioned in a number of places of this book, Imam Mahdī's life, his miracles, his birth date, his lineage, and some of the traditions that are related to him. After mentioning the views about the date of his birth, he writes on page ۴۵۲, "The news regarded obvious and verified by reliable scholars, is that the Qā'im, peace be on him, was born on Friday night, Sha`bān ۱۵, ۲۵۵ AH in Sāmarrā . . ." Shaykh `Āmir b. `Āmir al-Baṣrī, the composer of al-Qaṣīdat al-Tā'iyya or Dhāt al-anwār, comprised of twelve [sections called] lights, concerning knowledge, judgment, secrets, and etiquette. According to Kashf al-astār, he has written in the ninth light—which is about the recognition of the Master of the Time and his reappearance—a poem which starts with the following line: O Imam of guidance! Until when will you be occult Oblige us O father by paying attention to us Al-Qāḍī Jawād al-Sābāṭī, who was a Christian and converted to Islam and wrote al-Barāhīn al-Sābāṭiyya fī l-radd `alā l-Naṣārā in refutation of the Christians. According to al-Najm al-thāqib and Kashf al-astār—after mentioning the differences between the Muslims about the Mahdī—he writes: "The view of the Imāmiyya [i.e. Shias] is closer [to the truth] as it is more in conformity with the divine texts (al-naṣṣ)." Shaykh Abū l-Ma`ālī Ṣadr al-dīn al-Qūnawī, the author of Tafsīr al-Fātiḥa, Miftāḥ al-ghayb, and etc. Kashf al-astār has reported that he has composed a poem which starts like this: "He will rise by Allah's order . . ." He has also said to his students in his will, "Sell what books I have in my library on the topics of medicine, wisdom, and philosophy and give its money in charity to the needy. Keep the Tafsīr, Hadith, and Sufism books in the library. Recite the word of oneness, 'There is no god but Allah' seventy thousand times in the first night [of my death] with utmost attention of the heart and convey my salām to the Mahdī, peace be on him." The great learned scholar `Abd Allah b. Muḥammad al-Maṭīrī has clearly talked about him in his book al-Riyāḍ al-ẓāhira fī faḍl Āl Bait al-Nabī wa `itratih al-ṭāhira. According to Kashf al-astār, he has named the Imams one after the other, and he says: "The eleventh is his son, al-Ḥasan al-`Askarī, may Allah be satisfied with him. The twelfth is his son, Muḥammad al-Qā'im al-Mahdī, may Allah be satisfied with him. Divine texts are

available about him in the Islamic nation which date back to the Prophet Muḥammad, Allah's blessings be on him [and his family], his ancestor `Alī b. Abū Ṭālib, may Allah approve of him, and from his other noble, high statured forefathers. He is the Possessor of the Sword, the Riser, and the Awaited one, as has been mentioned in authentic traditions. Before his emergence, he will have two occultations . . .” The author of Kashf al-astār writes, “The manuscript which I used was very old and belonged to the author himself. In his own hand-writing he had written on the cover, ‘al-Riyāḍ al-ẓāhira fī faḍl Āl Bait al-Nabī wa `itratih al-ṭāhira, written by the needy toward Allah, `Abd-Allah b. Muḥammad al- Maṭīrī al-Madanī, follower of the Shāfi`ī religion, the Ash`arī belief, and the Naqshbandī path. May Allah benefit us from their blessings, Amen.’” Shaykh al-Islam Abū l-Ma`ālī Muḥammad Sirāj al-dīn al-Rifā`ī al-Makhzūmī, the honorable Sharīf. According to Kashf al-astār, he has mentioned in his book Ṣiḥāḥ al-akhbār fī nasab al-sādat al-Fātimiyya al-akhyār, under the biography of Abū l-Ḥasan al-Hādī, peace be on him: “Imam `Alī al-Hādī, the son of Imam Muḥammad al-Jawād, peace be on them. His titles are: al-Naqī, al-`Ālim, al-Faqīh, al-Amīr, al-Dalīl, al-`Askarī, and al-Najīb. He was born in Medina in ٢١٢ AH and was martyred with poison during the reign of al-Mu`tazz al-`Abbāsī on Monday, Rajab ٣, ٢٥٤ AH. He had five children: Imam Ḥasan al-`Askarī, al-Ḥusayn, Muḥammad, Ja`far, and `Ā’isha. Al-Ḥasan al-`Askarī was succeeded by the Companion of the Cellar, al-Ḥujja, the Awaited One, the Guardian assigned by Allah, Imam al-Mahdī, peace be on him. Mīr Khānd, the famous historian, Muḥammad b. Khāwand Shāh b. Maḥmūd (d. ٩٠٣ AH [according to Kashf al-ẓunūn]). He has mentioned his birth, life, and miracles in the third volume of Tārīkh rauḍat al-ṣafā. Naṣr b. `Alī al-Jahḍamī al-Naṣrī, one of the great and reliable Sunni scholars. According to al-Najm al-thāqib, he has talked about his birth, his mother’s name, and his janitors name. He is the same Naṣr about whom the First Martyr (al-Shahīd al-Awwal) has said, “He stated in the presence of al-Mutawakkil that the Prophet, Allah's blessings be on him and his family, held (Imam) al-Ḥasan and al-Ḥusayn’s hands and declared, ‘Whoever loves me, these two, and their mother, will be with me in my rank in Paradise.’ On hearing this, al-Mutawakkil ordered that he be whipped one thousand times. Abū Ja`far `Abd al-Wāḥid said, ‘He is a Sunnī!’ and so he was pardoned.” Shaykh al-Islam, the great traditionist, Ibrāhīm b. Muḥammad b. al-Mu’ayyid al-Juwainī al-Khurāsānī (d. ٧٣٠ AH). In his book Farā’id

al-simṭain (published in two large volumes), he has mentioned his birth in a number of places and has recorded traditions which speak about him and about the twelve Imams, peace be on them. Al-Qāḍī al-Muḥaqqiq Buhlūl Bahjat Afandī, the author of al-Muhākama fī tārīkh Āl Muḥammad in Turkish which was translated into Persian. It has been published several times due to demand from the readers. It is truly an excellent book which has investigated important incidents in history and removed the numerous veils placed on historical events by prejudiced writers and historians. In this book, he has explicitly talked about the Imamate of the twelve Imams, some of their merits and conditions, the birth of the twelfth Imam—and that he was born on Sha`bān ١٥, ٢٥٥ AH—the name of his mother was Narjis, that he had two occultations: the minor and major, that he is alive and will appear when Allah, the Exalted, permits him to do so, and he will fill the earth with fairness and justice. He also writes, "His [eventual] appearance is agreed upon by all Muslims, and hence, there is no need to prove it." He then praises him with great words and mentions some of his attributes and signs. Shaykh Shams al-dīn Muḥammad b. Yusuf al-Zarandī who according to Ilzām al-nāṣib, has written in his book Mi`rāj al-wuṣūl ilā ma`rifat faḍīlat Āl al-Rasūl: "The twelfth Imam is the possessor of famous miracles whose stature is because of his great knowledge and him following the truth and the traditions of the Prophet. He will rise with the truth and will invite the people to the right path. He is Imam Abū l-Qāsim Muḥammad b. al-Ḥasan." He then mentions his birth date. Shams al-dīn al-Tabrīzī—the teacher of Maulawī Jalāl al-dīn al-Rūmī. Kashf al-astār has cited Yanābī` al-mawadda as stating that he has acknowledged the birth of the Mahdī. The famous historian, ibn Khalikān in Wafiyyāt al-a`yān. We already mentioned what he has said in the section about his birth and its history. Ibn al-Azraq, the famous historian in Tārīkh mayyāfāriqīn (according to what has been narrated by ibn Khalikān in Wafiyyāt al-a`yān). Maulā `Alī al-Qārī whom according to Ilzām al-nāṣib and Kashf al-astār, has mentioned in his book al-Mirqāt fī sharḥ al- mishkāt, the names of the twelve Imams and pointed to some of their virtues and miracles. The great Ṣūfī saint for whom `Abd al-Raḥmān al-Ṣūfī's book Mir`āt al-asrār was written about (as reported in Kashf al-astār). The famous historian ibn al-Wardī. According to Nūr al-abṣār (chap. ٢, p. ١٥٣), he has written in his Tārīkh, "Muḥammad b. al-Ḥasan, the purified one, was born in ٢٥٥ AH." Al-Sayyid Mu'min b. Ḥasan al-Shablanjī, the author of Nūr al-abṣār. He

writes in chapter ٢, page ١٥٢: "The section concerning the virtues of Muḥammad b. Ḥasan al-Khāliṣ b. `Alī al-Hādī b. Muḥammad al-Jawād b. `Alī al-Riḍā b. Mūsā al-Kāẓim b. Ja`far al-Ṣādiq b. Muḥammad al-Bāqir b. `Alī Zain al-`Ābidīn b. al-Ḥusayn b. `Alī b. Abū Ṭālib, may Allah be satisfied with them. His mother was a female slave and her name was Narjis. Others have said Ṣaqīl and Sūsan. His epithet is Abū l-Qāsim and the Shias have given him the titles of al-Ḥujja (the Divine Proof), al-Mahdī (the Guided), al-Qā'im (the Riser), al-Muntaẓar (the Awaited), and Ṣāḥib al-Ẓamān (the Master of the Time). The most famous of these is al-Mahdī." Shaykh al-Nassāba Abū l-Fauz Muḥammad Amīn al-Baghdādī al-Suwaydī, the author of Sabā'ik al-dhahab fī ma`rifat qabā'il al-`Arab. He has mentioned the names of the twelve Imams and some of their merits and virtues. He mentions Imam Ḥasan al-`Askarī in chap. ۶, p. ٧٧. He writes on p. ٧٨, "Muḥammad al-Mahdī whose age was five when his father passed away. He had an average figure, pleasant visage and hair, an aquiline nose, and a wide forehead." Shaykh al-Islam Ibrāhīm b. Sa`d al-dīn which has already been mentioned. Chief of the Imams, Ḍiyā' al-dīn Muwaffaq b. Aḥmad al-Khaṭīb al-Mālikī al-Khāwrazmī, who was the most eloquent of the speakers of Khāwrazm (according to Kashf al-astār). He has recorded traditions in al-Manāqib that clearly establish this point. Al-Maulā Ḥusayn b. `Alī al-Kāshifī—the author of Jawāhir al-tafsīr—who according to Kashf al-ẓunūn died in ٩٠۶ AH. It has been mentioned in Kashf al-astār that some of the knowledgeable have attributed this belief to him and Kashf al-astār has narrated some of his views that show his inclination towards it. Al-Sayyid `Alī b. Shihāb al-Hamdānī has openly stated this in the tenth chapter of his book al-mawadda fī l-qurbā. Al-Shaykh Muḥammad al-Ṣubbān al-Miṣrī (d. ١٢٠۶ AH), as is apparent in some of his words in Is`āf al-rāghibīn. The Abbasid caliph, al-Nāṣir Li-dīn Allah Aḥmad b. al-Mustaḍī' Bi-Nūr Allah. According to Kashf al-astār and Ilzām al-nāṣib he ordered that the building of the noble cellar (sardāb) be reconstructed and a wooden window be placed in the room on top of it. It was inscribed on the window: "In the Name of Allah, the Beneficent, the Merciful. 'Say, "I do not ask you for any reward for it except the love of the close ones," and whoever does a good deed, We will increase it for him in goodness. Surely, Allah is Forgiving and Grateful' (Quran, ۴٢:٢٣). This was ordered to us by our master—the leader whose obedience is obligatory on all the creatures—Abū l-`Abbās Aḥmad al-Nāṣir Li-dīn Allah, the commander of the

faithful, the caliph of the Lord of the Worlds, whose kindness has covered the lands and his mercy and grace is prevalent in the countries. May Allah establish his affairs with continuation of success and facilitation, decorate them with help and support, make for his eternal days a limit . . . And Allah suffices for us and He is the best of those relied upon. Allah's blessings be upon our master, the seal of the Prophets, and upon his pure family and progeny." Inside the room, it was also inscribed on wood and hung on the walls: "In the Name of Allah, the Beneficent, the Merciful. Muḥammad the Messenger of Allah, Amīr al-Mu'minīn `Alī Walī Allah, Fāṭima, al-Ḥasan b. `Alī, al-Ḥusayn b. `Alī, `Alī b. al-Ḥusayn, Muḥammad b. `Alī, Ja`far b. Muḥammad, Mūsā b. Ja`far, `Alī b. Mūsā, Muḥammad b. `Alī, `Alī b. Muḥammad, al-Ḥasan b. `Alī, the Riser with the truth, peace be on them. This is the work of `Alī b. Muḥammad who loves the family of Muḥammad, may Allah have mercy on him." The author of Kashf al-astār also says: If al-Nāṣir did not believe that the cellar (sardāb) was related to the Mahdī and was the place of his birth, occultation, or miracles (and not the place of his residence during his major occultation as has been attributed to the Shias by some ignorant people, which has absolutely no basis in their books, old or new), he would not have ordered for it to be renovated or decorated. If the beliefs of the scholars of his time were contrary to this and they had rejected the Mahdī's birth, it would have been very difficult or almost impossible for the caliph to undertake such a project. Inevitably, if there was a consensus amongst the scholars [of his time] that the Mahdī had not been born, it would be have been fairly impossible for al-Naṣīr to do what he had done. The reason we mentioned al-Nāṣir in this category is because of the advantages he had like his merits, science, and being enumerated amongst the traditionists. Ibn Sukayna, ibn al-Akhḍar, ibn al-Najjār, and ibn al-Dāmghānī have all narrated from him. I say: These inscriptions still exist in the noble cellar. We have seen and read them many times. Refer to the book Dalīl Sāmarrā' by Yūnus al-Shaykh Ibrāhīm al-Sāmarrā'ī, pp. ۳۳–۳۶ and you will find all of these in it. According to the book Nasmat al-saḥar bi dhikr man tashayya`a wa sha`ar, vol. ۱, p. ۲۵۳, it appears that al-Nāṣir considered himself the representative of the Mahdī, peace be on him. This has also been reported from al-Dhahabī. The author of the book Shadharāt al-dhahab, Abū l-Falāḥ `Abd al-Ḥayy b. al-`Imād al-Ḥanbalī (d. ۱۰۸۹ AH), has declared the birth of the Mahdī in the second section of his book, pp. ۱۴۱ ۱۵۰. Shaykh `Abd al-Raḥmān

Muḥammad b. `Alī b. Aḥmad al-Basṭāmī, who according to Yanābī` al-mawadda (p. ۴۰۱), has said in Durrat al-ma`ārif, "The Mahdī is the most knowledgeable and forbearing of the people. He has a mole on his right cheek and he is from the descendants of al-Ḥusayn." According to Yanābī` al-mawadda, he has composed some poetry about him [these can be found in the original Arabic edition of the current book—Ed.]. Shaykh `Abd al-Karīm al-Yamānī, the author of Yanābī` al-mawadda writes on p. ۴۶۶, "The majestic Shaykh, `Abd al-Karīm al-Yamānī, writes and confers his knowledge upon us . . ." He then mentions some lines of poetry composed by him about the Mahdī. Al-Sayyid al-Nasīmī whom Kashf al-astār has quoted citing Yanābī` al-mawadda. `Imād al-dīn al-Ḥanafī: According to Kashf al-astār, some of the distinguished scholars have attributed this belief to him. The respected scholar `Abd-Allah b. Muḥammad al-Maṭīrī in al-Riyāḍ al-ẓāhira fī faḍl Āl Bait al-Nabī wa `itratih al-ṭāhira. He begins this book by including all of Imam Jalāl al-dīn al-Suyūṭī's treatise called Iḥyā' al-mayyit bi-faḍā'il Ahl al-Bait `alayhim al-salām, which is comprised of sixty traditions. He has extended these traditions to ۱۵۱ and he writes in the last one, "From the seed of al-Ḥusayn b. `Alī will be the Mahdī who will be sent in the end of times. . . The first Imam is `Alī b. Abī Ṭālib, peace be on him . . . (he names each one of the Imams until he says) The eleventh Imam is his son, al-Ḥasan al-`Askarī, and the twelfth is his son Muḥammad al-Qā'im al-Mahdī. Divine texts concerning him have preceded him in the Islamic nation from the Prophet Muḥammad, Allah's blessings be on him and his family, his ancestor `Alī b. Abī Ṭālib, and from his other noble and high statured forefathers. He is the Possessor of the Sword, the Riser, the Awaited." The virtuous scholar, Rashīd al-dīn al-Dihlawī al-Hindī. According to the book al-Imām al-thānī `ashar, he has recorded in his book Īḍāḥ laṭāfat al-maqāl, what Khāja Pārsā has said in Faṣl al-khiṭāb and has agreed with him. Shāh Walī Allah al-Dihlawī, the father of the author of al-Tuḥfa fī kitāb al-nuzha, and many others who have narrated the tradition about the Musalsalāt which we mentioned under al-Balādhurī (refer to no. ۹). Shaykh Aḥmad al-Fārūqī al-Naqshbandī, known as the 'Restorer of the Second Millennium' (al-mujaddid fī l-alf al-thānī) as has been recorded in al-`Abqarī al-ḥisān citing al-Makātīb (vol. ۳, letter ۱۲۳). Abū l-Walīd Muḥammad b. Shaḥna al-Ḥanafī. In his history book known as Rauḍat al-manāẓir fī akhbār al-awā'il wa l-awākhir, which has been published in the margins of Murūj al-dhahab ([Egypt: al-Maṭba`atu al-Azhariyya

al-Miṣriyya, ۱۳۰۳ AH], vol. ۱, p. ۲۹۴). He writes: “This al-Ḥasan (meaning al-Ḥasan al-`Askarī, peace be on him) was granted a son, the Awaited One, the twelfth amongst them; he is called the Mahdī, the Qā’im, the Ḥujja, and Muḥammad. He was born in ۲۵۵ AH.” Shaykh Khālid al-Naqshbandī (d. ۱۲۴۲ AH)—the author of Farā’id al-fawā’id and Risālat al-rābita. He has a compilation of poems which have been published in Istanbul. He has mentioned the twelve Imams in a poem in which he praises the eighth Imam, `Alī b. Mūsā al-Riḍā, peace be on him. In one part of this poem (which is in Persian) he mentions the Mahdī and his forefathers. Sayyid Bāqir b. Sayyid `Uthmān Bukhārī, the author of Jawāhir al-auliyā’, published in ۱۳۹۶ AH. He has expressed this meaning on pp. ۳۱, ۳۲, ۳۰۷, ۳۷۸, ۴۷۱, ۵۴۱, ۵۴۴, and ۵۵۶. Jamāl al-dīn Khāja Aḥmad Haqqānī. Refer to Jawāhir al-auliyā’, p. ۴۷۸. Sayyid Widāyat b. Sayyid `Uthmān Bukhārī. Jawāhir al-auliyā (p. ۵۴۴) has narrated from him a supplication in Persian which comprises of the names of the twelve Imams to our Master, al-Mahdī, peace be on them. Shaykh `Abd-Allah b. Muḥammad b. `Āmir al-Shabrāwī al-Shāfi`ī, the Dean of al-Azhar University, in his book al-Itḥāf bi-ḥubb al-ashrāf, has clearly declared the Imamate of the twelve Imams, peace be on them, and the birth of our Master, al-Mahdī, the twelfth Imam, peace be on him. He has also mentioned some of their .merits and positions

Indeed, the Guardian appointed by Allah (walī Allah), His Proof upon His servants, and“ my successor after me, has been born circumcised [from birth], at the dawn of Sha`bān ۱۵, ۲۵۵ AH. The first who washed (ghusl) him was Riḍwān—the caretaker of Paradise—while a group of archangels accompanied him. [They washed him] with the .water of Kauthar and Salsabīl

Then, my aunt, Ḥakīma bt. Muḥammad b. `Alī al-Riḍā, peace be on them washed him.” Muḥammad b. `Alī b. Ḥamza, may Allah be satisfied with him, enquired about his mother. He replied, “His mother is Malīka who is sometimes called Sūsan and ”.sometimes Rayḥāna. Her other names are Ṣaiqal, and Narjis

Kamāl al-dīn(۱): Muḥammad b. al-Ḥasan b. al-Walīd, may Allah be satisfied with .۷۸۷ him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Abū `Abd-Allah al-Ḥusayn b. Rizq-Allah, from Mūsā b. Muḥammad b. al-Qāsim b. Ḥamzat b. Mūsā b. Ja`far b.

Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, from Ḥakīma, daughter of (Imam) Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, who said:

(Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, called for me and said, "O Aunt! Break your fast this evening with us because it is the evening of the ۱۵th of Sha`bān and Allah, Blessed and Exalted be He, will reveal His proof (ḥujja) tonight and he will be His proof on earth." I asked, "Who is his mother?"

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۲۴, no. ۱; Ghaybat al-Shaykh, pp. ۲۳۴–۲۳۷, no. ۲۰۴, similar to it through his chain of narrators from Abū `Abd-Allah al-Muṭahharī, from Ḥakīma, which says: "My nephew, (Imam) Abū Muḥammad, peace be on him, called for me in Sha`bān ۱۵, ۲۵۵ AH . . ." no. ۲۰۵–۲۰۷ mention the same story with some variations; Yanābī` al-mawadda, chap. ۷۹, pp. ۴۴۹–۴۵۱, no. ۱. He has narrated this tradition through many different chains; Ithbāt al-waṣiyya, pp. ۲۱۸–۲۲۰; I`lām al-warā, chap. ۱, sect. ۲; Biḥār al-anwār, vol. ۵۱, chap. ۱, no. ۳.

He replied, "Narjis." I exclaimed, "May Allah sacrifice me for you! But there is no sign [of pregnancy] in her!" He replied, "It will [occur] like I am informing you."

[So] I went [to their house], said hello and sat down. [Narjis] came to take off my shoes] and said to me, "How are you my master [and the master of my family]?" I replied, "No! You are my master and the master of my family." She denied what I said and replied, "O aunt! What are you saying?" I said to her, "O my daughter! Surely, Allah, the Exalted, will soon grant you in this very night a son (who will be) a master in this world and the hereafter." On hearing this, she expressed shyness. When I finished my `Ishā' prayers, I broke my fast, went to bed and slept. In the depth of the night, I got up for the night prayers.

When I finished my night prayers, I saw Narjis fast asleep while there were no signs [of pregnancy] in her. I sat and performed the rituals/supplications (ta`qībāt) recommended after the prayers and then lied down. Then I got up again fearfully and

.she was still asleep. Then, she got up, prayed and went to sleep

I went out to check if it was dawn yet [i.e. whether the time of prayers had arrived or not]. At the first break of dawn (al-fajr al-awwal), she was still fast asleep. At this [juncture, I became slightly skeptical. Immediately, [Imam

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Abū Muḥammad [al-`Askarī], peace be on him, cried out from where he was, "O Aunt! Don't be in such a rush! Indeed the affair is near!" I sat down and began reciting the suras of Sajda and Yāsīn. While I was busy [reciting them], she woke up startled. I leapt towards her and said, "I seek Allah's protection for you! Do you feel anything?" She replied, "Yes, O Aunt!" I said to her, "Be calm and hold your heart. This is what I ".had told you

Then suddenly I felt a weakness in myself and she felt a weakness in herself. I came to with the sound of my master [the Mahdī] and removed the cloth from over him. He was in a state of prostration and was touching the earth with the places [which touch the ground during] prostration. I embraced him and he was absolutely clean and immaculate. (Imam) Abū Muḥammad, peace be on him, called out to me, "O Aunt! Bring my son to me," and I did. He placed his hands beneath his lower-back and back and put his feet on his chest. Then, he put his tongue in his mouth and caressed his .eyes, ears, and joints

He then said, "Speak, O my son!" He replied, "I testify that there is no god but Allah, He is One and has no partner. I testify that Muḥammad is the Messenger of Allah, Allah's blessings be on him and his family." He then sent blessings on Amīr al-Mu'minīn

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and the Imams, peace be on them, until he reached his father. He then stopped and .didn't continue

Imam) Abū Muḥammad, peace be on him, called out, "O Aunt! Take him to his mother) so that he greets her and then bring him back to me." I took him to her and he greeted

her, then, I took him back [to his father] and put him on the ground. He said, "O Aunt! ".Come back to us on the seventh day

In the morning, I went to greet (Imam) Abū Muḥammad, peace be on him. When I removed the curtain to see my master, I did not find him there. I said, "May I be sacrificed for you! What happened to my master?" He replied, "We have entrusted ".him to whom the mother of Moses entrusted her son, peace be on him

On the seventh day, I went [to them], greeted them, and sat down. He said, "Bring me my son." I brought my master, peace be on him, while he was wrapped in a cloth. He did [with his son] what he had done earlier. Then, he put his tongue in his mouth as if he was feeding him milk or honey. He then said, "Speak, O my son!" He declared, "I testify that there is no god but Allah," and he saluted and blessed Muḥammad, `Alī, Amīr al-Mu'minīn, and the infallible Imams, Allah's blessings be on them all, and he ,paused [after] his father's name. Then he recited

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the Name of Allah, the Beneficent, the Merciful. And We intend to oblige those who have been rendered weak on earth and make them Imams and make them the inheritors. And to grant them power in the land, and show the Pharaoh and Haman (and their armies what they feared." (۱

Mūsā (the narrator of this tradition), says, "I asked `Uqba, the servant, about this and "'.he replied, 'Ḥakīma has said the truth

Kamāl al-dīn(۲): Narrated to us Muḥammad b. `Alī Mājīlawayh and Aḥmad b. .۷۸۸ Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with them, from Muḥammad b. Yaḥyā al-`Aṭṭār, from al-Ḥusayn b. `Alī al-Nīsābūrī, from Ibrāhīm b. Muḥammad b. `Abd-Allah b. Mūsā b. Ja`far, peace be on them, from al-Sayyārī, from Nasīm and :Māriya who both said

When the Master of the Time came out of his mother's womb, he bent on his knees,

raised both index fingers towards the sky, then sneezed and said, “All Praise is for Allah, the Lord of the worlds. Blessings of Allah be on Muḥammad and his family. The oppressors thought that Allah’s Proof has been destroyed. Had we been permitted to .speak, all doubts would have been dispelled

Kamāl al-dīn(۳): Muḥammad b. `Alī Mājīlawayh, Muḥammad b. Mūsā b. al- .۷۸۹ Mutawakkil, and Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, may Allah be satisfied with them, narrated to us from Muḥammad b. Yaḥyā al-`Aṭṭār, from Isḥāq b. Riyāḥ al-Baṣrī, from Abū Ja`far al-`Amrī who said:

When the Master, peace be on him, was born, (Imam) Abū Muḥammad, peace

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.Quran ۲۸:۵–۶ -۱

Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۰, no. ۵; Ghaybat al-Shaykh, p. ۱۴۷; Ithbāt al- -۲ waṣiyya, p. ۲۲۱, concerning his birth: “From a group, from Muḥammad b. Yaḥyā, from al-Ḥusayn b. `Alī al-Nīsābūrī, from Ibrāhīm b. Muḥammad, from Aḥmad b. Muḥammad al-Sayyārī . . . ,” similar to it, with the difference that after saying “Allah's blessings be on him and his family,” he continued, “a humble servant for Allah, who was neither disobedient nor arrogant.” ; al-Kharā’ij wa l-jarā’iḥ, vol. ۱, p. ۴۵۷, no. ۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۶۸, no. ۳۴–۳۵; Kashf al-ghumma, vol. ۲, pp. ۴۹۸–۴۹۹, under “The Miracles of Ṣāḥib al-Zamān”; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۴, no. ۱; Ḥilyat al-abrār, vol. ۲, chap. ۱۰, p. ۵۴۴; al-Wasā’il, vol. ۸, chap. ۵۹, p. ۴۶۱, no. ۱, which only mentions the last section of the tradition; Muntakhab al-anwār al-muḍī’a, p. ۱۶۰ (short version); .I`lām al-warā, part ۴, sect. ۲, chap. ۱

Kamāl al-dīn, vol. ۲, chap. ۴۲, pp. ۴۳۰–۴۳۱, no. ۶; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۵, -۳ .no. ۹; Ithbāt al-hudāt, vol. ۳, sect. ۵, chap. ۳۲, p. ۴۸۳, no. ۱۹۵

be on him, said, “Send someone to Abū `Amr.” Someone was sent to him and when he came, [the Imam] said to him, “Buy ten thousand pounds (raṭl(۱)) of bread and ten thousand pounds of meat and distribute it—I think he said among the Banī-Hāshim—”.(and slaughter such and such number of sheep as his `aqīqa(۲)

Kamāl al-dīn(۳): Muḥammad b. Muḥammad b. `Iṣām, may Allah be satisfied with .۷۹۰ him, from Muḥammad b. Ya`qūb al-Kulainī, from `Alī b. Muḥammad who said: "The ".Master was born on Sha`bān ۱۵, ۲۵۵ AH

Al-Ghayba by Faḍl b. Shādhān(۴): Aḥmad b. Isḥāq b. `Abd-Allah al-Ash`arī, from .۷۹۱ :(Imam) Abū Muḥammad b. `Alī al-`Askarī, peace be on him, who said

All praise is for the One who did not take me from this world until He showed me the successor after me, who is the most similar of people to the Messenger of Allah in creation and morals. Allah, Blessed and Exalted be He, will protect him in his occultation. Then, He will reveal him, and he will fill the earth with fairness and justice .just as it will be filled with injustice and unfairness

Kamāl al-dīn(۵): Muḥammad b. Muḥammad b. `Iṣām, may Allah be satisfied with .۷۹۲ him, narrated to us from Muḥammad b. Ya`qūb al-Kulainī, from `Allān al-Rāzī who said: "Some of our companions informed me that when the spouse of (Imam) Abū Muḥammad, peace be on him, became pregnant, he said to her, 'You will soon give birth to a boy; his name will be Muḥammad and

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۱- A unit of weight—Ed.

۲- `Aqīqa is a sheep which is slaughtered on the occasion of the birth of a child—Ed.

۳- Kamāl al-dīn, vol. ۲, p. ۴۳۰, no. ۴; Ithbāt al-hudāt, vol. ۶, chap. ۳۲, sect. ۵, p. ۴۳۰, no. ۱۹۴.

۴- Kifāyat al-muhtadī (al-Arba`īn), p. ۱۱۱, no. ۲۹; Kifāyat al-athar, chap. ۳۹, pp. ۲۹۰–۲۹۱, no. ۴; Kamāl al-dīn, vol. ۲, chap. ۳۸, pp. ۴۰۸–۴۰۹, no. ۷, which says: "Narrated to us al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al-Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd al-`Ayyāshī, from his father, from Aḥmad b. `Alī b. Kulthūm, from `Alī b. Aḥmad al-Rāzī, from Aḥmad b. Isḥāq b. Sa`d, from Abū Muḥammad al-Ḥasan b. `Alī al-`Askarī, peace be on them, who said, 'All praise is . . .'"

۵- Kamāl al-dīn, vol. ۲, chap. ۳۸, p. ۴۰۸, no. ۴; Kifāyat al-athar, chap. ۳۹, pp. ۴۸۹–۴۹۰, no. ۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p. ۴۸۱, no. ۱۸۵; Biḥār al-anwār, vol. ۵۱, chap. ۹, p. ۱۶۱, no. ۱۳.

".he is the Qā'im after me"

793. Kamāl al-dīn(1): Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah be satisfied with him, narrated to us from al-Ḥasan b. `Alī b. Zakariyyā at Madīnat al-Salām, from Abū `Abd-Allah Muḥammad b. Khalīlān, from his father, from his father, from his grandfather, from Ghiyāth b. Usaid who said:

I witnessed Muḥammad b. `Uthmān al-`Amrī, may Allah sanctify his soul, say, "When the successor, al-Mahdī, was born, a light radiated from his head to the outskirts of the sky. Then, he went down in prostration for his Lord, Exalted be His remembrance, then he raised his head while he was saying, 'Allah testifies that there is no god but He and so do the angels and the possessors of knowledge who stand with justice. There is no god but He, the Invincible, the Wise. Verily, the religion [approved] by Allah is Islam.'(2)" [Muḥammad b. `Uthmān] said, "His birth occurred on a Friday."

794. Kamāl al-dīn(3): Narrated to us `Alī b. `Abd-Allah al-Warrāq, from Sa`d b. `Abd-Allah, from Mūsā b. Ja`far b. Wahb al-Baghdādī that a signed letter (tauqī`) came from (Imam) Abū Muḥammad, peace be on him, that read: "They thought that by killing me, they would destroy this generation; indeed Allah, Mighty and Majestic be He, has refuted their saying and all praise is for Allah."

795. Tārīkh al-A'imma(4): From amongst the reasons that have been narrated from (Imam) al-Ḥasan b. `Alī al-`Askarī, peace be on him, at the time of the birth of M-U-Ḥ-A-M-M-A-D b. al-Ḥasan,

1- Kamāl al-dīn, vol. 2, chap. 42, p. 433, no. 13; Ithbāt al-hudāt, vol. 3, chap. 33, p. 669, no. 37.

2- Quran, 3:18.

3- Kamāl al-dīn, vol. 2, p. 38, no. 3; Biḥār al-anwār, vol. 51, chap. 9, pp. 160–161, no. 8; Ithbāt al-hudāt, vol. 3, chap. 32, p. 481, no. 184.

4- Tārīkh al-A'imma, chap. "The Son of al-Ḥasan b. `Alī al-`Askarī," p. 14; Ghaybat al-

Shaykh, p. ٢٢٣, no. ۶٨۶, and p. ٢٣١, no. ١٩٧; Ithbāt al-hudāt, vol. ٣, chap. ٣١, sect. ١٠, p. ۴٣٠, no. ١١۶. I say: The book Tārīkh al-A'imma or Tārīkh āl al-Rasūl or Tawārīkh al-A'imma or al-Mawālīd, is a short and concise book about the birth dates of the Messenger of Allah, Fāṭimat al-Zahrā, and the twelve Imams, Allah's blessings be on them all. It has been written by ibn Abū l-Thalj al-Baghdādī (٣٢۵ AH). His complete name is Abū Bakr Muḥammad b. Aḥmad b. Muḥammad b. `Abd-Allah b. Ismā`īl, known as ibn Abū l-Thalj. Ibn Nadīm writes in al-Fihrist, "He was a Shia who was inclined towards Sunnism but he was inclined more towards Shi`ism. He has narrated many traditions from Sunnis and has authored books on different topics. He was very religious, learned, and extremely pious." His biography can be found in other biography books. As for the aforementioned book, some believe that this is the work of Naṣr b. `Alī al-Jahḍamī, because at its beginning, ibn Abū Thalj has narrated the birth dates of the Prophet, Allah's blessings be on him and his family, the Master of the Women (Fāṭima), and the Imams up to al-Riḍā, peace be on them, through his chain of narrators from al-Naṣr, from (Imam) al-Riḍā, peace be on him. Therefore, they have thought that the entire book was narrated from al-Naṣr. The falsity of this idea becomes apparent by referring to the book itself. Moreover, Naṣr b. `Alī died during the reign of the caliph al-Musta`īn in ٢۵٠ or ٢۵١ AH. If Naṣr had written this book about the birth dates of the Imams, peace be on them, up to our Master al-Mahdī, Allah's blessings be on him, as has been stated by Sayyid b. Ṭāwūs in Muhaj al-da`awāt, p. ٢٧۶ where he says: "Naṣr b. `Alī al-Jahḍamī who is a reliable scholar from the opponents (al-mukhalifīn), has mentioned . . . in the book Mawālīd al-a'imma, 'From the reasons is what has been narrated from al-Ḥasan b. `Alī al-`Askarī when Muḥammad b. al-Ḥasan was born, "The oppressors think . . . he named him the Hoped (al-Mu`ammal).'" Thus we must inevitably accept that he passed away after the birth of the Mahdī in ٢۵۵ AH. The following story has been narrated about him: Al-Musta'īn asked for him to make him a judge. So he said to the Emir of Basra, "I will go back [home] so that I may ask Allah, the Exalted, for the best decision (astakhīru Allah)." He returned to his house, performed two units (rak`a) of prayers and said, "O Allah! If being with you is better for me, then take me to yourself [i.e. take my life]." He then went to sleep. When they came to wake him up, he was dead. This narration is incorrect and the person who sought him was not al-Musta`īn. Rather, it was either

al-Muhtadī or al-Mu`tamid. It is probable that al-Naṣr's book only consisted of the births and deaths of the Imams up to Imam Riḍā, peace be on him, and that Aḥmad b. Muḥammad al-Fāryābī—the narrator from Naṣr and the one from whom ibn Abū Thalj has narrated through `Utbat b. Sa`d b. Kināna—has completed his book up to our Master, al-Qā'im, may my father and mother be sacrificed for him. Even with all the probabilities, attributing the book to ibn Abū Thalj will not be incorrect, because either, he has narrated it from al-Fāryābī who has narrated a part of it from al-Naṣr and completed the rest of it himself or he has compiled what he has narrated from al-Naṣr and al-Fāryābī and integrated them into this book. Anyway, the book which has been called Mawālīd al-A'imma or Tārīkh al-A'imma or etc., is this book which Abū l-Mufaḍḍal al-Shaibānī and others have narrated from ibn Abū Thalj. Hence, attributing the book to him is justified and so is relying upon him and regarding his book as reliable, especially when considering the fact that it has been narrated from someone .like ibn Abī Thalj and Allah knows the best

is what has been narrated from him numerous times: "The oppressors thought they would kill me to eliminate this generation; how did they find the power of the All-.(Powerful?" And he named him the Hoped (al-Mu'ammal

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Mūsā al-Mutawakkil, may Allah be .۷۹۶ satisfied with him, from `Abd-Allah b. Ja`far al-Ḥimyarī, from Muḥammad b. Aḥmad :al-`Alawī, from Abū Ghānim, the servant, who said

A boy was born to (Imam) Abū Muḥammad, peace be on him, and he named him Muḥammad. On the third day, he showed him to his companions, saying, "He is your master after me and my successor upon you. He is the Qā'im who will be desperately awaited. When the earth becomes filled with injustice and unfairness, he will emerge ".and will fill it with fairness and justice

Kamāl al-dīn(۲): Narrated to us Muḥammad b. `Alī Mājīlawayh, may Allah be .۷۹۷ satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Abū `Alī al-Khayzarānī, from a slave girl whom he had gifted to (Imam) Abū Muḥammad, peace be on him, who had fled from Ja`far al-Kadhdhāb (the liar) when he had attacked the house and

:Abū `Alī (the narrator) had married her. Abū `Alī says

She informed me that she had been present when the master was born and the name of the master's mother is Ṣaqīl and Abū Muḥammad had informed her about the events that would befall his family. She had asked him to pray to Allah, Mighty and Majestic be He, that

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Kamāl al-dīn, vol. ٢, chap. ٤٢, p. ٤٣١, no. ٨; Yanābī` al-mawadda, chap. ٨٢, p. ٤٦٠; - ١ .Ghaybat al-Shaykh, p. ١٠٠; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, sect. ٥, pp. ٤٨٣–٤٨٤, no. ١٩٦

Kamāl al-dīn, vol. ٢, chap. ٤٢, p. ٤٣١, no. ٧; Biḥār al-anwār, vol. ٥١, chap. ١, p. ٥, no. ١٠; -٢ Tabṣirat al-walī, pp. ٤٥–٤٦, no. ١٢. I say: Her death before the death of Imam Abū Muḥammad, peace be on him, which has been mentioned in this tradition, contradicts .other traditions like no. ٨٠٤. We will discuss this issue under that tradition

He takes her life before him. She died while Abū Muḥammad, peace be on him, was still alive. There is a tablet on her grave which says, "This is the grave of the mother of ".Muḥammad

I also heard this slave-maid mention that when the master, peace be on him, was born, she saw a light radiate from him towards the outskirts of the sky. She also saw white birds descend from the sky, caress his head, face, and, body with their wings and then soar again. When they had informed Abū Muḥammad, peace be on him, about what they had witnessed, he had laughed and replied, "These were angels who had come to gain blessings from this newborn and they will be his helpers when he ".emerges

Kamāl al-dīn(١): Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be . ٧٩٨ satisfied with him, from Muḥammad b. al-Ḥasan al-Karkhī, from `Abd-Allah b. al-`Abbās al-`Alawī, from Abū l-Faḍl al-Ḥasan b. al-Ḥusayn al-`Alawī, who said: "I went to (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, at Sāmarrā' and ".congratulated him on the birth of his son, the Qā'im

799. Kamāl al-dīn(٢): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, narrated to us from `Abd-Allah b. Ja`far al-Ḥimyarī, from Muḥammad b. Ibrāhīm al-Kūfī that "(Imam) Abū Muḥammad, peace be on him, sent meat from a slaughtered sheep to some people whom he named for me and said, 'This is from the `aqīqa(٣) for my son Muḥammad, [Allah's blessings and salutations

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1- Kamāl al-dīn, vol. ٢, chap. ٤٣, p. ٤٣٤, no. ١; Ghaybat al-Shaykh, pp. ٢٢٩–٢٣٠, no. ١٩٥; Biḥār al-anwār, vol. ٥١, chap. ١, p. ١٧, no. ٢٤; Ithbāt al-hudāt, chap. ٣٢, p. ٥٠٦, no. ٣١٢.

2- Kamāl al-dīn, vol. ٢, chap. ٤٢, p. ٤٣٢, no. ١٠; Ithbāt al-hudāt, vol. ٣, chap. ٣٢, p. ٤٨٤, sect. ٥, no. ١٩٨; Biḥār al-anwār, vol. ٥١, chap. ٥, p. ١٥, no. ١٧.

3- `Aqīqa is a sheep which is slaughtered on the seventh day after an infant is born—Ed.

be on him].'"

800. Kamāl al-dīn(١): Muḥammad b. `Alī Mājīlawayh, may Allah be satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from al-Ḥusayn b. `Alī al-Nīsābūrī, from al-Ḥasan b. al-Mundhir, from Ḥamzat b. Abī l-Fatḥ who said:

He came to me one day and said, "I have good news! A son was born to Abū Muḥammad, peace be on him, yesterday and he has ordered that this news be kept a secret. He also ordered that three hundred sheep be slaughtered as his aqīqa." I asked him, "What's his name?" He replied, "His name is Muḥammad and his epithet is Ja`far."

801. Kamāl al-dīn(٢): Abū l-`Abbās Aḥmad b. al-Ḥusayn b. `Abd-Allah b. Mihrān al-Ābī al-Azdī al-`Arūzī at Marv, from Aḥmad b. al-Ḥasan b. Isḥāq al-Qummī who said:

When the righteous successor, peace be on him, was born, my grandfather Aḥmad b. Isḥāq received a letter from (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, in his own handwriting—the [same handwriting with] which he had written all his other signed letters. It had been written in it, "A son of ours has been born. Let this

fact be hidden with you and unknown to the general masses. For surely, we have not revealed this information about him to anyone except the closest of relatives because of their nearness and those who have accepted his Guardianship (wilāya). We wished to inform you so that Allah may make you joyful through him like He has made us rejoice through him. Wa al-salām."

۸۰۲. Abū: Kamāl al-dīn(۳)

p: ۳۲۲

۱- Kamāl al-dīn (Published by al-Islāmiyya), vol. ۲, chap. ۴۵, p. ۱۰۶, no. ۱۱; Kamāl al-dīn (Published by Maktabat al-Ṣadūq), vol. ۲, chap. ۴۲, p. ۴۳۲, no. ۱۱, in this version, his saying "And he ordered that three hundred sheep be slaughtered for his `aqīqa," is missing; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۱۵, no. ۱۸; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۴, no. ۱۹۹, in which the following section is missing: "And he ordered that . . ." I say: Perhaps his saying, "his epithet is Ja`far" in this tradition and in the fifth tradition from the ۳۰th chapter of Kamāl al-dīn (vol. ۱, p. ۳۱۸): "his epithet is derived from his (paternal) uncle," refers to his uncle and the uncle of his forefathers, Ja`far al-Ṭayyār, the martyr. This was done to enliven his name and to honor his majestic position. It does not refer to his uncle, Ja`far b. `Alī b. Muḥammad. In the tradition narrated from `Aqīd, the servant (narrated in Kamāl al-dīn, vol. ۲, chap. ۴۳, p. ۴۷۴, no. ۲۵), it has been mentioned: "he was given the epithet Abū l-Qāsim, others have said Abū l-Ja`far".

۲- Kamāl al-dīn, vol. ۲, chap. ۴۲, pp. ۴۳۳–۴۳۴, no. ۱۶; Biḥār al-anwār, vol. ۵۱, chap. ۵, p. ۱۶, no. ۲۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵, p ۴۸۴, no. ۲۰۲.

۳- Kamāl al-dīn (Published by Maktabat al-Ṣadūq), vol. ۲, chap. ۴۳, p. ۴۴۱, no. ۱۱; Kamāl al-dīn (Published by al-Islāmiyya) vol. ۲, chap. ۴۷, pp. ۱۱۴–۱۱۵, no. ۱۲. It is worth mentioning that the variations and differences in the numbers of the chapters and traditions in the two versions of Kamāl al-dīn are insignificant except that in one version the researcher has in some places merged two chapters as one and has done the same to some of the traditions (or has thought they were really one) and in the other version the researcher has done the opposite. References from both copies have been mentioned to prevent errors. As for 'Nasīm', it is clear in this tradition as

well as what has been narrated in Kamāl al-dīn, vol. ٢, chap. ۴٢, p. ۴٣٠, no. ۵ (Maktabat al-Ṣadūq) and vol. ٢, chap. ۴۵, p. ١٠۴, no. ۵ (al-Islāmiyya) that she is a woman. But in Ghaybat al-Shaykh (chap. "His Birth, Peace be on Him," p.١٣٩), Muḥammad b. Ya`qūb reports directly from Nasīm and states that he is a male-servant. I believe that 'Nasīm' refers to a female servant because she and Māriya—another woman—have both narrated in another tradition (no. ٧٨٨) what we mentioned that when he was born, he knelt down and prayed . . . (to the end of the tradition). Obviously, only women-servants were permitted to witness his birth. This fact is not refuted by the argument that these women do not explicitly state that they have actually witnessed the moment of his birth. Perhaps, both have testified to what was clearly known to them through the testimony of other women. Surely, this is against the literal meaning of the tradition; so ponder on it. In Ghaybat al-Shaykh, "ten nights after his birth" has been recorded instead of "one night after his birth." Al-Kharā'ij, vol. ٢, p. ۶٩٢, which says: "From Ibrāhīm al-Karkhī, from Nasīm the servant of Abū Muḥammad . . . I went to see him ten days after his birth . . ." Ithbāt al-waṣiyya, p. ١٩٨: "From `Allān, from Nasīm the slave of Abū Muḥammad . . . one night after his birth . . ." I say: Such differences in the traditions do not weaken the essential substance of the tradition which all the narrators and sources are unanimous about. Such differences occur because only the main concepts of some of them have been narrated and a word-by-word recount has not been used. Those who have good understanding of traditions are aware of such differences. Therefore, they take the common and definite parts from them—which are agreed upon by all the tradition, or those in which the narrators are more reliable and trustworthy, or those that are preferable according to the intellectual preferences mentioned in dirāya books. A tradition cannot be rejected merely on account of it having minor differences with another. Biḥār al-anwār, vol. ۵٢, chap. ١٨, p. ٣٠, no. ٢۴; Kashf al-ghumma, vol. ٢, p. ۵٠٠; Muntakhab al-anwār al-muḍī'a, p. ١۶٠; al-Wasā'il, vol. ٨, chap. ۵٩, p. ۴۶١, no. ١; Ḥilyat al-abrār, vol. ٢, chap. ١٠, p. ۵۴۴

Ṭālib al-Muẓaffar b. Ja`far b. al-Muẓaffar b. Ja`far b. Muḥammad b. `Abd-Allah b. Muḥammad b. `Umar b. `Alī b. Abī Ṭālib, peace be on him, from Ja`far b. Muḥammad b. Mas`ūd, from Abū l-Naḍr Muḥammad b. Mas`ūd, from Ādam b. Muḥammad al-Balkhī, from `Alī b. al-Ḥasan [al-Ḥusayn] al-Daqqāq, from Ibrāhīm b. Muḥammad al-

`Alawī, from Nasīm the female servant of (Imam) Abū Muḥammad, peace be on him, :who said

I went to see the master of this affair, peace be on him, one night after his birth and sneezed in front of him. He said to me, "May Allah have mercy on you." I became joyous at this remark. Then, he said to me, "Shall I give you good news about ".sneezing?" I replied in the affirmative. He said, "It delays death for three days

Kamāl al-dīn(۱): Through the same chain of narrators (i.e. the chain mentioned in .۸۰۳ the eighth tradition of this chapter) from Muḥammad b. `Uthmān al-`Amrī, who said: "The master was born circumcised. I heard Ḥakīma say, 'Parturition blood was not seen in his mother and this is the custom of the mothers of all the Imams, peace be on "'.them

Ghaybat al-Shaykh(۲): Aḥmad b. `Alī al-Rāzī, from Muḥammad b. `Alī, from `Abd- .۸۰۴ Allah b. Muḥammad b. Khāqān al-Dihqān, from Abū Sulaimān Dāwūd b. Ghassān al-:Baḥrānī who said

I read out for Abū Sahl Ismā'īl b. `Alī al-Naubakhtī the birth of (Imam) Muḥammad b. al-Ḥasan b. `Alī b. Muḥammad b. `Alī al-Riḍā b. Mūsā b. Ja`far al-Ṣādiq b. Muḥammad .al-Bāqir b

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Kamāl al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۳, no. ۱۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۸۴, no. -۱ .۲۰۱; Biḥār al-anwār, vol. ۵۱, chap. ۱, p. ۱۶, no. ۲۰

Ghaybat al-Shaykh, pp. ۲۷۱–۲۷۳, no. ۲۳۷; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۱۶–۱۷, -۲ no. ۱۴; Tabṣirat al-walī, pp. ۱۶۴ ۱۶۶, no. ۶۹; Ithbāt al-hudāt, vol. ۳, chap. ۳۱, p. ۴۱۵, no. ۵۵ (short version). He has recorded its beginning and its end in chap. ۳۲, p. ۵۰۹, no. ۳۲۵. I say: This tradition proves that Abū Sahl al-Naubakhtī believed that his birth occurred in the year ۲۵۶ AH. The tradition narrated from Abū Hārūn is also like this (see Kamāl .(al-dīn, vol. ۲, chap. ۴۲, p. ۴۳۲, no. ۹

Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, Allah's blessings be on them all: "He was born in`

Sāmarrā’ in ۲۵۶ AH. His mother was called Ṣaqīl and his epithet is Abū l-Qāsim—the same epithet as that of the Holy Prophet, Allah's blessings be on him and his family—who had said, ‘His name will be my name and his epithet will be my epithet. His title is ”’.Mahdī and he is the Proof, the Awaited, and the Master of the Time

Ismā’īl b. `Alī said, “I visited Imam Abū Muḥammad al-`Askarī, peace be on him, during his illness in which he passed away. I was with him when he said to his servant `Aqīd—who was a black Nubian slave who had earlier served Imam `Alī b. Muḥammad and had brought up Imam al-Ḥasan al-`Askarī, peace be on him—, “O `Aqīd! Boil some mastic gum for me in water.” He boiled it for him and then Ṣaqīl—the mother of the successor Imam, peace be on him—brought it for him. As he held the bowl in his hands and intended to drink, his hand started trembling and the bowl hit the teeth of Imam al-Ḥasan. So, he put it down from his hands and said to `Aqīd, “Go ”.inside the house. You will see a child in prostration. Bring him to me

Ismā’īl b. `Alī said, `Aqīd said, “I entered [the house] to search for [the child], and lo! I saw a child in prostration. He had raised his index fingers towards the

p: ۳۲۴

sky. I greeted him, due to which he shortened his prayers. I said, ‘My master has ordered you to come to him.’ At that very moment, his mother Ṣaqīl(۱) entered, held ”.his hand, and took him to his father (Imam) al-Ḥasan, peace be on him

Abū Sahl continued, “When the child stood before his father, he greeted him and his color was like a pearl, his hair had short curls in them, and he had fissures between his teeth. When (Imam) al-Ḥasan, peace be on him, saw him, he started crying and said, ‘O master of his Ahl al-Bait! Give me water to drink because I am going to my Lord.’ .The child took the bowl of boiled mastic gum in his hand

He moved his lips and the child helped him drink. When he finished drinking, he said, ‘Prepare me for prayers.’ A scarf was spread in his room. The child helped him .perform ablution, step by step and wiped (masaḥa) his head and feet

Then, Abū Muḥammad, peace be on him, said to him, 'Receive good news, O my son! You are the Master of the Time, you are the Mahdī, you are Allah's Proof upon His earth, you are my son and my heir, and I am your father. You are Muḥammad b. al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib. The Messenger of Allah, Allah's blessings be on him and his family,

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۱ - The traditions differ concerning the fate of the Imam's mother, peace be on him. Some state that she died after Imam Abū Muḥammad al-`Askarī in the house of Muḥammad b. `Alī b. Ḥamzat b. al-Ḥasan b. `Ubaid-Allah b. al-Abbās b. Amīr al-Mu'minīn `Alī b. Abī Ṭālib, peace be on him—who has been described as a reliable person and as a source in traditions, who was true in his beliefs and had written a book—while other traditions mention that she asked Imam Abū Muḥammad, peace be on him, to pray for her death before his. The Imam obliged and his prayers were accepted. In others (like the current tradition), it has been said that she was present when the Imam, peace be on him, passed away. Yet, other traditions say that she migrated to the Holy city of Mecca during the lifetime of Imam al-`Askarī, peace be on him, along with her son al-Ḥujja, peace be on him, on the instructions of Imam Abū Muḥammad, peace be on him. Most of these traditions indicate that she lived after the death of the Imam, peace be on him, which is more probable and more preferable. The proof for this fact lies in her grave which is behind the grave of Imam Abū Muḥammad, peace be on him. Nevertheless, such differences will not impact our purpose because our reliance in this book is based on traditions that are mutawātir or non-singular, not on singular narrations (al-āḥād). The traditions support each other in what we have agreed on. It is worth mentioning that such secondary differences also exist in the biographies of the Prophets, other Imams, and historical figures. The details of such important incidents—regardless of their essential subjects—cannot be the cause of skepticism in the existence of those people, their obvious conditions, and famous historical incidents related to them. This is in addition to the fact that the conditions prevalent during the lifetime of Imam Ḥasan al-`Askarī, peace be on him, and after his death demanded that he, peace be on him, concealed such secondary

.issues

.is your ancestor and you are the last of the immaculate Imams

The Messenger of Allah, Allah's blessings be on him and his family, has given glad-tidings about you and has named and mentioned your epithet in the [glad-tidings]. My father has taken a covenant from me on behalf of your pure forefathers. The blessings of Allah, our Lord be on the Ahl al-Bait. He is the Praiseworthy, the Majestic.' Imam al-Ḥasan b. `Alī passed away at that moment; may Allah's blessings be on ".them all

:Ithbāt al-waṣiyya(١): Al-Ḥimyarī, from Aḥmad b. Isḥāq who said .٨٠٥

I went to see (Imam) Abū Muḥammad, peace be on him, who asked me, "O Aḥmad! How were you feeling when the people were in doubt and skepticism?" I answered, "O my master! When the letter reached us with the news of our master and his birth, no man, woman, or child who had attained understanding remained from us except that he spoke the truth." He continued, "Don't you know that the earth will not become "?empty of Allah's Proof

Then, (Imam) Abū Muḥammad ordered that his mother perform the Hajj in the year ٢٥٩ AH and informed her about what will happen to him in the year ٢۶٠ AH. Then, he called for the Master of the Time (Ṣāḥib al-Zamān) and willed to him. He handed over the Great Name (al-Ism al-A`ẓam), the inheritances, and the weapon to him. (Imam) Abū Muḥammad's mother and the master set off for Mecca and Aḥmad b. .Muḥammad b

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Ithbāt al-waṣiyya, pp. ١٩۴-١٩٥; `Uyūn al-mu`jizāt, p. ١٣٨, similar to it from Aḥmad b. -١ Maṣqala with the difference that it does not mention the migration of the Master of Time along with Imam Abū Muḥammad's mother to Mecca. Its wording is: "Thereafter, he handed over the Great Name (al-Ism al-A`ẓam), the inheritances, and the weapon to the Qā'im, the Master, peace be on him; and the mother of Imam

Abū Muḥammad left for Mecca." I say: The aforementioned Aḥmad b. Maṣqala in `Uyūn al-mu`jizāt is probably Aḥmad b. `Abd-Allah b. `Īsā b. Maṣqalat b. Sa`d al-Ash`arī al-Qummī, who has been attributed to his more famous grandfather, as can be inferred from many chains of narrators in the traditions. It is also possible that he is one of the cousins of Aḥmad b. Isḥāq b. `Abd-Allah b. Sa`d b. Mālik b. al-Aḥwaṣ al-Ash`arī Abū `Alī al-Qummī, who has narrated from Imams `Alī al-Naqī and Abū l-Ḥasan. He was very close to (Imam) Abū Muḥammad, peace be on him, and had also seen the Master of Time, peace be on him. Al-Najāshī writes about Aḥmad b. Abd-Allah: "He was a reliable person and has narrated a book from Imam `Alī al-Naqī, peace be on him." According to this, he was contemporary with his cousin Aḥmad b. Isḥāq, and had been alive during the life of (Imam) Abū Muḥammad, peace be on him, and was still alive after ۲۶۰ AH. The probability of Aḥmad b. `Abd-Allah and Aḥmad b. Isḥāq being the same person, is baseless except for the fact that they were both descendants of Sa`d and Aḥmad b. Isḥāq's grandfather had the same name as Aḥmad b. `Abd-Allah's father. It is also probable that 'Isḥāq' has been dropped from the lineage of Aḥmad b. `Abd-Allah and '`Īsā b. Maṣqala' has been dropped from the lineage of Aḥmad b. Isḥāq. If so, the lineage would be as follows: Aḥmad b. Isḥāq b. `Abd-Allah b. `Īsā b. Maṣqalat b. Sa`d b. Mālik b. al-Aḥwaṣ al-Ash`arī. Although this probability is weak, but perhaps some evidence can be found by referring to the biographies of all the men of this family, just as it is also likely that Aḥmad b. Isḥāq is the nephew of Aḥmad b. `Abd-Allah. With all this said, considering them as two different people is still closer to the truth. Yes, the likelihood of Aḥmad b. Maṣqala being Aḥmad b. `Abd-Allah b. `Īsā b. Maṣqala is also high. Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۵۶, p. ۵۷۹, no. ۷۵۰, which is a shortened version narrated from al-Mas`ūdī.

Muṭahhar Abū `Alī was in charge of fulfilling their needs. When they had gone some distance on the way to Mecca, some Bedouin tribes met them and informed them of the intense fear and scarcity of water. Consequently, most of the people returned except those who were in the [Holy] Region; they went ahead and were safe."

۸۰۶. Al-Ghayba by Faḍl b. Shādhān[۱]: Muḥammad b. `Abd al-Jabbār who said:

I said to my master (Imam) al-Ḥasan b. `Alī (al-`Askarī), peace be on him, "O son of

Allah's Messenger! May Allah sacrifice me for you! I would like to know who is the Imam and Proof of Allah upon His servants after you?" He, peace be on him, replied, "The Imam and the Proof of Allah after me is my son whose name and epithet is the same as that of the Messenger of Allah, Allah's blessings be on him and his family. He ".is the last of Allah's proofs and the last of His caliphs

I asked, "From whom will he be born?" He replied, "From the daughter of the son of the Caesar, the Emperor of Rome. Know that he will soon be born and will be concealed from the people in a long occultation. Then, he will appear and will kill the Antichrist (al-Dajjāl) and will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. No one is allowed to say his name or epithet before his reappearance, Allah's blessings be on

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۱- Kifāyat al-muhtadī (al-Arba`īn), p. ۱۰۴, no. ۲۸; al-Arba`īn known as Kashf al-ḥaqq, p. ۸, no. ۱ and pp. ۱۳۶–۱۳۷, no. ۲۲; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, sect. ۴۴, p. ۵۶۹, no. ۶۸۰.

(him."(۱

۸۰۷. Kamāl al-dīn(۲): Muḥammad b. `Alī b. Ḥātim al-Naufalī, from Abū l-`Abbās Aḥmad b. `Īsā al-Washshā al-Baghdādī, from Aḥmad b. Ṭāhir al-Qummī, from Abū l-Ḥusayn :Muḥammad b. Baḥr al-Shaibānī who said

I entered Karbala in ۲۸۶ AH and visited the grave of the lonely [grandson] of the Messenger of Allah, Allah's blessings be on him and his family. Then, I left for Baghdad with the intention of visiting the graves of the Quraish [meaning the place where Imams Kāẓim and Javād, peace be on them, were buried] at a time when it was .blazing hot and hot winds were blowing

On my way—when I reached the shrine of al-Kāẓim, peace be on him—I inhaled the fresh air of his grave that was filled with mercy and surrounded with the gardens of forgiveness. I threw myself on it with tears flowing down unceasingly and non-stop sighs and moaning. My tears had concealed the vision of my eyes. When the flow of

tears ceased and I stopped crying, I opened my eyes and saw an old man with a bent .back and hunched shoulders who had callus on his forehead and palms

He was saying to another person accompanying him at the grave, “O my nephew! Indeed, your uncle has been honored on account of the deep unseens (ghawāmiḍ al-ghuyūb) and privileged knowledge granted to him by the two masters. Such .[knowledge] has not been given to anyone except Salmān

Your uncles time is nearly up and his life is coming to an end

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Al-Mufīd, may Allah be satisfied with him, writes in al-Fuṣūl al-`ashara fī l-ghayba, -١ p. ٩: “The fact that (Imam) al-Ḥasan (al-`Askarī’s) son has been born has been established in the most emphatic manner by which the lineage of the people are proved. For, lineage is established by the testimony of a mid-wife, other women who are usually present during birth, and those who assist them in it. Also, the acknowledgement of the father will suffice and if required the testimony of two men from the Muslims upon the confession of the man that the child is his. Indeed, information from a group of religious people, scholars, pious, ascetic, and highly knowledgeable people has been narrated from Imam al-Ḥasan b. `Alī who acknowledged the birth of the Mahdī, peace be on him, informed them of his existence, and gave them news about his Imamate after him. Some saw his child (in his house), others saw an adolescent or a young man. After his father, he ordered his Shia’s about what they should or shouldn’t do and answered their questions . . . I have mentioned the names of a group of people who I have already described their conditions, who were trusted by (Imam) al-Ḥasan b. `Alī, peace be on him. They were very close to him and were known for serving him and fulfilling (his orders). I have also proved what they have narrated from him about the existence of his son, them seeing him after his father (passed away), and them hearing the divine news about his Imamate. These can be found in my books specially the two famous ones known as al-Irshād fī ma`rifat ḥujaj-Allah `alā l-`ibād and al-Īḍāḥ fī l-imāma wa l-ghayba. Because of what I have mentioned in those books, there is no need to prove them

".here again

Kamāl al-dīn, vol. ۲, chap. ۴۱, pp. ۴۱۷–۴۲۳, no. ۱; Ghaybat al-Shaykh, pp. ۲۰۸–۲۱۴, no. -۲ ۱۷۸; Biḥār al-anwār, vol. ۵۱, chap. ۱, pp. ۶–۱۰, no. ۱۲, citing Ghaybat al-Shaykh and pp. ۱۰–۱۱, no. ۱۳, citing Kamāl al-dīn; Ithbāt al-hudāt, vol. ۳, chap. ۲۹, sect. ۲, pp. ۳۶۳–۳۶۵, no. .(۱۷ and chap. ۳۱, sect. ۱, pp. ۴۰۸–۴۰۹, no. ۳۷ (short version

but he has not found anyone from amongst the followers of wilāya [i.e. the Shias] to whom he could pass on his secrets." I thought to myself, "Trouble and hardships have .always afflicted you because you have always been in pursuit of knowledge

Now your ears are being pounded by words from this old man that indicate immense knowledge [and you can seek knowledge from him without any affliction]." So I said, "O Shaykh! Who are these two masters?" He replied, "The Two stars concealed by soil in the land of Sāmarrā'." I said, "I swear by the mastership and the revered position of these two masters of Imamate and inheritance, that I desire their knowledge and ".seek what they have left behind. I will try with utmost faith to conceal their secrets

He said, "If you are true in your speech, then come forth with what you have from what has been narrated from them." When he examined the books and read through the narrations he said, "You speak the truth. I am Bishr b. Sulaimān al-Nakhkhās and a descendant of Abū Ayyūb al-Anṣārī. I am one of the servants of (Imams) Abū l-Ḥasan ".and Abū Muḥammad (al-`Askarī) and their neighbor in Sāmarrā

I said, "Please honor your brother by narrating some of the things that you have witnessed from them." He said, "Our master Abū l-Ḥasan `Alī b. Muḥammad al-`Askarī, peace be on him, granted me deep knowledge about the [trade] of slaves and consequently, I never bought

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.or sold any except with his permission

Because of this, I kept away from ambiguous cases until my knowledge about it was complete. Thus, I excelled in differentiating between the permissible (ḥalāl) and the

prohibited (ḥarām). One night, I was in my house at Sāmarrā’ and a part of the night had passed, when someone knocked on the door. I quickly ran [to the door] and saw Kāfūr, the servant, who had come as a messenger of our master, Abū l-Ḥasan `Alī b. Muḥammad, peace be on him, to invite me to [his house].

I put on my clothes and went to him. When I entered, I saw him speaking with his son Abū Muḥammad and his sister Ḥakīma from behind the curtain. When I sat down, he said, ‘O Bishr! Verily, you are from the descendants of the Anṣār. You possess [i.e. you have accepted our] guardianship (wilāya) and you inherit it one generation after another.

You are the reliable [people] for us Ahl al-Bait. Verily, I am going to increase your excellence and honor such that you will overtake the best of the Shias concerning [our] guardianship through a secret which I will tell you; and I will send you to purchase a slave-girl.’ Then, he wrote a letter in Roman handwriting and language and imprinted its seal with his ring. He brought out a yellow purse which contained two hundred and twenty dinars and said, ‘Take this and go to Baghdad.

Stand on the passageway of the Euphrates

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on so and so day after sunrise. When the boats of the captives are beside you and the slave-maids emerge from them, they will be encircled by groups of buyers representing the Abbasid leaders and by small groups of Iraqi youths. When you see this, keep a watch on a slave-trader by the name of `Umar b. Yazīd al-Nakhkhās (١) all day long from a distance. [He will] bring forth a slave-girl possessing such and such characteristics who is wearing two clothes made of pure silk and does not allow anyone to unveil or touch her.

Whoever attempts to see her will have to do so from behind a thin veil. The slave-trader will strike her and she will cry out and say something in Roman. Know that she is saying, “Woe for the ripping of my veil!” One of the buyers will say, “Give her to me for three hundred dinars because her chastity has increased my desire for her.”

She will say to him in Arabic, "Even if you appear in the dress of Solomon and sit on the throne of his kingdom, I will never be inclined towards you. Do not waste your money on me." The slave-trader will plead, "What is the solution? I have no choice but to sell you." The slave-girl will say "Why are you rushing? It is necessary that I select a buyer whose trustworthiness and religiousness appeases my heart."

After this, go to `Umar b. Yazīd al-Nakhkhās and say to him,

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١- Al-Nakhkhās means slave-trader—Ed.

"I have a sealed letter with me written in the Roman language and handwriting of a noble man. He has described in it his munificence, loyalty, nobility, and generosity. Hand it over to her so that she may consider the moral qualities of its author. If she is inclined towards him and is satisfied with him, then I am his representative to purchase her from you.'"

Bishr b. Sulaimān al-Nakhkhās continued, "I did everything as defined to me by my master (Imam) Abū l-Ḥasan, peace be on him, regarding the matter of the slave-girl. When she saw the letter, she started crying uncontrollably and said to `Umar b. Yazīd al-Nakhkhās, 'Sell me to the writer of this letter.' She then swore a solemn oath that if she was not sold to the writer of the letter, she would kill herself. Then, I started bargaining about her price until the amount reached the exact number of dinars given to me by my master, peace be on him, in the yellow purse.

He took the money from me and handed over the slave-girl who was very joyous and cheerful. I took her to the room I was staying in, in Baghdad. She was restless until she took out the letter of her master, peace be on him, from her pocket and started kissing it and placing it on her cheeks. She covered her eyes with it and rubbed it on her body.

I asked her out of amazement, 'You are kissing a letter while

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you don’t even know its author?’ She said, ‘O weak and helpless regarding the stature of the descendants of the Prophets! Listen to me carefully and pay attention with your heart! I am Malīka, the daughter of Yashū`ā b. Caesar, the Emperor of Rome. My mother was from the descendants of the disciples (of Jesus) and related to his heir Simon (Sham`ūn). I will inform you of the strangest of things. My grandfather Caesar .intended to marry me to his nephew when I was only thirteen years old

So, he gathered in his palace three hundred men from the descendants of the disciples (al-ḥawāriyūn), priests (al-qissīsīn), and monks (al-ruhbān) along with seven hundred important people. Moreover, four thousand others from the commanders of .the armed forces, military leaders, and tribal chiefs had also been invited

He had placed a throne studded with precious stones on top of forty pillars in the guest room. When his nephew stood on top of it and was encircled with crosses and the bishops came forward with honor and the Bibles were opened, the crosses fell to the ground and the pillars crumbled and collapsed on the floor. The one who had .mounted the throne fell down unconscious

When the bishops saw this, the color of their faces changed and their shoulders started trembling. The archbishop said to my grandfather, “O Emperor! Please excuse us from this [task due to which] bad omens have become manifest because these are the signs of the demise

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of Christianity and the imperial religion.” My grandfather too considered it as a bad .omen. He ordered the bishops, “Put up the pillars and raise the crosses

Bring the brother of this unlucky ill-omened [prince] to be married to this girl [instead], so that he might convert his bad-omen to welfare.” When everything was prepared, the same thing happened again. The congregation broke up and my grandfather became very sad and went inside the palace and the curtains were brought down.

That night, I dreamt that Jesus, Simon (Sham`ūn), and some of the disciples had .gathered in my grandfather's palace

A pulpit was erected—which scraped the sky with elevation—in the royal palace in the same place where my grandfather had installed his throne. Soon after, Muḥammad, Allah's blessings be on him and his family, joined them accompanied by a young man .and some of his descendants. Jesus came forward and embraced him

Then [the Holy Prophet, Allah's blessings be on him and his family] said, "O Spirit of Allah! I have come here to ask your heir Simon, for the hand of her daughter Malīka, in marriage for my son here." He then pointed to Abū Muḥammad, the author of this letter. Jesus looked at Simon and said, "Great honor has come to you, bond with the messenger of Allah, Allah's blessings be on him and his family." He responded, "I accept." Then, Muḥammad, Allah's blessings be on him and his family, ascended the pulpit, delivered a sermon, and married

me

to Abū Muḥammad] while Jesus, the descendants of Muḥammad, Allah's blessings be] on him and his family, and the disciples were witnessing this marriage. When I woke up from sleep, I feared narrating this dream to my father and grandfather lest they .kill me. So I kept it a secret in my heart and did not reveal it to anyone

The love for Abū Muḥammad had filled my heart to such an extent that I could not eat or drink anything. As a result, I became very weak; my body became frail and I became severely ill. No Roman city remained except that its doctors had been summoned by my grandfather to come and treat me. When despair overtook him, he said, "O apple of my eye! Is there anything you desire so that I can fulfill it in this "?world

I replied, "O grandfather! I see all the doors of relief locked on me. If punishment is removed from the Muslim captives in your prison, there are chains removed, and you

oblige them by releasing them, I hope that Christ and his mother may grant me health and cure me." When my grandfather did as I requested, I started putting on a little weight and ate a little food, which delighted my grandfather and he again honored the .Muslim prisoners and showed munificence towards them

After four nights, I dreamt that the Master of the Women [i.e. Fatima, peace be on her] had come to see me accompanied with Mary

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daughter of `Imrān and a thousand Heavenly maids. Mary said to me, "This is the Master of All Women, the mother of your husband, Abū Muḥammad, peace be on him." On hearing this, I held her, started crying and complained to her that Abū Muḥammad was not coming to see me. The Master of all Women, peace be on her, replied, "My son Abū Muḥammad will not visit you whilst you associate others with Allah and are a Christian. My sister, Mary, too testifies before Allah, the Exalted, that .she dislikes your religion

If you desire the satisfaction of Allah, Mighty and Majestic be He, the satisfaction of Christ and Maryam, and desire that Abū Muḥammad visits you, then say, 'I testify that there is no God but Allah and I testify that Muḥammad—who is my father—is the Messenger of Allah.' When I uttered these words, the Master of All Women hugged me to her chest and assured me by saying, "Now wait for Abū Muḥammad to visit you ".because I will send him to you

I woke up and cried out, "Oh, how much I desire to see Abū Muḥammad!" The following night, Abū Muḥammad, peace be on him, came in my dream. I exclaimed, "O my beloved! You left me after you made my heart a prisoner of your love!" He replied, "Nothing kept me away from you except your polytheism. Since you accepted Islam, I .will visit you every night until Allah brings us together evidently [i.e

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"'.while awake]." Until now, his visits to me have not ceased

Al-Bishr continued, "I asked her, 'How did you become a prisoner?' She replied, 'One night, Abū Muḥammad informed me that my grandfather would dispatch on so and so day, an army to fight against the Muslims and he will join them himself. [He told me] to join them disguised as a servant with the slave-maids who will accompany them and .to take such and such path and I did accordingly

The Muslim informers spotted us and thus, my situation is as you are seeing and witnessing. No one has found out that I am a Roman princess until now except you, and that too because I have informed you. An old man—in whose share I was given—asked me name and I hid my [real] name and said, "Narjis." He said, "That is a name ".given to the slave-maids"'"

Bishr continued, "I said, 'Amazing! You are a Roman but are fluent in Arabic?' She replied, 'My grandfather loved me immensely. He desired to teach me lofty etiquette and hence he appointed a woman who was an interpreter to come to me. She would come in the morning and in the evening and would teach me Arabic. As a result, I ".learnt Arabic and became fluent in it'

Bishr said, "When I brought her to Sāmarrā' and came to my master Abū l-Ḥasan al-`Askarī, peace be on him, he asked her, 'How did Allah, the Almighty, show you the might of Islam, the humiliation

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of Christianity, and the excellence of the Ahl al-Bait of Muḥammad, Allah's blessings be on him and his family?' She replied, 'O son of Allah's Messenger! How can I describe for you what you know better than me?' He said, 'I intend to dignify you. Which do you prefer: Ten thousand dirhams or good news for you about eternal .honor?' She replied, 'I desire good news'

He, peace be on him, said, 'I give you glad-tidings about a son who will rule the East and the West of the world and will fill the earth with fairness and justice just as it will be filled with unfairness and injustice.' She asked, 'From Who?' He, peace be on him, replied, 'From the one whom the Messenger of Allah, Allah's blessings be on him and

his family, asked your hand in marriage for, in such and such night, in such and such city, and in such and such Roman year?' She replied, '[You mean] from Jesus and his successor.'

He said, 'To whom did Jesus and his successor marry you to?' She replied, 'To your son, Abū Muḥammad.' He said, 'Can you recognize him?' She responded, 'Ever since I became a Muslim through his mother, the master of all women, he has been coming to me in my dreams every night.'

Then (Imam) Abū l-Ḥasan said, 'O Kāfūr! Summon to me my sister Ḥakīma.' When she came, he, peace be on him, said to her, 'This is her.' On hearing

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this, she hugged her for a long time and was very overjoyed. Our master advised her, 'O daughter of the Messenger of Allah, Allah's blessings be on him and his family! Take her to your house and teach her the obligatory acts and the customs [of Islam]; for, she is the wife of Abū Muḥammad and the mother of the Qā'im, peace be on them.'"

The following traditions—directly and indirectly—show the above concept: ۱–۳۰۹, ۵۴۳–۵۴۵, ۵۴۷, ۵۴۹–۵۵۸, ۵۶۰–۵۷۱, ۵۷۴, ۵۷۵, ۵۸۰, ۵۸۱, ۵۸۹, ۵۹۰, ۶۰۸, ۶۱۲, ۶۱۴, ۸۰۸–۸۶۲, ۸۶۴, ۸۶۶–۸۷۰, ۸۷۳, ۸۷۸, and ۸۸۱–۸۹۹.

These are in addition to the fact that the mutawātir and correct traditions that confine the Caliphs to the twelve Imams—our masters, peace be on them—and also the authentic and reliable traditions which state that the earth can never be empty of a Divine Proof, can only be true if our master, the Master of the Time, has been born.

Section Two

His miracles during the lifetime of his father, peace be on them both

Comprised of ten traditions

۸۰۸. Ghaybat al-Shaykh(۱): Ja`far b. Muḥammad b. Mālik, from Muḥammad b. Ja`far b. `Abd-Allah, from Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī who said:

A group of Mufawwiḍa and Muqassira(٢) sent Kāmil b. Ibrāhīm al-Madanī to (Imam) Abū Muḥammad, peace be on him. Kāmil said, "I thought to myself that 'I will ask him [if it is true] that no one will enter Paradise except those who know what I know and (say what I say.' When I went to my master (Imam

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١- Ghaybat al-Shaykh, pp. ٢٤۶–٢٤٨, no. ٢١۶; Dalā'il al-imāma, pp. ٢٧٣–٢٧۴, through his chain of narrators from Abū Na`īm; al-Kharā'ij, vol. ١, pp. ۴۵٨–۴۵٩, no. ۴; Ithbāt al-waṣiyya (Manshūrāt al-Raḍī publications), p. ٢٢٢, from Ja`far b. Muḥammad b. Mālik; Biḥār al-anwār, vol. ٢۵, pp. ٣٣۶–٣٣٧, no. ١۶, and vol. ۵٢, chap. ١٨, pp. ۵٠–۵١, no. ٣۵. The first section of this tradition is in in vol. ۵٠, chap. ٣, p. ٢۵٣, no. ٧, and vol. ۶٧, chap. ۵١, p. ١١٧, no. ۵, and vol. ٧۶, chap. ١٠٩, p. ٣٠٢, no. ١٢; Tabṣirat al-walī, pp. ۵٩–۶١, no. ٢۶; Kashf al-ghumma, vol. ٢, p. ۴٩٩; Ithbāt al-hudāt, vol. ٣, chap. ٣١, p. ۴١۵, no. ۵۴, and chap. ٣٢, p. ۵٠٨, no. ٣٢٠, and chap. ٣٣, p. ۶٨٣, no. ٩١; Yanābī` al-mawadda, chap. ٨٢, p. ۴۶١, which says: "From Kāmil b. Ibrāhīm al-Madanī who said, 'I went to Imam Abū Muḥammad al-Ḥasan al-`Askarī and there was a curtain hanging on the doorway. The wind moved one side of the curtain and I saw a boy who was like the moon. (Imam) Abū Muḥammad said, "O Kāmil! This [is the] Divine Proof after me. He will inform you about ".what you [had come to] ask"'"

٢- These are two non-Shia sects—Ed.

Abū Muḥammad, I saw him wearing a soft white dress. I thought, 'Allah's friend and His Proof wears soft dresses while he orders us to be charitable to the brothers and restrains us from wearing such dresses.' He said smilingly, 'O Kāmil!' Then he pulled up his sleeve and lo! He was wearing a rough black woolen dress [under the white one]. Then he said, 'This is for Allah and that is for you.' I greeted him and sat down .before a doorway which was covered with a curtain

A strong breeze came and uncovered one side of the doorway. [There,] I saw young boy that looked like he was a part of the moon and barely four years old or thereabout. [The boy] said to me, 'O Kāmil b. Ibrāhīm!' I shivered at this address and was inspired to reply, 'Yes, O my master!' He said, 'You have come to Allah's friend,

His Proof, and His Gateway to ask him [if it is true] that no one will enter Paradise except those who know what you know and say what you say?' I replied, 'Yes, by Allah!' He continued, 'If this is the case, then many few will enter it. By Allah! A group called al-Ḥaqqiyya will enter it.'

I asked, 'O my master! Who are they?' He replied, 'A group who on account of their love for `Alī, testify to his rights, but do not know his rights and his excellences.' He, Allah's blessings be on him,

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was silent for a while and then continued, 'You have also come to ask about the Mufawwiḍa. They have lied. Rather, our hearts are the containers of Allah's Will. When He wills [to do something] then so do we. Allah says,

"And you don't will anything except what Allah wills" (Quran Surah Takwir ٨١:٢٩).'

Then, the curtain went back to where it was and I couldn't raise it. (Imam) Abū Muḥammad looked at me with a smile and said, 'O Kāmil! Why are you still sitting here now that the Proof after me has informed you of what you desired?' I got up and left and didn't see him again."

Abū Na`īm said, "I met Kāmil and asked him about this tradition, and he narrated it for me."

Al-Shaykh (al-Ṭūsī) says, "Aḥmad b. `Alī al-Rāzī has narrated this tradition from Muḥammad b. `Alī, from `Alī b. `Abd-Allah b. `Ā'idh al-Rāzī, from al-Ḥasan b. Wajnā' al-Naṣībī who said, "I heard Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī . . . (and he mentions the same things)."

٨٠٩. Kamāl al-dīn(١): Narrated to us Muḥammad b. `Alī b. Muḥammad b. Ḥātim al-Naufalī—known as al-Kirmānī—from Abū l-`Abbās Aḥmad b. `Īsā al-Washshā' al-Baghdādī, from Aḥmad b. Ṭāhir al-Qummī, from Muḥammad b. Baḥr b. Sahl al-Shaibānī, from Aḥmad b. Masrūr, from Sa`d b. `Abd-Allah al-Qummī who said:

I was very fond of collecting books comprised of subtle and complex sciences. I tried hard to uncover the realities in them that seemed correct to me and I memorized their ambiguous and obscure

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Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۵۴–۴۶۵, no. ۲۱; Dalā'il al-imāma, chap. "Those who -۱ saw him during the lifetime of his father," pp. ۲۷۴–۲۸۱, no. ۲, which says: "From Abū l-Qāsim `Abd al-Bāqī b. Yazdād b. `Abd-Allah al-Bazzāz, from Abū Muḥammad `Abd-Allah b. Muḥammad al-Tha`ālibī on Friday Rajab ۱, ۳۷۰ AH, from Abū `Alī Aḥmad b. Muḥammad b. Yaḥyā al-`Aṭṭār, from Sa`d b. `Abd-Allah b. Abū Khalaf al-Qummī (to where he says), 'We visited our master for some days but did not see the boy, peace be on him.'"; al-Kharā'ij, vol. ۱, pp. ۴۸۱–۴۸۴, no. ۲۲ (short version); Tabṣirat al-walī, pp. ۹۳–۱۰۸, no. ۴۸; al-Iḥtijāj, vol. ۲, pp. ۴۶۱–۴۶۷; Biḥār al-anwār, vol. ۵۲, chap. ۱۹, pp. ۷۸–۸۹, no. ۱; Ḥilyat al-abrār, vol. ۲, pp. ۵۵۷–۵۶۸, al-Manhaj, chap. ۱۵, no. ۳; Ithbāt al-hudāt, vol. ۱, chap. ۷, p. ۳۸۰, no. ۱۰۶, and vol. ۷, chap. ۳۳, p. ۳۴۷, no. ۱۲۱ ۱۲۲ (short version); Ilzām al-nāṣib, vol. ۱, pp. ۳۴۲–۳۵۱; Mikyāl al-makārim, vol. ۱, chap. ۲, pp. ۱۶–۲۴, no. ۱۴. Some of our contemporary scholars have considered this tradition's chain of narrators as weak and others have regarded its contents as unreliable. They have even deemed it as fabricated! Since we have already spoken too much in refutation of these claims and have explained the truth and investigated this tradition and its like in an exclusive treatise called al-Nuqūd al-latīfa, we will refrain from further discussing it for the sake of conciseness. God willing, we will mention the entire treatise in the third volume of this book. Muntakhab al-anwār al-muḍī'a, pp. ۱۴۵–۱۷۵; Ta'wīl al-āyāt al-ẓāhira, pp. ۲۹۲–۲۹۴, which is a short version, under the first verse from the sura of Maryam; Yanābī` al-mawadda, chap. ۸۱, p. ۴۵۹; al-Thāqib fī l-manāqib, chap. ۱۵, sect. ۲, pp. ۵۸۵–۵۸۹, no. ۵۳۴/۱.

sections. I kept to myself the problematic and deviant [concepts] that I found in them. I firmly believed in the Shi) religion and I kept away from peace and security by quarreling and arguing [with the opponents] and having enmity against them and saying bad things to them.

I would expose the shortcomings of the opponents and I would mention the faults of their Imams and I used to uncover [the defects] of their leaders. This continued until I was afflicted with an enemy who would put forward very strong arguments, showed the greatest enmity, argued the most, asked the most outrageous questions, and was .the most steadfast in falsehood

One day when I was arguing with him, he said, "O Sa`d! Woe on you and your companions! You heretics insult the Muhājirīn and the Anṣār by slanderous remarks. You deny the guardianship and Imamate of [Abū Bakr and `Umar] which was authorized by the Messenger of Allah. This truthful [i.e. Abū Bakr] is superior to all the .companions due to his precedence in belief

Don't you know that the Messenger of Allah took [Abū Bakr] along with himself to the cave because he knew that he would be the Caliph after him and that he would be the leader in interpreting [the Quran] and that the reins of the umma would be in his hands? He would be relied on to mend the differences, compensate the defeats, close the cracks [in the nation], establish the laws, and dispatch the

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.armies to conquer the lands of the polytheists

Just as [the Prophet] worried for his own prophethood he also worried for [Abū Bakr's] caliphate. A fugitive who is fleeing from evil and goes into hiding does not intend to ask someone else for help. Thus, when the Messenger [of Allah] went to the cave—while he did not expect anyone to help him—it is clear that his intention was to take Abū Bakr to the cave like we explained. On the other hand, he ordered `Alī to sleep in his bed, because he did not care much about him and did not bother about him and because he knew that even if `Alī was killed, there would be others who could replace ".him

Sa`d continued), I answered a number of his questions but he refuted all of them. He) then said, "O Sa`d! I have another argument that will cripple you heretics. You believe that the Truthful [i.e. Abū Bakr], who was pure from doubt and skepticism, and Fārūq

[i.e. `Umar], who was the protector of Islam, were both hypocrites. You cite the incident of the Night of `Aqaba(١) to prove your point. Alright, tell me, did Abū Bakr and `Umar accept Islam willingly or out of coercion?" I talked my way out of this question because I feared being tied down by it.

If I said that they had willingly accepted Islam, then he would say that hypocrisy can only occur and grow in the heart, only when the winds of subjugation

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١- After the Battle of Tabūk the hypocrites planned to kill the Prophet—while he was crossing a mountain-pass—but failed. This is referred to as the 'incident of the Night of `Aqaba'—Ed.

and defeat start blowing [i.e. someone becomes a hypocrite if they are forced to accept Islam], and when extreme and burdensome difficulties force someone to utter what he does not believe in his heart.

As Allah, the Exalted, says,

"But when they saw Our might, they said, 'We believe in Allah alone and we deny what we used to associate with Him.' But their faith had no benefit for them once they had seen Our might."(١)

And if I had said that they believed out of coercion, then he would have answered that there were no swords there to frighten them into [accepting Islam].

I managed to wriggle out of this situation but I was swelling with rage and my heart was crumbling with grief. I had written in a scroll more than forty such difficult questions—for which I could find no answer to. I intended to ask these questions from Aḥmad b. Isḥāq—the most learned person of our city—who was also one of the companions of Imam Abū Muḥammad, peace be on him. He had left on a journey to visit our master at Sāmarrā and I went after him.

After I caught up with him and we greeted each other he asked me, "You have come

to meet me [here!]. Is everything ok?” I replied, “The love of seeing you and the habit of asking questions [have caused me to come here].” He answered, “Then we both have the same problem. The urge to meet our master Abū Muḥammad, peace

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.Quran ۴۰:۸۴–۸۵ -۱

be on him, has displaced me. I intend to ask him some problematic questions about interpretations (ta’wīl) and some difficulties about revelations (tanzīl). So, don’t miss the blessed opportunity of being a companion [in this journey]. [If you come], you will stand on the shores of a sea whose marvels will not end and its wonders will not ”.finish. That [sea] is our Imam

We reached Sāmarrā’ and were soon at the door of our masters [residence]. We sought permission to enter, which was granted. Aḥmad b. Isḥāq was carrying a leather sack on his shoulder which he had hidden under a Ṭabarian cloak. It contained ۱۶۰ purses filled with dirhams and dinars. Every bag had its owners seal on it. I can .only compare our masters face—whose light had covered us— with the full moon

A child was sitting on his right lap, who resembled [the planet] Jupiter in creation and features. His front hair was exactly parted from the middle and curled to the sides just like a line with two curves on each side. In front of our master, there was a golden pomegranate, which was shining with its amazing shape and rare precious stones .studded in it. One of the chiefs of Basra had gifted it to him

He had a pen in his hand and whenever he wanted to write something on a white paper, the child would hold his fingers [and prevent him]. Our master would roll the pomegranate in front of him to keep

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the child busy with it so that he could write what he wanted. We saluted him and he .replied with utmost kindness and beckoned us to seat

When he finished writing, Aḥmad brought out the leather sack from under his cloak and placed it in front of him. (Imam) al-Hādī looked at the child and said, "O My Son! Break the seals of the gifts of your followers and friends." The child responded, "O my master! Is it permissible that I extend a pure hand towards impure gifts and unclean wealth whose ḥarām and ḥalāl are mixed together?" Then, my master said, "O ibn Isḥāq! Bring out what is in the leather sack so that he may separate the ḥalāl from the ḥarām." When ibn Isḥāq removed the first purse, the child remarked, "This belongs to so and so who lives in such and such district of Qum.

It contains sixty-two dinars. Forty-five of those are from the money of a small room which its owner inherited from his father and sold. Fourteen dinars are from the money of nine clothes and three are from the rental money of shops." Our master said, "My son! You have spoken the truth. Now, tell this man which ones are ḥarām and which ones are ḥalāl." The child continued, "Find the dinar which was minted in [the city of] Riyy. Its date is so and so and the inscriptions on one side have been partly erased.

[Also the gold piece from [the city of

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Āmul which weighs a quarter of a dinar. They are ḥarām because their owner had given ۱.۲۵ mans(۱) of wool to his neighbor to weave for him. A thief stole the wool from the weaver and the weaver informed their owner but the owner didn't believe the weaver and instead, took ۱.۵ mans of softer wool from him and made a cloth out of them and sold it. This dinar and the piece of gold were paid for it." When the purse was opened, there was a letter in it which had the name of the person who was described and the number of dinars written on it—exactly as mentioned by the child. The aforementioned dinar and piece of gold were also in it.

Ibn Isḥāq removed another purse. The child said, "This belongs to so and so person who lives in such and such place of Qum. It has fifty dinars and it is not permissible for us to touch them." [Ibn Isḥāq] said, "Why not?!" He replied, "Because it is from the revenue of wheat belonging to a landlord who has cheated on the peasant [who has

.[planted them

When they were dividing the shares, he filled the containers completely for himself but left some of it empty when separating [the wheat] for the peasant." Our master remarked, "My Son, you have spoken the truth." Then, he said, "O Aḥmad b. Isḥāq! Take back all these purses and return them to their owners or will that they be returned

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.A unit of mass—Ed -۱

to them because we do not need them. Give us the cloth from the old woman." Aḥmad b. Isḥāq said, "I left that cloth behind in my bag and I had completely forgotten about ".it

When Aḥmad b. Isḥāq went to fetch the cloth, our master Abū Muḥammad looked at me and said, "O Sa`d! Why have you come here?" I replied, "Aḥmad b. Isḥāq had encouraged me to meet [you], our master." He said, "What about those questions that ".you wanted to ask him?" I replied, "Their status hasn't changed yet

He remarked, "Ask them from the apple of my eye" and pointed towards the child. The child said, "Ask whatever you want." I said, "O my master and the son of my master! It has been narrated to us from you [i.e. your forefathers] that the Messenger of Allah, Allah's blessings be on him and his family, had given Amīr al-Mu'minīn, peace be on .him, the right to divorce his [i.e. the Prophet's] wives

Therefore, on the day of the Battle of Jamal, he sent a messenger to `Ā'isha and said to her, 'You have caused riots amongst the Muslims by your mischievous acts. You have brought your children [i.e. the Muslims] to the ponds of death by your ignorance. If you retreat I will leave you alone but if you don't, I will divorce you.' How can this be whilst the death of the Messenger of Allah, Allah's blessings be on him and his family, had already caused

"?[his women's divorce [from him

He questioned, "What is the meaning of divorce?" I replied, "Clearing the path [to remarry]." He said, "If the Messenger of Allah's death, Allah's blessings be on him and his family, was their divorce and the path was cleared for his wives, then why weren't they allowed to remarry?" I said, "Because Allah, Blessed and Exalted be He, had prohibited them from marrying anybody else." He said, "'Why should it be so whilst "?[[the Prophet's] death had cleared their path [for remarriage

I said, "O Master! Explain for me the meaning of the divorce that the Messenger of Allah, Allah's blessings be on him and his family, had transferred its right to Amīr al-Mu'minīn, peace be on him." He replied, "Allah, Holy be His Name, raised the status of the Prophet's wives, Allah's blessings be on him and his family, and designated them as the mothers [of the believers]. The Messenger of Allah, Allah's blessings be on him and his family, said to `Alī, 'O Abū l-Ḥasan! They will have this honor as long as they obey Allah. After my death, if any of them disobeys Allah by rebelling against you, then "'.divorce her and strip her of the honor of being a mother of the believers

I said, "Please inform me about the 'evident indecency' (faḥishatun mubayyina) that if a woman commits during the period of her `idda(۱), the husband has the right to expel her from his house?" He replied, "'Evident indecency' refers to

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Idda is the period of time after a woman's husband dies or is divorced from her` -۱ and during that period her meeting and speaking with non-maḥrams must be .extremely limited—Ed

.lesbianism, not adultery

For, if a woman commits adultery and is punished for it [in accordance with Islamic law], then any man who desires to marry her should not refrain from doing so on the

grounds that she has been punished. But if a woman commits lesbianism, her punishment is stoning to death. Being stoned to death is absolute disgrace and whosoever Allah has ordered to be stoned, He has truly disgraced him/her. And whoever Allah has disgraced, He has distanced him/her and whoever Allah has ".distanced, no one has the right to go near him/her

I said, "Please inform me about what Allah ordered His Prophet Moses, peace be on him, (when He said), 'So, remove your shoes [for] you are in the holy valley of Ṭuwā.'(۱) The scholars of both sects believe that [his shoes] were made from the skin of a dead animal(۲)." He replied, "Whoever believes this has slandered Moses and has thought him to be ignorant regarding his own prophethood. [If it is as they say], then it .was either permissible for Moses to pray in those shoes or it wasn't

If it was permissible, then he would also have been allowed to wear them in that valley. Even if that valley was holy and pure, it couldn't have been holier and purer than the prayers. [On the other hand], if prayers were not allowed in those shoes, then it can be concluded that Moses was not aware about what is permissible and ;what is prohibited

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۱- ۲۰:۱۲ Quran.

۲- Meaning an animal that had died naturally or was not slaughtered in accordance .with Islamic law—Ed

and that he did not know what things are permissible to wear in prayers and what ".(things are prohibited. Having this opinion [about Moses] is equal to disbelief (kufr

I pleaded, "O my master! Please inform me about its interpretation!" He said, "Moses invoked his Lord in the holy valley and said, 'O Master! My love is purely for You and I have cleansed my heart of all other [affections].' He [said this whilst he] loved his family very much. Then, Allah, the Exalted, said to him, 'Remove your shoes,' meaning, 'Remove the love of your family from your heart if your love is exclusively "'.for Me and the love of others is washed from your heart

I said, "O Son of Allah's Messenger! What is the interpretation of 'Kāf-Hā-Yā-`Ayn-Ṣād'(١)?" He said, "These letters refer to the unseen news (anbā' al-ghayb) which Allah informed His servant, Zachariah. He then narrated them to Muḥammad, Allah's blessings be on him and his family. This is the story: Once, Zachariah asked Allah, his Lord, to teach him the names of the five [holy people]. So Gabriel descended and .taught them to him

Whenever Zachariah uttered the names of Muḥammad, `Alī, Fāṭima, and Ḥasan, his worries would disappear, but when he mentioned the name of al-Ḥusayn, he would choke on tears and would nearly perish. One day, he enquired, 'O Lord! Why is it that when I mention [the first] four, I become calm, but when I mention al-Ḥusayn, my ,tears flow and I sob.' So Allah

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١- Quran ١٩:١.

the Exalted, told him his story and said, '"Kāf-Hā-Yā-`Ayn-Ṣād." Kāf refers to Karbala, Hā refers to hālāk al-`itra (the perishing of the progeny), Yā refers to Yazīd, the one who oppressed al-Ḥusayn, peace be on him, `Ayn refers to `Atashuh (his thirst), Ṣād '.(refers to ṣabruh (his patience

When Zachariah heard this, he did not emerge from his prayer-place for three days and did not allow anyone to meet him. He kept crying and wailing and would say, 'O Lord! Will You make the best of your creatures mourn his son? O Lord! Will you inflict on him such hardships? O Lord! Will you make `Alī and Fāṭima wear the robe of this '?tragedy? O Lord! Will you allow such a great catastrophe to befall them

Afterwards he would say, 'O Allah! Grant me a son who will be the apple of my eye when I grow old and make him my inheritor and my heir. Make him for me what al-Ḥusayn [was to his grandfather]. Make me extremely attached to him and then afflict me with his grief just as You will afflict your beloved Muḥammad with the sorrow of his son.' Thus, Allah granted him John and afflicted him with his sorrow. John was born in the sixth month of pregnancy as was the case for al-Ḥusayn, peace be on him.

".[John's] story is very long

I asked, "Why were the people not given the right to select their own Imam?" He replied, "A righteous [Imam] or a corrupt

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one?" I answered, "Righteous." He asked, "Is it possible that a corrupt leader is selected [by the people instead of a righteous one] since no one really knows if another person is really righteous in his heart or corrupt?" I answered, "Yes, it is." He continued, "This is the reason. I will use another argument that will be acceptable to .your intellect

Consider the Messengers who Allah, the Exalted, chose and sent down for them [divine] texts and assisted by revelation and infallibility. Those who were prominent amongst their people and had the ability to make a better choice than them. [Prophets] like Moses and Jesus, peace be on them. Is it possible—even with their high intellects and great knowledge—that they [wrongly] choose a hypocrite who they ".think is a true believer?" I said, "No

He continued, "But Moses who was the one with whom Allah spoke (Kalīm Allah), who had high intellect and great knowledge, and who revelations descended upon, selected seventy learned people and military commanders from his people for the .appointment [he had with] his Lord—in whose faith and sincerity he had no doubts

But nevertheless, he had selected the hypocrites. Allah, the Almighty says, 'And Moses chose from his people, seventy men for Our appointment(۱)—to where He says—we will never believe in you until we evidently see our Lord.'(۲) We observe that even someone who Allah has selected as a Prophet, selects the corrupt instead of the righteous whilst he thinks that he [has selected] the righteous and

p: ۳۵۳

۱- Quran ۷:۱۵۵.

.Quran ۲:۵۵ -۲

.not the corrupt

Thus, the right of choosing [an Imam] only belongs to the One who knows what is concealed in the chests, resides in the thoughts, and is aware of the secrets. Therefore, once we see that a Prophet selects corrupt people whilst he intends to select righteous ones, then the selection made by the Muhājirīn and Anṣār has no .value

Then our master said, "O Sa`d! When your enemy said, 'The Messenger of Allah, Allah's blessings be on him and his family, took along the chosen one from this nation with him to the cave because he knew that he would be the caliph after him, the leader in interpreting [the Quran], the holder of the reins of the nation, the one who would be relied on to mend the differences, compensate the defeats, close the cracks [in the nation], establish the laws, and dispatch the armies to conquer the lands of the polytheists; and Just as [the Prophet] was worried about [his] prophethood he was .also worried for [Abū Bakr's] caliphate

A fugitive who is fleeing from evil and goes into hiding does not intend to ask someone else for help. On the other hand, he ordered `Alī to sleep in his bed because he did not care much about him and did not bother about him and because he knew that even if `Alī was killed, there would be others who could replace him,' you should have refuted him by saying, 'Didn't the Messenger of Allah, Allah's blessings

p: ۳۵۴

?be on him and his family, say that the caliphate will last for thirty years after me

And according to your beliefs, these [thirty years] are equal to the years of the caliphate of the four Rightly-Guided caliphs (i.e. Abū Bakr, `Umar, `Uthmān, and `Alī, peace be on him).' Then he wouldn't have had any choice but to agree. Then you would have told him, 'What's your opinion about this: Just as the Messenger of Allah knew that after him Abū Bakr would be the caliph, he also knew that the caliphs after

him would be `Umar, `Uthmān, and then `Alī?' Again, he would have had no choice .but to agree

Then you would have told him, 'Thus, it should have been obligatory for the Messenger of Allah, Allah's blessings be on him and his family, to take all of them with him to the cave and worry about all of them just as he worried for Abū Bakr. He shouldn't have reduced their stature by leaving them back and only taking Abū Bakr '.with him

When your enemy asked you about the Truthful [i.e. Abū Bakr] and Fārūq [i.e. `Umar]" and whether they had accepted Islam willingly or through coercion, why didn't you give the answer, 'They accepted Islam because of greed.' These two used to sit with the Jews and [the Jews] used to inform them about the things written in the Torah and the other ancient Divine Scriptures. They had told them the story of Muḥammad and his

.fate—Allah's blessings be on him and his family

The Jews had mentioned that Muḥammad would dominate the Arabs just like Nebuchadnezzar (Bukht al-Naṣr) who had overpowered the Israelites. He would undoubtedly gain victory over the Arabs just like Nebuchadnezzar who gained victory over the Israelites. The only difference is that [Nebuchadnezzar] was a liar in his claim .that he was a Prophet

Consequently, [Abū Bakr and `Umar] both came to the Holy Prophet and assisted him regarding the testimony of "there is no God but Allah" and pledged allegiance with him while they had the greed that when his government was established, he would .appoint them as the governor of a province

When they lost hope [in attaining this goal]—they and a few other hypocrites like them —covered their faces and went up the mountain pass (al-`aqaba) to kill him. But Allah, the Exalted, repelled their foul actions and they retreated with rage without achieving

any of their goals. Ṭalḥa and Zubayr also pledged allegiance to `Alī while they too had greed in becoming governors. But once their hopes diminished, they broke their allegiance and rebelled against him. Therefore, Allah, the Exalted, knocked them down the same way that He had knocked down other allegiance-breakers like them.’”

At this point, our master, al-Ḥasan b. `Alī al-Hādī stood up along with the child to perform the prayers. I left and went in search of Aḥmad b. Isḥāq. He came to me crying. I asked him, “What has delayed you and what has made you cry?”

p: ٣٥٦

He replied, “I have lost the cloth that my master had asked for.” I said to him, “It is not your fault. Go and tell our master.” So he hurriedly went inside and emerged after a while smiling and invoking blessings on Muḥammad and his family. I asked him, “What happened?” He replied, “The cloth was spread under our master’s feet and he was praying on it.”

We thanked Allah, the Exalted, for this event. We visited our master for a number of days but did not see his son. When the time arrived to bid farewell, I and Aḥmad b. Isḥāq went to him accompanied by two elderly men from our city. Aḥmad b. Isḥāq stood in front of him and said, “O Son of Allah’s Messenger! The time to bid you farewell has come and this has saddened us to no end. We ask Allah, the Exalted, to send His blessings upon al-Muṣṭafā, your grandfather; al-Murtaḍā, your father; the Master of all Women, your mother; the Masters of the youths of Paradise, your uncle and your father; and the immaculate Imams after them, who are your fathers.

We [also ask Allah] to send his blessings on you and your son. We hope that Allah elevates your status and disgraces your enemy and does not make this our last meeting with you.” When he said these words our master became saddened to such an extent that he started crying and tears rolled from his eyes. He said, “O son if

p: ٣٥٧

Isḥāq! Do not over-distress yourself by your invocations because you are going to

meet Allah in this very journey.” On hearing this, Aḥmad b. Isḥāq fainted. When he regained consciousness, he pleaded, “I ask you by Allah and by the sanctity of your ancestors that you give me a worn out dress [worn by you] so that I use it as a burial-.shroud

Our master put his hand under the carpet and brought out thirteen dirhams and said, “Take these and don’t spend more than this amount for yourself. What you have asked for will not be neglected. Allah, Blessed and Exalted be He, does not waste the ”.rewards of the good doers

After we left our master, we were approximately three kilometers short of Ḥulwān when Aḥmad b. Isḥāq caught such a high fever that he lost all hope of life. On reaching Ḥulwān, we stopped at an inn and Aḥmad b. Isḥāq summoned one of his fellow townsmen who dwelled there. He then said, “Go and leave me alone tonight.” Thus, .we all left him and went to our sleeping quarters

When the night passed and it was near dawn, I started worrying. I opened my eyes and I saw Kāfūr, our master Abū Muḥammad’s servant, saying, “May Allah grant you goodness for this mourning and recompense your calamity through his beloved .[successor]. We have finished bathing and shrouding your companion

Get up and bury him. He was one of the most honorable in the eyes of your master.” He then

p: ۳۵۸

disappeared from before us. Wailing and crying, we reached his body, paid tribute to ”.him, and buried him. May Allah have mercy on him

Faḍl b. Shādhān’s al-Ghayba(١): Narrated to us Ibrāhīm b. Muḥammad b. Fāris al- .٨١٠ :Nīsābūrī

When the governor, `Amr b. `Auf—who was a very staunch enemy of the Ahl al-Bait and was fond of killing their followers—decided to kill me, I was informed about it and I was extremely frightened. I bid farewell to my family and friends and went to Abū

Muḥammad's house, peace be on him, to bid him goodbye as well because I intended to flee [the city]. When I went to him, I saw a boy sitting next to him whose face was shining like the full moon. I was amazed by his light and brightness and nearly forgot .my fears and fleeing

He said to me, "O Ibrāhīm! Don't flee. Surely, Allah, Blessed and Exalted be He, will soon relieve you of his evil." This statement increased my astonishment about him. I said to (Imam) Abū Muḥammad, peace be on him, "O Master! May Allah sacrifice me for you! Who is this child who informed me about what is in my heart?" He replied, "He is my son and my successor after me. He is the one who will have a long occultation .and will reappear after the earth has been filled with injustice and unfairness

Then, he will fill it with justice and fairness." I asked him about his name. He said, "His

p: ٣٥٩

Kifāyat al-muhtadī (al-`Arba`īn), p. ١٢٢, under no. ٣٢; Kashf al-ḥaqq (al-Arba`īn), p. -١ .٣٢, no. ٧

name and epithet is the same as that of the Messenger of Allah, Allah's blessings be on him and his family. No one is allowed to say his name or his epithet until Allah reveals his government and authority. O Ibrāhīm! Hide whatever you have seen and ".[heard from us today—except from those who are worthy [of being informed

I invoked blessings on both of them and their forefathers and emerged while I was awaiting for Allah's Grace to come to my assistance and was confident about what I heard from the Master, peace be on him. Later, my uncle `Alī b. Fāris gave me the good news that al-Mu`tamid had sent his brother Abū Aḥmad to kill `Amr b. `Auf and Abū Aḥmad had got hold of him on that day and had chopped him into pieces. And all .Praise is for Allah the Lord of the worlds

The traditions with the following numbers also show the above concept: ٧٨٧, ٧٨٨, ٧٩٣, .٧٩٧, ٨٠٢, ٨٠۴, and ٨١۴

Section Three

Those who saw him while his father was still alive, peace be on them both

Comprised of twenty traditions

Kamāl al-dīn(۱): Narrated to us Muḥammad b. `Alī Mājīlawayh, may Allah be .۸۱۱ satisfied with him, from Muḥammad b. Yaḥyā al-`Aṭṭār, from Ja`far b. Muḥammad b. Mālik al-Fazārī, from Mu`āwiyat b. Ḥakīm, Muḥammad b. Ayyūb b. Nūḥ, and :Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, whom all said

We were forty people in Abū Muḥammad al-Ḥasan b. `Alī's house, peace be on

p: ۳۶۰

Kamāl al-dīn, vol. ۲, chap. ۴۳, p. ۴۳۵, no. ۲; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۰, to -۱ where he says, "we left"; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۲۵–۲۶, no. ۱۹, which says, "Abū Muḥammad al-Ḥasan b. `Alī', peace be on him, showed us his son"; I`lām al-warā, fourth rukn, part ۲, chap. ۲, sect. ۳; Tabṣirat al-walī, pp. ۴۸–۴۹, no. ۱۶.

him, when he showed us [his son] and said, "This is your Imam after me and my caliph upon you. Obey him and do not scatter after me regarding your religion otherwise you will perish. Know that you will not see him after this day." After we left, barely a few .days had gone by when Abū Muḥammad, peace be on him, passed away

Al-Ṭūsī's Ghayba(۱): From (Hibat-Allah b. Muḥammad, from a person that Aḥmad .۸۱۲ b. `Alī b. Nūḥ Abū l-`Abbās al-Sairāfī has narrated) and Ja`far b. Muḥammad b. Mālik al-Fazārī al-Bazzāz, from a group of Shias which include: `Alī b. Bilāl, Aḥmad b. Hilāl, Muḥammad b. Mu`āwiyat b. Ḥakīm, and al-Ḥasan b. Ayyūb b. Nūḥ (who narrated a :long tradition) and all said

We were forty people who had gathered around Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, and were asking him about the Proof after him. `Uthmān b. Sa`īd al-Amrī stood up and pleaded, "O Son of Allah's Messenger! I intend to ask you about an affair which you have more knowledge about than me." He replied, "Sit down, O `Uthmān!" Then, enraged, he stood up to go out and ordered, "No one shall leave."

.None of us left until some time had passed

He then called `Uthmān—who stood up on his feet—and said, “Shall I inform you about the reason you came here?” They replied, “Yes, O Son of Allah’s Messenger.” He said, “You have come to ask me about the Divine Proof after me.” They

p: ٣۶١

Ghaybat al-Shaykh, p. ٣۵٧, no. ٣١٩; Biḥār al-anwār, vol. ۵١, chap. ١۶, pp. ٣۴۶–٣۴٧, no. ١; -١ Tabṣirat al-walī, pp. ١٨٣–١٨۵, no. ٧۶; Ithbāt al-hudāt, vol. ٣, chap. ٣١, pp. ۴١۵–۴١۶, no. ۵۶, .which is its beginning, and chap. ٣٢, p. ۵١١, no. ٣٣٧, which is its end

replied in the affirmative. Suddenly a boy [appeared] who was like a part of the moon .and of all the people, he resembled Imam Abū Muḥammad the most

He said, “This is your Imam after me and my caliph upon you. Obey him and don’t scatter after me lest you perish in your religion. Beware! You will not see him after this day until he completes his age. Accept from `Uthmān what he will say, obey his orders, and accept his saying, because he is the successor of your Imam and the ”. . . affair is in his hands

Kamāl al-dīn(١): `Alī b. al-Ḥasan b. al-Faraj al-Mu’adhdhin, may Allah be satisfied .٨١٣ with him, narrated to us from Muḥammad b. al-Ḥasan al-Karkhī, from Abū Hārūn—who is a man from our companions—who said: “I saw the Master of the Time and his ”(face was shining like the full moon . . . (to the end of the tradition

Kamāl al-dīn(٢): Abū Ṭālib al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al- . ٨١۴ Samarqandī, may Allah be satisfied with him, from Ja`far b. Muḥammad b. Mas`ūd, from his father Muḥammad b. Mas`ūd al-`Ayyāshī, from Ādam b. Muḥammad al-Balkhī, from `Alī b. al-Ḥasan [al-Ḥusayn] b. Hārūn al-Daqqāq, from Ja`far b. Muḥammad b. `Abd-Allah b. al-Qāsim b. Ibrāhīm b. al-Ashtar, from Ya`qūb b. :Manqūsh [Manfūs], who said

I went to see Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, while he was sitting

on a bench in the house. On his right was a room with a drawn

p: ۳۶۲

۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, p. ۴۳۴, no. ۱; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۲۵, no. ۱۸; I`lām al-warā, fourth rukn, part ۲, chap. ۱, sect. ۳.

۲- Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۳۶–۴۳۷, no. ۵; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱, similar to it from Ya`qūb; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۲۵, no. ۱۷; I`lām al-warā, fourth rukn, part ۲, chap. ۲, sect. ۲.

curtain. I asked him, "O my master! Who is the master of this affair?" He replied, "Raise the curtain." When I raised the curtain, a boy emerged who was about five hand-spans tall and about ten or eight years old.

He had a wide forehead, white face, glittering eyes, and small hands and he had bent his knees. There was a mole on his right cheek and he had a forelock. He went and sat on Abū Muḥammad's thigh, peace be on him, who said to me, "This is your Master." He then leapt up and [the Imam] said to him, "Go inside until the appointed time." He entered the room while I was [still] looking at him. [The Imam, peace be on him] said, "O Ya`qūb! See who is inside the room." I went inside the room but found no one there!

۸۱۵. Al-Kāfī(۱): `Alī b. Muḥammad, from Ja`far b. Muḥammad al-Kūfī, from Ja`far b. Muḥammad al-Makfūf, from `Amr al-Ahwāzī who said: "Abū Muḥammad, peace be on him, showed me his son and said, 'This is your master after me.'"

۸۱۶. Al-Kāfī(۲): `Alī b. Muḥammad, from al-Ḥusayn and Muḥammad—the sons of `Alī b. Ibrāhīm—from Muḥammad b. `Alī b. `Abd-al-Raḥmān al-`Abdī, a slave of Qays, from Ḍau' b. `Alī al-`Ijlī, from a Persian man who he named, who said:

I went to Sāmarrā' and stayed beside the door of Imam Abū Muḥammad's house and he called me inside. I entered and greeted him and he asked, "What has brought you [here]?" I replied,

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Al-Kāfī, vol. ۱, p. ۳۲۸, no. ۳, and vol. ۱, p. ۳۳۲, no. ۱۲; I`lām al-warā, fourth rukn, part ۲, -۱ chap. ۲, sect. ۳; al-Irshād, p. ۳۴۹; Ghaybat al-Shaykh, p. ۲۳۴, no. ۲۰۳; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۶۰, no. ۴۸; Tabṣirat al-walī, pp. ۵۰–۵۱, no. ۱۹, and p. ۲۷۵, no. ۱۱۱.

Al-Kāfī, vol. ۱, p. ۳۲۹, no. ۶, and a shortened version on p. ۳۳۲, no. ۱۴, and a longer one -۲ on pp. ۵۱۴–۵۱۵, no. ۲; Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۳۵–۴۳۶, no. ۴; Ghaybat al-Shaykh, pp. ۲۳۳–۲۳۴, no. ۲۰۲; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱ (short version); Tabṣirat al-walī, pp. ۵۱–۵۲, no. ۲۰, and pp. ۲۷۶–۲۷۷, no. ۱۱۵; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۲۶–۲۷, no. ۲۱; Taqrīb al-ma`ārif, pp. ۱۸۴–۱۸۵.

"The desire to serve you." He ordered me to be the doorkeeper. So I stayed in the house along with the servants and also [had the duty of] buying their needs from the market and when there were men in the house I would enter without permission.

One day, I went to him while he was in the men's quarters and I heard some movement in the room. He suddenly called out to me, "Stay in your place and don't move." I didn't dare to enter or go out. A slave-maid came out and with her was a covered thing. He then called out to me and said, "Come in," and I went in. He called out to the slave-maid and she returned to him. He then said to her, "Uncover what you have with you."

She removed the veil [which was covering] a white handsome boy. He uncovered his stomach and there was hair from his chest to his navel but it was green, not black. He said, "This is your master." He then ordered her [to take him away] and she took him away. After this, I did not see him until Abū Muḥammad passed away.

۸۱۷. Al-Kāfī(۱): `Alī b. Muḥammad, from Muḥammad b. Ismā'īl b. Mūsā b. Ja`far—who was a very old man from the descendants of the Messenger of Allah, Allah's blessings be on him and his family, in Iraq—who said: "I saw him between the two mosques, while he, peace be on him, was a young

Al-Kāfī, vol. ۱, p. ۳۳۰, no. ۲; al-Irshād, chap. "Dhikr man ra'ā al-Imām," p. ۳۵۰, with the -۱ difference that he said, "I saw the son of al-Ḥasan b. `Alī b. Muḥammad, peace be on him, between the two mosques while he was a boy"; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱; Ghaybat al-Shaykh, p. ۲۶۸, no. ۲۳۰; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۱۳, no. ۸; Kashf al-ghumma, vol. ۲, p. ۴۴۹; I`lām al-warā, fourth rukn, part ۲, chap. ۱, sect. ۲; Tabṣirat al-walī, p. ۵۵, no. ۲۲; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. ۴, p. ۲۴۰. I say: Perhaps the two mosques in the tradition refers to the two mosques of Mecca and .Medina

".boy

Al-Kāfī(۱): Muḥammad b. Yaḥyā, from al-Ḥusayn b. Rizq-Allah Abū `Abd-Allah, .۸۱۸ from Mūsā b. Muḥammad b. al-Qāsim b. Ḥamzat b. Mūsā b. Ja`far, from Ḥakīma—(Imam) Muḥammad b. `Alī's daughter and the aunt of [the Mahdī's] father—who said .she had seen him in the night of his birth and also after that

Al-Kāfī(۲): Muḥammad b. Yaḥyā, from al-Ḥasan b. `Alī al-Nīsābūrī, from Ibrāhīm b. .۸۱۹ Muḥammad b. `Abd-Allah b. Mūsā b. Ja`far, from Abū Naṣr Ẓarīf—the servant—[who .said] he had seen him, peace be on him

Al-Kāfī(۳): `Alī b. Muḥammad from Fatḥ—the slave of al-Rāzī [al-Zurārī]—who .۸۲۰ said: "I heard Abū `Alī b. Muṭahhar mention that he had seen him and had described ".his height

The traditions with the following numbers also prove the above concept: ۷۸۶–۷۸۸, ۷۹۶–.۷۹۷, ۸۰۲, ۸۰۴, and ۸۰۸–۸۱۰

Chapter Five

His life and miracles after his father's death, the story of those who had the honour of being his representatives, and those who had the privilege of seeing him during the minor occultation

Comprised of Three Sections

Section One

Those who were fortunate enough to meet him during the minor occultation, peace (be on him(۴

Comprised of twenty-seven traditions

۸۲۱. Kamāl al-dīn(۵): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, narrated to us from `Abd-Allah b. Ja`far al-Ḥimyarī who said: "I asked Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, 'Have you seen the Master of this Affair?' He replied, 'Yes. My last meeting with him was beside the sacred House of Allah while he was saying, "O Allah!

۱- Al-Kāfī, vol. ۱, pp. ۳۳۰–۳۳۱, no. ۳. His saying, "The aunt of his father" refers to the paternal aunt of Imam Abū Muḥammad—al-Ḥujja's father—peace be on him; al-Irshād, chap. "Dhikr man ra'ā l-Imām," p. ۳۷۶, with the difference that he said: ". . . and she is the paternal aunt of al-Ḥasan who had seen the Qā'im . . ." and it mentions "al-Ḥasan b. Rizq-Allah."

۲- Al-Kāfī, vol. ۱, p. ۳۳۲, no. ۱۳; al-Irshād, chap. "Dhikr man ra'ā l-Imām al-Thānī `Ashar," p. ۳۵۱; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶۰–۶۱, no. ۴۹; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. ۴, p. ۲۴۱.

۳- Al-Kāfī, vol. ۱, p. ۳۳۱, no. ۵; al-Irshād, chap. "Dhikr man ra'ā l-Imām al-Thānī `Ashar," p. ۳۵۰; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۱, which says, "From my father, `Alī b. Muṭahhar, who said, 'I saw the son of Abū Muḥammad and he was very majestic'"; Tabṣirat al-walī fī man ra'ā l-Qā'im al-Mahdī, p. ۵۵, no. ۲۳, and p. ۲۷۳, no. ۱۰۳; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۱۴, no. ۱۱; Ghaybat al-Shaykh, p. ۲۶۹, no. ۲۳۳; Kashf al-ghumma, vol. ۲, p. ۴۵۰; al-Ṣirāṭ al-mustaqīm, vol. ۲, chap. ۱۱, sect. ۴, p. ۲۴۰.

۴- - Know that numerous traditions—some of which we mentioned in the twenty-seventh section of the third chapter—indicate that he has two occultations and one is longer than the other. The minor occultation lasted until ۳۲۹ AH, the same year that Abū l-Ḥasan `Alī b. Muḥammad al-Samurī died. By his death, the period of the special

representation (al-niyābat al-khāṣṣa) came to an end and the period of ambassadorship was terminated. Its duration was seventy-four years—if we calculate it from the birth of al-Ḥujja, peace be on him—and sixty nine years if we calculate it from the death of his father in the year ۲۶۰ AH. During this period, the representatives were the media between him and his followers. His representatives and some special Shias had access to him and signed letters (al-tauqī`āt) were written by him to these elite. The representatives also brought his replies to those who had questions about religious issues and laws and other matters. The Shia elite knew his holy hand-writing and recognized it. Perhaps, the secret of the minor occultation was to make the Shias familiar with complete occultation. Therefore, the minor occultation took place before the major one so that they would not feel hopeless when it occurred. A quick look into history will show that they, peace be on them, used to accustom their Shias to the occultation of the Imam since the time of Imam Abū l-Ḥasan `Alī b. Muḥammad al-Hādī, peace be on him. Al-Mas`ūdī, the great historian, has mentioned in Ithbāt al-waṣiyya that "It has been narrated that Abū l-Ḥasan al-`Askarī was concealed from most of the Shias except for a small number of people who were close to him. When the affair [of Imamate] was handed to Abū Muḥammad, he would speak with his close followers and also others from behind a curtain—except those times when he rode to the royal court. This behavior practiced by him and his father was a prelude to the occultation of Ṣāḥib al-Zamān so that the Shias would become familiar with the occultation and not deny it and so that they would become accustomed with hiding and concealment." After the minor occultation ended, the major occultation began. His reappearance will take place only after Allah, the Exalted, permits. No one will be permitted to be in his service except a very few. The doors of special representation and ambassadorship were closed and the matters were delegated to the jurists (al-fuqahā), who were proficient in divine laws and are the bearers of the traditions and sciences of the immaculate Imams. Al-Ṣadūq has narrated in Kamāl al-dīn from Muḥammad b. Muḥammad b. `Iṣām, from Muḥammad b. Ya`qūb, from Isḥāq b. Ya`qūb who reports, "I asked Muḥammad b. Uthmān al-`Amrī to convey for me a letter [to Imam Mahdī] in which I had asked numerous problematic issues. Soon, a signed letter (tauqī`) reached me with the handwriting of our Master Ṣāḥib al-Zamān, peace be on him, which said, 'As for what

you have asked, may Allah guide you and make you steadfast . . . As for the events that will occur [in the future], then regarding those, refer to the narrators of our traditions (ruwāt ḥadithinā); for undoubtedly, they are my proof upon you and I am the proof of Allah upon them.'" Al-Ṭūsī has recorded the same tradition in al-Ghayba from a group of people, from Ja`far b. Muḥammad al-Qūlawayh, Abū Ghālib al-Zurārī, and others, who have all narrated it from Muḥammad b. Ya`qūb. It has also been narrated in al-Iḥtijāj from Muḥammad b. Ya`qūb, from Isḥāq. Imam Abū `Abd-Allah has said in a famous tradition recorded by al-Kulainī through his chain of narrators from `Umar b. Ḥanẓala that "Whoever from amongst you who narrates our traditions, has insight into what we have allowed or prohibited, and knows our laws, then they should be satisfied with him as a judge because I have appointed him as a judge upon you. When he judges [in accordance] with our judgment but [his judgment] is not accepted, then [the one who has not accepted the judgment] has neglected the judgment of Allah and has rejected us; and he who rejects us is like he who rejects Allah and [he who performs this act] is standing on the borderline of polytheism." Shaykh (al-`Āmilī) has also narrated it through his chain of narrators in Wasā'il al-shī`a, vol. ١٨, chap. ١١, from the chapters about the attributes of a judge, no. ١. It has been narrated in al-Iḥtijāj from Imam Abū Muḥammad al-`Askarī, in a tradition from (Imam) Abū `Abd-Allah, peace be on him, who said, "From amongst the jurists (fuqahā), whoever protects himself (ṣā'inan li nafsih), guards his religion (ḥāfiẓan li dīnih), disobeys his desires (mukhalifīn li hawāh), and obeys the commands of his Master, then it is obligatory upon the people to follow him." It has also been narrated in al-Iḥtijāj through his chain of narrators from Imam Abū Muḥammad al-Ḥasan, from his father `Alī b. Muḥammad al-Hādī who said, "After the occultation of your Qā'im, if it was not for those scholars who will call towards him, guide to him, will protect his religion with Allah's proofs, and will save the servants of Allah from the traps of Iblīs and his rebels and the snares of the enemies of the Ahl al-Bait, no one would remain but that he would reject the Religion of Allah. These scholars are those who firmly hold the reins of the hearts of the weak Shias just like captains who firmly grip the ships steering wheel. These are the most superior people before Allah, Mighty and Majestic be He." The Second Martyr (Shahīd al-Thānī) has recorded a similar tradition from Imam al-Hādī, peace be on him, in Munyat al-murīd. This concept can be

inferred from traditions other than those that we mentioned which our companions have narrated in their books. May Allah be satisfied with them. An important note: Know that—as we have indicated earlier—special representation and ambassadorship terminated with the end of the minor occultation and the commencement of the major occultation. Thereafter, no one has the right to claim the esteemed positions of being an ambassador (safīr), door (bāb), representative, special attorney (wikālat al-khāṣṣa), or a medium between the Imam and the people until Allah manifests the affair of the guardian appointed by him and His proof, peace be on him. Whoever makes any of the above claims must be refuted and rejected. This is one of the necessary beliefs of our religion—that has been unanimously agreed upon by all the great scholars, generation after generation without exception. This is also proved by the traditions which speak about his major occultation and mention that the people will be tested with intense examinations and calamities. For our purpose, the quote of the majestic teacher, Abū l-Qāsim Ja`far b. Muḥammad b. Ja`far b. Mūsā al-Qūlawayh (d. ۳۶۸ or ۳۶۹ AH)—the author of the book Kāmil al-ziyārāt —will suffice: "We believe that whoever claims the affair [of representation or deputyship] after al-Samurī, may Allah have mercy on him, is a mischievous, deviated, and deviating disbeliever."

۵- Kamāl al-dīn, vol. ۲, chap. ۴۳: "Those who have witnessed the Qā'im, peace be on him, seen him, and talked to him, p. ۴۴۰, no. ۹; Ghaybat al-Shaykh, p. ۲۵۱, no. ۲۲۲; Biḥār al-anwār, vol. ۵۱, p. ۳۵۱, and vol. ۵۲, chap. ۱۸, p. ۳۰, no. ۲۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۴۵۲, no. ۶۹; Tabṣirat al-walī, p. ۷۱, no. ۳۷; Ḥilyat al-abrār, vol. ۲, p. ۶۰۷.

Fulfill for me what You have promised me."'"

۸۲۲. Kamāl al-dīn(۱): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, from `Abd-Allah b. Ja`far al-Ḥimyarī, who said: "I heard Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, say, 'I saw him—Allah's blessings be on him —while he was holding the curtains of the Ka`ba beside the Mustajār(۲) and saying, "O Allah! Take revenge for me from my enemies."'"

۸۲۳. Al-Kāfī(۳): He has recorded from `Alī b. Muḥammad and other Shias of Qum, from Muḥammad b. Muḥammad al-`Āmirī, from Abū Sa`īd Ghānim al-Hindī, a long tradition

in which Abū Sa`īd mentions how he accepted Islam. In the end, he has mentioned the good fortune he had of meeting the Imam, peace be on him, the miracles that he saw from him, and that he gave him a purse [of money] for his expenses. As we mentioned, this tradition is quite long. Whoever wishes can read it from either al-Kāfī or Kamāl al-dīn.

824. Kamāl al-dīn(4): Through the same chain (of narrators) from Ibrāhīm b. Muḥammad al-`Alawī, from Ṭarīf Abū Naṣr who said:

I went to the Master of the Time, peace be on him, who said to me, "Get me a red sandal." I brought it for him and he said to me, "Do you know who I am?" I replied in the affirmative. He asked, "Who am I?" I answered, "You are my master and the son of my master." He said, "I did not ask you about this." I said,

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1- Kamāl al-dīn, vol. 2, chap. 43: "Those who have witnessed the Qā'im, peace be on him, seen him and talked to him," p. 440, no. 9; Ghaybat al-Shaykh, p. 251, no. 222, which says, "O Allah! Take revenge for me from Your enemies"; Yanābī` al-mawadda, chap. 83, p. 463; Ithbāt al-hudāt, vol. 3, chap. 32, p. 453, no. 70; Tabṣirat al-walī, p. 71, no. 38; Ḥilyat al-abrār, vol. 2, p. 607.

2- A section of Ka`ba approximately located on the side which is opposite its door— Ed.

3- Al-Kāfī, vol. 1, chap. "The birth of the Master, peace be on him," pp. 515–517, no. 3; Kamāl al-dīn has narrated it using three different chains (chap. 43, pp. 437–440, no. 6); Yanābī` al-mawadda, chap. 83, p. 463.

4- Kamāl al-dīn, vol. 2, chap. 43, p. 441, no. 12; Ghaybat al-Shaykh, p. 246, no. 215, which says, "from Ẓarīf"; al-Kharā'ij, chap. "al-`Alāmāt al-dālla `alā Ṣāḥib al-Zamān"; Ithbāt al-waṣiyya, pp. 221–222; Yanābī` al-mawadda, chap. 83, p. 463 (similar to it); Biḥār al-anwār, vol. 52, chap. 18, p. 30, no. 25; Kashf al-ghumma, vol. 2, p. 499; Ithbāt al-hudāt, vol. 3, chap. 32, p. 508, no. 219 (short version); Ḥilyat al-abrār, vol. 2, pp. 544–545; Tabṣirat al-walī, p. 72, no. 39.

"May I be sacrificed for you! Explain for me." He elaborated, "I am the last of the

successors. Through me, Allah, Mighty and Majestic be He, repels the calamities from my family and my followers (ahlī wa shī`atī)."

825. Kamāl al-dīn(1): Narrated to me Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from `Abd-Allah b. Ja`far al-Ḥimyarī who said:

I said to Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, "I want to ask you a question like the one Abraham asked his Lord—Mighty is his Majesty—when he said, '"O Lord! Show me how You give life to the dead." He asked, "Do you not believe?" He replied, "Yes [I do believe] but [I am asking] for the assurance of my heart."'(2) So, tell me about the Master of this affair; have you see him?" He replied, "Yes, and his neck is like this," then pointed to his own neck.

826. Kamāl al-dīn(3): Al-Muẓaffar b. Ja`far b. al-Muẓaffar al-`Alawī al-`Amrī, may Allah be satisfied with him, narrated to us from Ja`far b. Muḥammad b. Mas`ūd, from his father, from Ja`far b. Ma`rūf, from Abū `Abd-Allah al-Balkhī, from Muḥammad b. Ṣāliḥ b. `Alī b. Muḥammad b. Qanbar al-Kabīr—the slave of (Imam) al-Riḍā, peace be on him—who said:

After Abū Muḥammad al-`Askarī, peace be on him, died, the Master of the Time suddenly emerged from out of no-where upon Ja`far al-Kadhdhāb [the liar] who was arguing about [Abū Muḥammad's] inheritance. He said to him, "O Ja`far! Why do you seek [what is] my

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1- Kamāl al-dīn, vol. 2, chap. 43, p. 435, no. 3, and pp. 441–442, no. 14. The latter has some differences like: "from his father and Muḥammad b. al-Ḥasan, may Allah be satisfied with both of them, from `Abd-Allah b. Ja`far al-Ḥimyarī," and an addition at its end which indicates the prohibition of saying his name; Biḥār al-anwār, vol. 52, chap. 18, p. 581, no. 20; Tabṣirat al-walī, pp. 49–50, no. 17; Ḥilyat al-abrār, vol. 2, chap. 20, p. 26.

2- Quran 2:260.

3- Kamāl al-dīn, vol. 2, chap. 43, p. 442, no. 15; Yanābī` al-mawadda, chap. 82, p. 461

.(similar) to it; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۴۲, no. ۳۱; Iḥqāq al-ḥaqq, vol. ۱۹, p. ۶۴۲

right?" Ja`far was confused and stunned. Then, the Imam disappeared from his sight. Ja`far searched for him amongst the people but did not find him. When [his] grandmother—the mother of (Imam) al-Ḥasan died—she had ordered to be buried in the house but Ja`far had argued with them and had said, "This is my house. She cannot be buried here." Again, [the Imam] had emerged upon him and had said, "O Ja`far! Is this your house?!" Then he disappeared and after this, Ja`far never saw him .again

Kamāl al-dīn(۱): Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah be satisfied .۸۲۷ with him, narrated to us from `Alī b. Aḥmad al-Kūfī—known as Abū l-Qāsim al-Khadījī—from Sulaimān b. Ibrāhīm al-Riqqī, from Abū Muḥammad al-Ḥasan b. Wajnā al-:Naṣībī who said

During my fifty-fourth Hajj, after one-third of the night had passed, I was in prostration beneath the drainpipe (al-Mīzāb) [of Ka`ba]. I was crying and wailing in supplication when somebody shook me and said, "Stand up, O Ḥasan b. Wajnā!" I stood up and saw a yellow skinny slave-woman who was less than forty years old. I went along with her without asking any questions until we reached Khadīja's residence, peace be on her. There was a house there whose entrance was in the middle of the wall and had a wooden staircase. The slave-girl went up then I heard, "O .Ḥasan! Come up." I went up and stood at the door

The Master of the Time said to me, "O Ḥasan! Do you think that

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Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۴۳–۴۴۴, no. ۱۷; Yanābī` al-mawadda, p. ۴۶۴ (similar -۱ to it); Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۳۱–۳۲, no. ۲۷; Tabṣirat al-walī, pp. ۷۶–۷۸, no. .۴۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۱, no. ۳۸

I was unaware of you? By Allah! I was with you every moment of your Hajj." Then, he recounted everything that I had done. I [fainted] and fell on my face. I felt a hand

.touching me and stood up

Then, he said to me, “O Ḥasan! Stay at Ja`far b. Muḥammad’s house, peace be on him, and don’t worry about your food, drink, and clothing.” Then, he gave me a book in which the prayer called al-Faraj (du`ā al-faraj) and salutations upon him were written. He said to me, “Say this prayer and send salutations upon me as mentioned over here. Don’t disclose this book to anyone except my rightful friends. Allah, Majestic is His Might, will grant you success.” I asked, “Master! Will I see you after ”.this?” He replied, “O Ḥasan! If Allah wills

I finished my Hajj and stayed in Ja`far b. Muḥammad’s house, peace be on him. I would go out of the house and only return to it to do one of three things: To renew my ablutions, to sleep, or to eat food. Whenever I entered the house to eat, I would find there a square bowl filled with water; on top it there would be a loaf of bread and on top of that whatever I had desired [to eat] during the day. I would eat it and it would .be enough for me

During the winter there would be winter-clothing and during summer, summer-clothing. During the day, I would bring the

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water in and sprinkle some of it in the house and I would leave the jug empty. Sometimes, food would be brought for me that I didn’t need and I would give it in ”.charity at night so that those who stayed with me would not find out about my affair

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may .۸۲۸ Allah be satisfied with him, from Abū l-Qāsim `Alī b. Aḥmad al-Khadījī al-Kūfī, from al-:Azdī who said

I was performing ṭawāf(۲) and had finished six rounds and had just intended to start the seventh round when I saw that on the right side of the Ka`ba a circle [of people had gathered]. There was a very handsome youth there, who had a fragrant smell. He was very majestic and with all his majesty he would come close to the people and

.speak with them

I had never heard a better speech, sweeter words, and a better session than his. I went forward to speak with him but the crowd pushed me back. I asked some of them, "Who is he?" They replied, "He is the son of Allah's Messenger and appears for his close companions once every year and speaks with them." I cried out, "O my "!master! I have come to you for guidance, so guide me; May Allah guide you

On hearing this], he, peace be on him, gave me a pebble and I turned back. One of] "?the people asked, "What did he give you

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Kamāl al-dīn, vol. ٢, chap. ٤٣, pp. ٤٤٤–٤٤٥, no. ١٨; Ghaybat al-Shaykh, pp. ٢٥٣–٢٥٤, no. -١ ٢٢٣, through his chain of narrators from al-Awdī; Yanābī` al-mawadda, chap. ٨٣, p. ٤٦٤ (similar to it); Biḥār al-anwār, vol. ٥٢, chap. ١٨, pp. ١–٢, no. ١; I`lām al-warā, fourth rukn, part ٢, chap. ٣, sect. ٢; Tabṣirat al-walī, pp. ٧٨–٧٩, no. ٤٥; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, pp. ٦٧٠–٦٧١, no. ٣٩; Ḥilyat al-abrār, vol. ٢, p. ٥٧٣; al-Thāqib, pp. ٦١٣-٦١٤, no. ٥٥٩/٧; al-Kharā'ij, chap. ١٥, pp. ٧٨٤–٧٨٥. I say: al-Azdī or al-Awdī is Aḥmad b. al-Ḥusayn (or al-Ḥasan) b. `Abd al-Malik al-Awdī or al-Azdī. He was a Kūfī, a reliable person (thiqa), and referred to [by the people for their needs/questions]. See Jāmi` al-ruwāt, .etc

.The ritual circumambulation around Ka`ba—Ed -٢

I replied, "A pebble," and opened my fist but found a piece of gold instead! I continued going and suddenly there he was, beside me. He said to me, "My proof has been completed upon you and the truth has become manifest for you and blindness has .been removed from you? Do you know who I am?" I replied in the negative

He answered, "I am the Mahdī. I am the Qā'im of the time. I am the one who will fill [the earth] with justice just as it will be filled with injustice. The earth will never be devoid of Allah's Proof and the people will not be left without a divine proof. This is a trust [secret]; don't talk about it to anyone except your brothers who are on the right ".path

۸۲۹. Kamāl al-dīn(۱): Narrated to us Aḥmad b. Ziyād b. Ja`far al-Hamdānī, from Abū l-Qāsim Ja`far b. Aḥmad al-`Alawī al-Riqqī al-`Urayḍī, from Abū l-Ḥasan `Alī b. Aḥmad al-`Aqīqī, from Abū Nu`aim al-Anṣārī al-Zaidī, who said:

I and a group from the Muqaṣṣira were in Mecca beside the Mustajār. Among them were: al-Maḥmūdī, `Allān al-Kulainī, Abū l-Haytham al-Dīnārī, and Abū Ja`far al-Aḥwal al-Hamdānī and they were approximately thirty people. I knew not a single sincere person amongst them except Muḥammad b. al-Qāsim al-`Alawī al-`Aqīqī.

On that day—which was Dhū l-Ḥijja ۶, ۲۹۳ AH—a youth emerged from the ṭawāf who was wearing two pieces of clothing which he had used as iḥrām-clothing(۲) and he was carrying his slippers with him.

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۷۰–۴۷۳, no. ۲۴, which has narrated "Abū l-Qāsim Ja`far b. Aḥmad al-`Alawī" instead of "Abū l-Qāsim Ja`far b. Muḥammad al-`Alawī"; Ghaybat al-Shaykh, pp. ۲۵۹–۲۶۳, no. ۲۲۷, which has recorded it using two chains: "From Aḥmad b. `Alī al-Rāzī, from `Alī b. `Ā'idh al-Rāzī, from al-Ḥasan b. Wajnā al-Naṣībī, from Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī" and "A group informed us from Abū Muḥammad Hārūn b. Mūsā al-Talla'ukbarī, from Abū `Alī Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik al-Kūfī, from Muḥammad b. Ja`far b. `Abd-Allah, from Abū Nu`aim Muḥammad b. Aḥmad al-Anṣārī." He then mentions all the tradition; Dalā'il al-imāma, pp. ۲۹۸–۳۰۰, no. ۳, which says: "Narrated to me Abū l-Ḥusayn Muḥammad b. Hārūn, from his father, from Abū `Alī Muḥammad b. Hammām, from Ja`far b. Muḥammad b. Mālik al-Fazārī al-Kūfī, from Muḥammad b. Ja`far b. `Abd-Allah, from Ibrāhīm b. Muḥammad b. Aḥmad al-Anṣārī who said, 'I was present at the Mustajār . . . (to the end of the tradition)'"; Yanābī` al-mawadda, chap. ۸۳, pp. ۴۶۵–۴۶۶; Tabṣirat al-walī, pp. ۱۱۵–۱۲۲, no. ۵۰; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶–۹, no. ۵, and vol. ۶۱, chap. ۳۵, pp. ۱۸۷–۱۹۰, no. ۲, and vol. ۶۲, p. ۱۵۷, and vol. ۸۳, pp. ۲۷–۲۸; Mustadrak al-wasā'il, vol. ۵, pp. ۷۰–۷۲, no. ۵۳۸۲/۳ and ۵۳۸۳/۴; Falāḥ al-sā'il, pp. ۱۷۹–۱۸۲; Nuzhat al-nāẓir, chap. "A gleam from the words of al-Imam al-Ḥujjat ibn al-Ḥasan b. `Alī, peace be on him," pp. ۱۴۷–۱۵۱.

.Special garments worn by those who are performing Hajj—Ed -٢

When we saw him, we all stood up because of his majesty. None of us remained except that he stood up and greeted him. He then sat down and looked towards his .right and his left

Then, he said, "Do you know what (Imam) Abū `Abd-Allah used to say in the prayer of al-Ilḥāḥ?" We replied, "What did he say?" He said, "He used to say, 'O Allah! Surely, I ask You by Your Name by which the sky and the earth stand, and you differentiate between the truth and the falsehood, and You gather the scattered ones, and You scatter the gathered ones, and You enumerate the number of sand particles, the weight of the mountains, and the capacity of the ocean, that You send Your blessings upon Muḥammad and the family of Muḥammad and that You grant me relief and an exit-way regarding my [difficult] affairs.'" Saying this, he stood up and continued the .ṭawāf. When he stood up to go, we too stood up but forgot to ask him who he was

The next day—at the same time—he emerged again from the ṭawāf and came to us. Like the previous day, we stood up. He sat in his place right in the middle, then looked towards his right and then left, and asked, "Do you know what Amīr al-Mu'minīn `Alī, peace be on him, used to say after his obligatory prayers?" We replied, "What did he say?" He said, "He used to invoke, 'O Allah! Voices are raised

towards You, [invocations are made to You], faces are downcast before You, necks bow down for You, and You judge about the deeds. O the Best Who is asked and the Best Who gives! O Truthful, O Creator, O the One Who does not violate His promises! O the One Who has ordered to invoke and has taken the responsibility of responding ![[to the invocations

,O the One Who said

.(Invoke Me, I will answer your prayers" (Quran Surah Ghafir ۴۰:۶۰"

,O the One Who said

And when My servants ask you about Me, [tell them] surely I am Near, I respond to" the supplication of the supplicant when he supplicates to Me; They should invoke Me .(and believe in Me; perhaps they may be guided" (Quran Surah Baqarah ۲:۱۸۶

,O the One Who said

O My servants who have been extravagant to themselves! Don't despair of Allah's" Mercy, surely Allah forgives all the sins; Verily, He is the Forgiving, the Merciful" "'.((Quran Surah Najm ۵۳:۳۹

After saying this supplication, he looked left and right, then said, "Do you know what Amīr al-Mu'minīn, peace be on him, used to say in the prostration-of-thanking (sajdat al-shukr)?" We replied, "What did he say?" He answered, "He used to say, 'O He who the insistence of the insisters (ilḥāḥ al-muliḥḥīn) increases nothing in Him except generosity and munificence! O He who owns the treasures of the skies and the earth! O He who owns the large and small treasures! let not my misdeeds

prevent You from Your obligations on me. I ask You that You deal with me as is .worthy of You and You are Worthy of generosity, munificence, and forgiveness

O Lord! O Allah! Deal with me as is worthy of You. You have the power to punish me and I am eligible for it. I have no argument and no excuse before You. I confess to all my sins and I acknowledge them all so that You may pardon me while You are more Aware of them than I am. I confess to all the sins that I have engaged in and to all the mistakes that I have committed and to all the bad deeds that I have performed. O Lord! Forgive me, have mercy, and ignore what You know [of my sins]. Surely, You are "'.the Mightiest, the most Munificent

Then, he stood up and continued the ṭawāf and we too stood up in his reverence. He returned at the same time the next day and we stood up to welcome him as we had done in the past. He sat in the middle, looked right and left, and said, "Imam `Alī b. al-Ḥusayn, the Master of the Worshippers, used to recite the following supplication in

prostration at that place—and he pointed towards the Ḥijr near the drainpipe (al-Mīzāb)—'Your servant is at Your doorstep, Your beggar is at Your door, I ask You ".'what no one can fulfill but You

Then, he looked right and left, then looked at

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Muḥammad b. al-Qāsim al-`Alawī and said, "O Muḥammad b. al-Qāsim! You are on [the path of] goodness (anta `alā khair), if Allah wills." Saying this, he got up and resumed the ṭawāf. None of us remained but that he had learnt the supplications which he had mentioned. We forgot to discuss him until the end of the day. Al-Maḥmūdī said to us, "O people! Do you know him?" We replied in the negative. He said, ".By Allah! He was the Master of the Time, peace be on him"

We enquired, "Why so, O Abū `Alī?" He replied that he had been asking his Lord, Mighty and Majestic be He, for the last seven years that He show him the Master of the Affair. Then he said, "On the night of the day-of-`Arafa, I saw the same person. He was reciting a supplication that I memorized. I asked him who he was. He replied, 'From the people.' I questioned, 'From which people? The [free] Arabs or their slaves and servants?' He replied, 'From the [free] Arabs.' I asked, 'From which Arabs?' He '.replied, 'From the noblest and highest amongst them

I asked, 'And who are they?' He replied, 'The Banī-Hāshim.' I asked, 'From which tribe from the Banī-Hāshim?' He replied, 'The highest and most elite of them.' I asked, 'From whom amongst them?' He said, 'From those who split the skulls [of the enemies], fed food [to the people], and prayed during the night while the people were :asleep.' I said

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'.He is an `Alawī [i.e. a descendant of Alī b. Abī Ṭālib] and I love the `Alawīs'

Then, he disappeared from right in front of my eyes. I didn't know where he went, [up] in the sky or [down] in the earth. I asked the people who were around him, 'Do you

know this `Alawī?' They replied, 'Yes. He performs Hajj with us every year on foot.' I exclaimed, 'Glory be to Allah! By Allah, I did not see the effect of walking in him [i.e. swollen or bruised feet, etc.].' I went to Muzdalifa(١) while I was grieving and sorrowful because of his separation. When I slept that night, I saw the Messenger of Allah, Allah's blessings be on him and his family, in my dream and he said, 'O Muḥammad! Did you see what you were looking for?'

I asked, 'And what is that, my Master?' He replied, 'The person whom you met at the beginning of the night. He is the master of your time.'" When we heard this [story] from him, we protested to him for not informing us [earlier]. He said that he had completely forgotten about it until he mentioned it to us.

Al-Ṣadūq says): `Ammār b. al-Ḥusayn b. Isḥāq al-Asrūshanī, may Allah be satisfied) with him, also narrated this tradition to us at the mountain of Būtak in the land of Farghāna(٢). He said, "Abū l-Ḥusayn Muḥammad b. `Abd-Allah al-Iskāfī narrated to me, from Sulaim, from Abū Nu`aim al-Anṣārī who said, "I and a

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١- After the stay in `Arafāt, the pilgrim must stay at Muzdalifa. Muzdalifa is the name of a place which is about six kilometers from `Arafāt and fourteen kilometers from Mecca—Ed.

٢- A place in modern-day Afghanistan—Ed.

group of the Muqaṣṣira were in Mecca beside the Mustajār. Among them were: al-Maḥmūdī, `Allān al-Kulainī, and . . ." He mentioned the exact same tradition.

And also narrated to us Abū Bakr Muḥammad b. Muḥammad b. `Alī b. Muḥammad b. Ḥātim, from Abū l-Ḥusayn `Ubaid-Allah b. Muḥammad b. Ja`far al-Qaṣabānī al-Baghdādī, from Abū Muḥammad `Alī b. Muḥammad b. Aḥmad b. al-Ḥusayn al-Mādharā'ī, from Abū Ja`far Muḥammad b. `Alī al-Munqidhī al-Ḥasanī at Mecca who said, "I and a group of the Muqaṣṣira were in Mecca beside the Mustajār. Amongst them were: al-Maḥmūdī, `Allān al-Kulainī, and al-Ḥasan b. al-Wajnā and they were approximately thirty people . . ." He mentioned the exact same tradition.

Kamāl al-dīn(١): Abū l-Adyān narrates that .٨٣٠

I used to serve Imam al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them, and I used to carry and convey his letters to the cities. I went to him when he was afflicted with the disease that became the cause of his death. He wrote a letter and said to me, "Take it to Madā'in. You will be absent for fifteen days and when you return to Sāmarrā' on the fifteenth day, you will hear the voices wailing in my house and you will find me in ".the place where I will be given the ritual bath

I said, "O my master! When that happens then who [will succeed you?]" He replied, "The one who

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Kamāl al-dīn, vol. ٢, chap. ٤٣: "Those who have seen the Qā'im, peace be on him," - ١ pp. ٤٧٥–٤٧٦; Biḥār al-anwār, vol. ٥٠, chap. ٥, pp. ٣٢٢–٣٣٣, no. ٤, and vol. ٥٢, chap. ١٨, pp. ٦٧–٦٨, no. ٥٣; Tabṣirat al-walī, pp. ١٢٧–١٣٠, no. ٤١; Yanābī` al-mawadda, chap. ٨٢, p. ٤٦١ (similar to it from Abū l-Adyān); Ḥilyat al-abrār, vol. ٢, pp. ٥٤٧–٥٤٩; al-Thāqib fī l-manāqib, pp. ٦٠٧–٦٠٨, no. ٥٥٤/٢; al-Kharā'ij, chap. "al-`Alāmāt al-dālla `alā l-Ṣāḥib al-"Zamān

will seek the reply of these letters from you." I asked for more [explanations on the issue]. He said, "The one who will lead my funeral prayers is the Qā'im after me." I asked for more. He said, "The one who will inform about the contents of the money-.bag." Awe prevented me from asking him about the contents of the money-bag

I took the letters to Madā'in received their answers and entered Sāmarrā' on the fifteenth day like he—peace be on him—had said to me. I heard the wails from his house and saw his body at the place of the ritual bath. His brother Ja`far b. `Alī was standing at the doorway. People had surrounded him and were expressing their condolences to him and congratulating him [on being the next Imam]. I thought to myself, "If this person is an Imam, then the position of Imamate has been scrapped." I knew him too well. He would drink alcohol, gamble in the royal palace, and would play

.(the Ṭanbūr(۱

Anyway, I went forward and expressed my condolences to him and congratulated him but he did not ask me about anything. At this juncture, `Aqīd the servant emerged from the house and said, "O master! Your brother has been shrouded. Kindly come ".and say the [funeral] prayers

Hence, Ja`far b. `Alī and the Shias who were with him entered the house accompanied by al-Sammān and Ḥasan b. `Alī—known as Salma who was later killed by al-Mu`taṣim. When we entered the house, I

.A guitar-like musical instrument—Ed -۱

saw the shrouded body of al-Ḥasan b. `Alī, peace be on him, on the bier. Ja`far b. `Alī stepped forward to lead his brothers [funeral] prayers. Just as he intended to say the Takbīr [i.e. the commencing Allah-Akbar of the prayer], a child emerged whose complexion was neither dark nor white, had curly hair, and his teeth had spaces .between them

He pulled Ja`far b. `Alī's robe and said, "O Uncle! Step back. I am more worthy of leading the [funeral] prayers for my father." Ja`far stepped back while he had turned pale. The child came forward and led the prayers and [the Imam] was buried beside .his father's grave, peace be on them

Then, he said to me, "O Baṣrī! Bring forth the replies of those letters that are with you." I handed him the replies of the letters and thought to myself that [I saw] two of the signs but the issue of the money-bag is still pending. Then I went out to Ja`far b. `Alī .who was breathing heavily with grief

Ḥājiz al-Washshā asked him, "O my Master! Who is this child so that we establish an argument against him?" He replied, "By Allah, I had not seen him before this day and I don't know who he is." While we were sitting, a group of people came from Qum and

asked for (Imam) al-Ḥasan b. `Alī, peace be on him. They were informed about his .[death and wanted to know to whom [they must offer their condolences

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The people pointed to Ja`far b. `Alī. They went towards him, said hello, and expressed their condolences and congratulated him. They said, "We have with us letters and money. Inform us about the owners of the letters and the amount of the money." On hearing this, Ja`far stood up and shook his clothes and said, "Do you "?expect us to have knowledge about the unseen

Instantly, the servant appeared and said, "You have with you letters from so and so and you have a money-bag which contains a thousand dinars, of which ten are worn out." They immediately handed over the letters and the money and said, "The one who has asked you to take these is the Imam." Ja`far went to al-Mu`tamid and told him what had happened. Al-Mu`tamid dispatched his soldiers and they arrested Ṣaqīl the slave-woman and demanded the child from her. She denied [he was born] and claimed she was presently pregnant, to divert them [from investigating further] about the child. She was handed over to ibn Abū l-Shawārib the judge. The unexpected death of `Ubaid-Allah b. Yaḥyā b. Khāqān and the revolt of Ṣāḥib al-Zanj in Baṣra, kept them busy and they ignored the slave-woman who managed to escape from .them. And all praise is for Allah, the Lord of the worlds

Al-Kāfī(١): `Alī, from Abū `Alī Aḥmad b. Ibrāhīm b. Idrīs, from his father who said: "I .٨٣١ saw him, peace be on him, after the death of (Imam) Abū Muḥammad when he was an

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Al-Kāfī, vol. ١, p. ٣٣١, no. ٨; Ghaybat al-Shaykh, p. ٢۶٨, no. ٢٣٢, through his chain from -١ Ibrāhīm b. Idrīs; Biḥār al-anwār, vol. ۵٢, chap. ١٨, p. ١۴, no. ١٠; al-Irshād, chap. "Those who have seen the twelfth Imam, peace be on him,"; Tabṣirat al-walī, pp. ۶١ and ٢٧۴, no. ١٨ and ١٠٧; Kashf al-ghumma, vol. ٢, p. ۴۵٠; Yanābī` al-mawadda, chap. ٨٢, p. ۴۶١, which says: "From the book al-Ghayba, from Ibrāhīm b. Idrīs who said, 'I saw the

Mahdī while he was an adolescent after Abū Muḥammad passed away. I kissed his hand and his holy head.'"

"adolescent. I kissed his hands and his forehead."

۸۳۲. Kamāl al-dīn(۱): Abū l-`Abbās Aḥmad b. al-Ḥusayn b. `Abd-Allah b. Muḥammad b. Mihrān al-Ābī al-`Arūḍī, may Allah be satisfied with him, narrated to us at Marv, from [Abū] l-Ḥusayn [b.] Zaid b. `Abd-Allah al-Baghdādī, from Abū l-Ḥasan `Alī b. Sinān al-Mauṣilī, from his father who said:

When our master—Abū Muḥammad al-Ḥasan b. `Alī al-`Askarī, peace be on him—passed away, a delegation from Qum and from the mountains came with the wealth that was customary for them to bring and they were not aware of (Imam) al-Ḥasan's death. When they reached Sāmarrā' they asked about our master, al-Ḥasan b. `Alī, peace be on him, and they were informed that he had died.

They asked, "Who is his inheritor?" They were told, "His brother, Ja`far b. `Alī." They asked, "Where is he?" They were told that "He is drinking [wine] in a boat on the Tigris River accompanied by some singers." The delegates consulted amongst themselves that these [acts] are not the attributes of an Imam. Some of them suggested that they go back and return the wealth to their respective owners. Abū l-`Abbās Muḥammad b. Ja`far al-Ḥimyarī al-Qummī said, "Let us wait for this person to return and verify the news ourselves."

When he returned, they went to him and greeted him and said, "O our master! We are residents of Qum and amongst us, there are some Shias and some others. We used to bring the wealth and give it to Abū Muḥammad al-Ḥasan

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۱ - Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۷۶–۴۷۹, no. ۲۶; al-Kharā'ij, vol. ۳, p. ۱۱۰۴, no. ۲۴, similar to it through his chain of narrators from al-Mauṣilī; Tabṣirat al-walī, pp. ۱۳۰–۱۳۶, no. ۵۵; Yanābī` al-mawadda, chap. ۸۲, p. ۴۶۲ (short version); Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۴۷–۵۰, no. ۳۴. A part of it has been narrated in vol. ۷۳, chap. ۱۰۸, pp. ۶۳–۶۴,

no. ۴; Ithbāt al-hudāt, vol. ۷, chap. ۳۳, p. ۳۰۱, no. ۴۳; al-Kharā'ij, chap. "al-`Alāmāt al-dālla `alā Ṣāḥib al-Zamān"; al-Thāqib, pp. ۶۰۸–۶۱۱, no. ۵۵۵/۳.

b. `Alī." (Ja`far) asked, "Where is [the wealth]?" They replied, "It is with us." He said, "Bring it for me." They argued, "We can't. There is a method of handing over this wealth."

He said, "And what is that?" They explained, "This wealth has been collected from the Shias one coin or a few coins at a time. These are then put in a sack and sealed. Whenever we presented them to our master Abū Muḥammad, peace be on him, he would say, 'The total number of dinars in the sack is so and so. Such and such person has sent so and so number of them . . .' and he would mention the name of all the people. He would even describe the inscriptions on the seals of the money-bags." Ja`far answered, "You are lying! You are attributing to my brother what he did not do. [What you except from me] is the knowledge of the unseen that no one knows except Allah." When they heard this statement from Ja`far, they exchanged glances amongst themselves. Then, he said, "Hand this wealth over to me." They replied, "We are only the deliverymen.

The owners of this wealth have entrusted them to us. We will not hand them over except after [seeing] the signs that we know from our master, al-Ḥasan b. `Alī, peace be on him. If you are the Imam, then prove it; otherwise we will return these monies to their owners and then, let them do whatever

they like."

Ja`far complained to the caliph who happened to be in Sāmarrā' at that time. The caliph summoned them and ordered them to give the money to Ja`far. They said, "May Allah make the Emir righteous! We are a group who have been paid and entrusted to these money by their owners whom we represent. They have given them to us on the condition that we only hand them over [after seeing] signs and proofs. This was our custom when Abū Muḥammad al-Ḥasan b. `Alī, peace be on him,

was still alive." The Caliph responded, "What was the sign that Abū Muḥammad used to show?" They said, "He used to describe the dinars, their owners, the wealth, and .their amount

When he did this, we handed over the wealth to him. We have come to him many times and always, this was the sign and proof. Now that he has died, if this man is the owner of his affairs, then he should show us [the miracles] that his brother used to. Otherwise, we will return them to their original owners." Ja`far said, "O Emir! These .people are liars and are lying about my brother

This is the knowledge of the unseen (`ilm al-ghayb)." The caliph shot back, "They are merely messengers and a messenger duty is to convey the message." Ja`far was stunned and had no option but to keep silent. The delegation then said, "May the caliph oblige us by sending an escort with us until we

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exit the city." So al-Mu`tamid sent one of his servants and he escorted them out of the city. Just as they exited the city, a very handsome boy appeared who looked like a .servant

He called out, "O son of so and so and O son of so and so! Answer the call of your master." They asked, "Are you our master?" He replied, "I seek refuge in Allah! I am the slave of your master, so proceed towards him." We walked along with him until we entered the house of our master, al-Ḥasan b. `Alī, peace be on him. We saw his son, our master, the Qā'im, peace be on him, sitting on a chair. He visage was like the moon and he was wearing a green robe. We exchanged greetings then he said, "The total number of coins is so much dinars; such and such person carried so and so amount of it . . ." He continued describing until he had described everything. He then .described our clothes, belongings, and animals

On hearing these], we fell down in prostration to thank Allah, Mighty and Majestic be] He, for what we had recognized. We kissed the earth in front of him and asked him what we wanted and he answered everything. We handed the wealth to him and the

Qā’im ordered us not to bring wealth to Sāmarrā’ anymore. He said that he would appoint a person in Baghdad to whom all the money should be given to and

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.that all the signed letters (al-tauqī`āt) would come through him

When we were about to return, he gave Abū l-`Abbās Muḥammad b. Ja`far al-Qummī al-Ḥimyarī, some ḥunūṭ(۱) and a shroud, saying, “May Allah give you great reward concerning yourself!” Abū l-`Abbās had barely reached the passageway of Hamadan when he passed away; may Allah have mercy on him. Ever since, we have been taking the money to Baghdad to the appointed deputies and his signed letters .are with them

Al-Ṭūsī’s al-Ghayba(۲): It has been narrated from Rashīq Ṣāḥib al-Mādrāy that .۸۳۳

Al-Mu`taḍid sent for us and we were three people. He ordered each of us to mount a horse and take a spare one with him and take along the least things necessary [for travel]. He told us to go to Sāmarrā’ and he described for us the exact area and house. He then said, “When you reach there, you will see a black slave at the door. Raid the house and bring for me the head of whoever you find in it.” We reached Sāmarrā’ and found the facts exactly as he had told us. At the entrance, there was a black slave, in whose hand was a cloth which he was weaving. We asked him about the house and .those who were inside

He replied, “Its owner.” By Allah! He did not pay attention to us and didn’t even care [about what we were going to do]. We raided the house as ordered and found a dark .room in it

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.Any kind of aromatic powder which is used to make a corpse fragrant—Ed -۱

Ghaybat al-Shaykh, pp. ۲۴۸–۲۵۰, no. ۲۱۸, in the section concerning the birth of Ṣāḥib -۲ al-Zamān, peace be on him; al-Kharā’ij, vol. ۱, chap. ۱۳, p. ۴۶۰, no. ۵; Yanābī` al-

mawadda, chap. ٨١: “The extraordinary feats and miracles of the Mahdī which he will show to the people,” p.٢۴٨; Faraj al-mahmūm, p. ٢۴٨; Tabṣirat al-walī, pp. ۵۶–۵٨, no. ٢۵; Biḥār al-anwār, vol. ۵٢, chap. ١٨, pp. ۵١–۵٢, under footnote of no. ٣۶; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, pp. ۶٨٣–۶٨۴, no. ٩٢; Rashīq was the slave of al-Mu`taḍid (see al-Kāmil, vol. ٧, p.٣۶۵). Amongst the made-up beliefs of some Sunnis and their baseless accusations, is attributing the belief to the Shias that the Qā’im disappeared in the cellar (sardāb) and he has remained there and not emerged from it until now; No one has seen him and he will reappear from it and the Shias are waiting for his reappearance from it. They have gone to the extent that ibn Ḥajar writes in al-Ṣawā`iq a couplet which says: How can a cellar give birth to a child and how can the Shias believe in such things. I say: Allah, the Exalted, says, “Those who forge lies are those who do not believe in the signs of Allah and they are the liars” (Quran ١۶:١٠۵). O scholars! O reciters of the Quran! O people of justice! These are the books of the Shia scholars—since the period of occultation and even before it, until now. They are in front of you. Browse through them so that the intensity of prejudice and enmity dawns upon you. Go through them and realize that these are worthless lies. Read them thoroughly so that you see that there is no sign—absolutely whatsoever—of these accusations even in a single book written by the lowest statured Shia scholars, let alone the renowned and celebrated ones like al-Kulainī, al-Ṣadūq, al-Nu`mānī, al-Mufīd, al-Shaykh al-Ṭūsī, the two Sayyids—al-Murtaḍā and al-Raḍī—al-Ḥillī, and etc. Browse through these books so that you become aware of the only reason that this umma is divided and the single obstacle in their unity and oneness of their word. By Allah! Such accusations make one tremor and baffle the intellects. These are men who regard themselves as scholars, thinkers, researchers, and Muslims but forge such lies and accusations against a large group of the Muslims. A group amongst whom, in every era and generation, thousands of scholars, philosophers, litterateurs, poets, theologians, writers, compilers, and experts of different fields of sciences have lived who have written books read by the Muslims, the scientists, and the knowledgeable, generation after generation. Through these books they can understand the level of their knowledge and the extent of their efforts. We seek refuge in Allah from all those things that the pens and tongues say! If we place the Shia books—old and new—in front of our eyes, we will definitely find them filled with traditions, narrations, and

stories, all of which deny and falsify these baseless and unfounded accusations and fabrications. We have mentioned a large group of these traditions in the current book. The great traditionist, al-Nūrī, may Allah have mercy on him, writes in Kashf al-astār: "No matter how much we searched and investigated, we could not find the slightest trace of what they have mentioned. In fact, there is no mention of the cellar (sardāb) at all except in the incident of al-Mu`taḍid which has been narrated by Nūr al-Dīn `Abd al-Raḥmān al-Jāmī in Shawāhid al-nubuwwa, which has also been recorded in Sunni books and with their chains of narrators. Instead, they have narrated what Rashīq Ṣāḥib al-Mādrāy has mentioned (he then mentions what we mentioned here from Ghaybat al-Shaykh from Rashīq, then says,) And there is no mention of the cellar in it whatsoever, except that al-Quṭb al-Rāwandī has mentioned this narration in al-Kharā'ij and according to our companions, he has said in another place (although we could didn't find such thing in the copy available with us) that 'Then they sent a huge army. When they entered the house, they heard the recitation of Quran from the cellar. So, they gathered at its door and guarded it so that no one could come up or exit it. The chief was standing there until the entire army had come. He, peace be on him, emerged from the alley adjacent to the door of the cellar and passed through them. When he disappeared, the chief ordered, "Go down and get him." They said, "Didn't he just pass by you?" He replied, "I did not see him. Why did you let him go?" They said, "We thought you were watching him."' Apparently, this narration is the reason that some of the scholars have called the cellar as the Cellar of Occultation (Sardāb al-Ghayba). This can particularly be seen in the books of ziyāra." What has been narrated from al-Kharā'ij (although I could not find it in the copy available with me), does in no way prove or indicate what the Shias have been accused of. Rather, it invalidates such unfounded allegations because it clearly mentions he came out of the cellar then disappeared. Moreover, this incident occurred many years after the beginning of his occultation. His occultation, peace be on him, commenced in ۲۶۰ AH while al-Mu`taḍid became the caliph in the month of Rajab, ۲۷۹ AH. If you seek more details, refer to the book Kashf al-astār because he has indeed discussed it as it is worthy of being discussed. As for the Shia custom of visiting the cellar and reciting the ziyāra of our master, the Mahdī, peace be on him, it is certainly not on account of the belief that he is hiding in the cellar and that he will reappear from it. Rather, it is

because this place—which is known as the cellar (al-sardāb)—and the shrines of the tenth and the eleventh Imams, were the place of their residence and their blessed houses, which Allah has permitted to be Exalted and His Name be mentioned in. Moreover, it is the birthplace of the Qā'im and the place some of his miracles and extraordinary feats occurred. Besides the above, there is nothing special about it, but these are enough to attract his Shias and lovers there, to recite his ziyāra and the Quran and to pray to Allah for his relief and the hastening of his appearance and to send blessings upon him, his father, his grandfather, and his mother, peace be on them all. Besides the cellar, Shias recite his ziyāra in many other holy sites that have .been proven to be a place that he, peace be on him, has visited

Opposite the room, there was a curtain; we had never seen anything finer than it .before. It was as if it had just been woven a few moments ago

So, we raised the curtain and we saw a huge house filled with water like a sea. In the farthest end of the room, there was a mat which we realized was [floating] on water. Standing on the mat was a very handsome man who was praying. He neither paid heed to us nor to any of our means. Aḥmad b. `Abd-Allah took the lead in crossing the .room but started drowning in the water

He was struggling until I stretched my hand towards him, rescued him, and brought him out. He became unconscious and remained in this condition for some time. Our second companion repeated the same act and met the same fate. I was stunned and said to the owner of the house, "I seek apology from Allah and from you. By Allah! I did not know about this [affair] and had no idea to whom I was coming. I repent to Allah." But the owner of the house did not pay any attention to what I said and did not cease .from what he was doing

We were struck with fear and left him. Meanwhile, Mu`taḍid was waiting for us and had instructed his doorkeepers to let us in regardless of the time we arrived. We arrived at night and they allowed us to see him. He asked

us about our expedition and we informed him about what we had seen. He said, “Woe to you! Have you met anyone before me or have you spoken to anyone [about this]?” We said, “No.” He said, “I am not my ancestor’s descendant(١)—and he solemnly vowed—if I don’t instantly chop off your heads if any news about this incident reaches me [from someone other than you].” So, we didn’t dare mention this incident to anyone except after he died.

٨٣۴. Al-Kāfī(٢): `Alī b. Muḥammad, from Muḥammad b. `Alī b. Ibrāhīm, from Abū `Abd-Allah b. Ṣāliḥ that he saw him near the Black-Stone (Ḥajar al-Aswad) while the people were [wrestling each other] to reach it, and he was saying, “They have not been ordered to do this.”

٨٣۵. Ghaybat al-Shaykh(٣): A group informed us from al-Talla`ukbarī, from Aḥmad b. `Alī al-Rāzī, from `Alī b. al-Ḥusayn, from a man—who he said was from Qazwīn but did not mention his name—from Ḥabīb b. Muḥammad b. Yūnus b. Shādhān al-Ṣan`ānī who said:

I went to `Alī b. Mahziyār al-Ahwāzī and asked him about the family of (Imam) Abū Muḥammad, peace be on them. He said, “My brother! You have asked about a great matter! I performed Hajj twenty times with the purpose of seeing the Imam with my eyes but had no luck. One night, I was sleeping in my sleeping-place, when someone called out to me, ‘O `Alī b. Ibrāhīm! Allah has given me permission to perform Hajj.’

I was restless the whole night until morning.

١- Meaning I am not from the Abbasids.

٢- Al-Kāfī, vol. ١, chap. “Those who have seen him, peace be on him,” p. ٣٣١, no. ٧; al-Irshād, chap. “Those who have seen the Imam, peace be on him,” p. ٣٧٧; Yanābī` al-mawadda, p. ۴۶٣; Tabṣirat al-walī, p. ۶١, no. ٢٧, from Muḥammad b. Ya`qūb through his chain of narrators from Abū `Abd-Allah b. Ṣāliḥ; Kashf al-ghumma, vol. ٢, p. ۴۵٠.

٣- Ghaybat al-Shaykh, chap. “Those who have seen him, peace be on him,” pp. ٢۶٣–٢۶٧, no. ٢٢٨; Dalā’il al-imāma, chap. “Those amongst our companions who have seen

Ṣāḥib al-Ẓamān, peace be on him, and recognized him during his occultation," pp. ۲۶۹ and ۲۹۷; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۹–۱۲, no. ۶; Tabṣirat al-walī, pp. ۱۴۳–۱۴۷, no. ۶۰, and pp. ۱۵۶–۱۶۱, no. ۶۵.

I was in deep thought about my affair and was waiting for the Hajj season, day and night. When the Hajj season finally arrived, I made preparations and started my journey towards Medina. I continued until I reached Yathrib. I asked about the family of (Imam) Abū Muḥammad, peace be on him, but found no trace of them nor heard any news about them. I kept thinking about this affair until I went out of Medina and commenced my journey towards Mecca.

I entered Ju`fa and stayed there for a day then set of for al-Ghadīr which is about four mīls(۱) beyond Ju`fa. There, I entered the mosque, prayed, and put my forehead on the earth [in prostration] and greatly prayed to Allah and invoked Him, asking about them. Then, I set off for `Usfān and continued until I entered Mecca. I stayed in Mecca for a few days performing ṭawāf and worshipping Allah. One night, while I was performing ṭawāf, I noticed a handsome fragrant youth who walked nicely and was circumambulating Ka`ba. My heart inclined towards him and I stopped near him and slightly touched him. He asked me, "Where are you from?" I replied, "From Iraq."

He asked, "Wherefrom in Iraq?" I answered, "Ahwāz(۲)." He asked, "Do you know al-Khaṣīb in Ahwāz?" I replied, "May Allah have mercy on him! He was called and he has answered the call [i.e. he has died]." He rejoined, "May Allah have mercy on him! How lengthy were his nights, how

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۱- A unit of distance—Ed.

۲- Ahwāz is now part of Iran—Ed.

intense was his devotion, and how plentiful were his tears! Do you know `Alī b. Mahziyār?" I replied, "I am `Alī b. Ibrāhīm." He greeted me, "May Allah keep you safe, O Abū l-Ḥasan! What did you do to the sign that was between you and (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him?"

I replied, "It is with me." He said, "Bring it out." I put my hand in my pocket and brought it out. When he saw it, he could not control the tears from pouring out of his eyes. He cried and wailed until his old clothes became wet. He said, "O son of Mahziyār! You have been permitted now. Pack up and prepare yourself until it becomes pitch dark in the night and its darkness overwhelms the people. Go to the Canyon of Banī `Āmir and you will meet me there." I returned to my residence and when I felt that the time had come, I prepared my saddle, readied my she-camel, packed my belongings, sat on my mount, and traveled very fast until I reached the Canyon.

There, I saw the youth standing. He called out, "O Abū l-Ḥasan! Come to me." I went towards him and when I reached him, he greeted me first and said, "O brother! Come along with me." He talked with me and I with him until we crossed the mountains of `Arafāt and set off towards the mountains of Minā. When the rays of the first dawn (al-fajr

al-awwal) appeared, we still hadn't reached the mountains of Ṭā'if. On reaching there, he ordered me to dismount and said, "Descend and perform the night-prayers." I performed the prayers.

He told me to perform the Watr prayer and I obliged—this was a useful lesson from him. Then, he ordered me to perform the thanking-prostration (sajdat al-shukr) and the advised deeds after the prayers. After he finished his prayers, he mounted his ride and told me to do so too. We traveled until we reached the pinnacle of Ṭā'if.

He asked me, "Do you see anything?" I replied, "Yes. I can see a sand-dune on which is a hair-tent. The tent glows with light." When I saw it, I felt inclined towards it. He said to me, "That is [the place of] wishes and hopes." He then said, "Come along with me, O brother!" He went and I went along with him until he descended from the peak and reached the foot of the mountain. He told me, "Come down, for it is here that every arrogant is degraded and every despot has to bow down." He continued, "Drop the reins of the she-camel." I asked, "In whose care should I leave it?" He replied, "[This is] the sanctuary of the Qā'im, peace be on him. No one enters it except a

.believer and none exits it except a believer." So, I dropped the reins of my camel

He walked and I walked along with him until he reached the tent's

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door. He went inside and ordered me to wait until he came out. [When he came out] he said, "Enter! Therein lies safety." I entered and saw him sitting wearing one garment on top and another as a trouser. His outer garment was tied around him in such a way that one of its ends was on his shoulder. He was like a purple daisy on which dew had formed . . . He was like a bān(۱) tree branch or basil sprout. He was benevolent, generous, pious, pure, and neither very tall nor very short, but had .average height

He had a round head, a wide forehead, long thin eyebrows, aquiline nose, thin cheeks, and on his right cheek was a mole like a grain of musk on a piece of ambergris. When I saw him, I greeted him and he returned my greetings in a better way. He spoke to me and asked me about the people of Iraq. I replied, "They have been forced to wear the ".robe of disgrace and they are lowly amongst the nation

Then, he said to me, "O son of Mahziyār! Soon, your [people] will rule them like they are ruling you now and then, on that day, they will be the lowly ones." I said, "My master! Indeed, my homeland is far and it has taken me a long time to reach to you." He answered, "O son of Mahziyār! My father, Abū Muḥammad, has taken a covenant from me that I

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۱- A tree that has long leaves and fragrant white blossoms—Ed.

not stay in the neighborhood of a people on whom is Allah's wrath and His curse and .whom are disgraced in this world and the Hereafter and will have a painful torment

He has ordered me that I not stay in the mountains except the rugged ones and in the lands except the dusty ones. Allah, your Guardian, has manifested dissimulation (al-

taqiyya) and has ordered me to practice it. So, I will practice dissimulation until the day I am given permission to emerge." I asked, "My master! When will this happen?" He replied, "When the path to Ka`ba is blocked, the sun and the moon come together, and the planets and the stars revolve around them." I enquired, "When, O son of Allah's Messenger?" He said, "In such and such year when the Land-Creature (Dābat al-Arḍ) emerges from between (the mountains) of Ṣafā and Marwa. He will have with him the Staff of Moses and the Ring of Solomon. He will drive the people to the gathering place."

I stayed with him for a few days. He permitted me to leave after I reached my greatest desire and set off for my home. By Allah! I journeyed from Mecca to Kūfa and with me was a slave who served me. I saw nothing except goodness. And Allah's blessings be on Muḥammad and his family.

۸۳۶. Kamāl al-dīn(۱): Muḥammad b. Mūsā b. al-Mutawakkil, may Allah be satisfied with him, narrated to us from `Abd-Allah b. Ja`far al-Ḥimyarī, from Ibrāhīm b. Mahziyār who said:

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۴۵–۴۵۲, no. ۱۹; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۳۲–۳۷, no. ۲۸; Tabṣirat al-walī, pp. ۸۰–۹۰, no. ۴۶; al-Kharā'ij, vol. ۳, pp. ۱۰۹۹–۱۱۰۱. I say: Apparently, what has been recorded in Yanābī` al-mawadda (chap. ۸۳, p. ۴۶۶) from the Book al-Ghayba, from Ibrāhīm b. Mahziyār, is a short version of this tradition.

entered the city of the Messenger, Allah's blessings be on him and his family, and sought news about the family of Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, but found nothing. I went to Mecca for the same reason and during ṭawāf, I saw a youth who had a tanned complexion and was very handsome and good-looking. I went to him with the hope of finding what I was seeking. I greeted him and he replied to my greetings nicely, and asked me, "Which city do you belong to?" I replied, "I am from Iraq." He enquired, "Which city of Iraq?" I answered, "I am an inhabitant of

”.Ahwāz

On hearing this, he said, “Good to meet you! Do you know Ja`far b. Ḥamdān al-Ḥuṣaynī in Ahwaz?” I responded, “He was called and he answered [i.e. he passed away].” On hearing this, he remarked, “May Allah have mercy on him! His nights were long and his reward will be great. Do you know Ibrāhīm b. Mahziyār?” I answered, “I ”.am Ibrāhīm b. Mahziyār

He embraced me for a long time and exclaimed, “Welcome, O Abū Isḥāq! Where is the sign which was between you and (Imam) Abū Muḥammad, peace be on him?” I replied, “You mean the ring from Abū Muḥammad al-Ḥasan b. `Alī al-Ṭayyib, peace be on him, by which Allah, the Exalted, granted me high stature.” He answered, “I am asking for nothing else.” I took out the ring and when he saw it he cried

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.and kissed it

He then readout what was written on it: “O Allah, O Muḥammad, and O `Alī.” He then said, “May my father be sacrificed for the hand that wore it . . . O Abū Isḥāq! Tell me what you intend to do after completing your Hajj.” I said, “I swear by your father, my ”.[aim was nothing but what I will ask you about its hidden [affairs

He replied, “Ask whatever you intend and God Willing, I will explain them for you.” I questioned, “Do you have any news about the family of (Imam) Abū Muḥammad al-Ḥasan, peace be on him?” He replied, “By Allah, I observe light in the foreheads of Muḥammad and Mūsā, the two sons of (imam) al-Ḥasan b. `Alī, peace be on him. I am a courier sent by both of them to you, to inform you about their affair.” If you desire to meet them and decorate yourself by their blessings, then come along with me to Ṭā’if ”.but don’t inform any of your friends about it

So, I went along with him and passed through sandy lands until we reached the outskirts of a large desert. There, we saw a fur-tent which had been erected on top of a sand dune, due to which the lands around it were glittering. He hurried forward to

seek permission and entered and greeted them and told them about me. The older one emerged from the tent. He was M-U-Ḥ-A-M-M-A-D, the son of (Imam) al-Ḥasan .b

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.Alī, peace be on him`

He was a youngster whose facial hair had barely started growing and his complexion was pure-white. He had a shiny forehead, separated eyebrows, smooth cheeks, aquiline nose . . . and was exceptionally handsome like a bān tree branch. His forehead was like a shining star. There was a mole on his right cheek [which was] like a piece of musk on the whiteness of silver. He had thick black hair which was hanging over his .ears

His visage was so fine that I had never seen such beauty, grace, and modesty. I rushed towards him and started kissing his feet and hands. He said, "O Abū Isḥāq! The passing days were [telling me] that I would meet you very soon. Although our residences were far apart and we were far from meeting, but the love for each other and the desire to meet you, had created for me an image of you that it was as if a single moment had not passed but that we were having pleasant conversations with each other and were imagining seeing each other. I express my gratitude to my Lord who is the owner of all praise for making this meeting possible and bringing to an end ".our waiting and separation

He then asked me about all [my brothers]. I said, "May my father and mother be sacrificed for you! Ever since Allah took the life of my master Abū Muḥammad, I have been in search of your affairs

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from one land to another—and your affair was hidden from me until Allah obliged me .by someone who guided and leaded me to you

All praise is for Allah who obliged me by guiding me to your generosity. He then

introduced himself and his brother Mūsā to me and then took me to another place and said, “My father took a covenant from me that I reside in no land but those who are the most concealed and the farthest away; so that my affairs would remain hidden and my place would remain protected from the plots of the deviated people and the .conspiracies of those who are astray

Thus, he sent me to the great deserts and the lonely lands. An ending awaits me in which this [problem] will be solved and the sorrows will be dispelled. He, peace be on him, acquainted me with the treasures of wisdom and hidden knowledge. If I make .you aware of a small part of them, you will be needless of the others

O Abū Isḥāq! [My father], peace be on him, said, ‘Allah, the Exalted, will not leave any“ region of his earth and those who stride in obeying and worshipping him, without a (Divine) proof who will be the cause of their promotion, the leader they will follow, and will be their model whose customs they will practice and his clear path they will stride on. O my son! I have great hope that you will be one of those whom

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Allah, the Exalted, has enumerated amongst those [who He has selected] to spread the truth, eliminate falsehood, give stature to religion, and extinguish deviation. So O son! Stay in the most concealed of places and far-off locations, because for every friend of Allah, there is a harsh enemy and a disputing opponent, because they must fight the hypocrites and uproot the heretics and the stubborn. This should not scare .you

Be certain that the hearts of the people of obedience and sincerity fly towards you with desire like the birds towards their nests. They are a people who are regarded as lowly and humble, but before Allah, they are very dear. They seem disturbed and .needy but [in reality] they practice contentment and abstention

They have understood the religion and assist it against those who try hard in opposing it. Allah has destined them to suffer from oppression in this world so that He greatly honors them in the eternal abode [of Paradise]. He has created them with the

characteristic of forbearance so that they attain the best of outcomes and the .[respects [of the Hereafter

Therefore, my son, take the light of forbearance in all your tasks and you will be successful in reaching what Allah has made. Make honor the slogan of your intentions and God willing you will obtain the praised things. O my son! [It is as if I am seeing the time] when you will be assisted with divine help and its time will have arrived, victory

.will have been facilitated, and dominance will have been brought forward

It is as if I am seeing] you beside yellow flags and white banners which are flapping] over you between the Ḥaṭīm and the Zamzam [in Mecca]. I see you [amongst your followers] who are in line to pledge allegiance to you and are expressing their love. They are organized around you like pearls on a necklace. [I hear] beside the Black-Rock (Ḥajar al-Aswad) the hands being [pressed against each other as a gesture] of allegiance. They seek refuge to you and are those whom Allah has created out of .(clean birth (ṭahārat al-wilāda)(۱) and the best essence (nafāsat al-turba

Their hearts (qulūbuhum) are sanctified from the impurity of hypocrisy and their hearts (af'ida) are purified from the filth of heresy. They are gentle towards religion and very harsh towards tyranny. Their faces are shining with grace. They believe in the true religion and its followers. When their columns become firm and their pillars become upright, then with their support, the different ranks of the nation will come to .the Imam

They will pay allegiance to you under the shadow of a large tree whose branches stretch over the Sea of Galilee (Lake Tiberias)(۲). It is then that the morning of truth will dawn and the darkness of falsehood will vanish. Allah will break tyranny by you and will bring back the teachings of faith. By you the resistance of the horizons and the peace of leniency will become manifest (istiqāmat

This literally means that the child was born to parents who were legally married to -۱ .each other—Ed

.Located in northeastern Palestine—Trans -۲

.(al-āfāq wa salām al-rifāq

The children in the cradle would wish that they could get up and come to you and the wild [animals] would wish that they had a path towards you. By you, the world will shake with joy. The branches of honor will sprout over your head, the framework of truth will firmly settle in its place, the runaways from religion will return to their nests, .and the clouds of victory will pour onto you

Then, you will choke the enemies and will assist all the friends. There will remain on the face of earth no powerful oppressor, no ungrateful denier, no vengeful hater, and no opposing enemy. Whoever relies on Allah, [Allah] is sufficient for him. Allah will ”’.surely complete His affairs and Allah has appointed to everything a value

He then said, "O Abū Isḥāq! Keep this meeting a secret except from those who are the people of acknowledgement and are your true brothers in religion. So, when the signs of reappearance and victory appear for you, don't lag behind your brothers in coming to us and rush towards the banners of certitude and the light of the lamps of religion, ".so that God willing, you will acquire guidance

I stayed with him for some time and learnt from him lucid knowledge and illuminating laws. I irrigated the plants of my chest by the freshness of the refreshing wisdoms and delicate sciences Allah had stored in him. This continued until I feared that I might lose

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those who I had left behind in Ahwāz because such a long time had passed [since I last saw them]. I sought his permission to return and also informed him about the intense loneliness that I felt because I was going to leave him and had no choice but .to depart

Thus, he granted me permission and bestowed me with great supplications, which God Willing, will be reserved for me with Allah and useful for my descendants and relatives. When my departure neared and I was ready to set off, I gave him the more than fifty thousand dirhams that I had with me and asked him to accept them from .me

He smiled and said, "O Abū Isḥāq! Use it for your return because the [long Journey] will be hard and you will have to pass many deserts. Don't be sad that we have refused to accept it. We thank you and will remember this. May Allah bless what he has given you, maintain his bounties [upon you], grant you the best reward of the good-doers, .and the most magnificent abode of the obedient

Undoubtedly, grace is for Him and from Him. I ask Allah to return you to your companions with maximum benefits and safety and that you be in the shade of welfare because of a comfortable return. May Allah not make your course difficult and not baffle you in finding your way. I entrust you to Him. God willing, you will not get lost nor perish because

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of His Benevolence and Obligation. O Abū Isḥāq! We are satisfied with the favors of what he has bestowed upon us and the welfare of what He has obliged us with. He has made the sincere intentions of our friends, them seeking goodness for us, and them doing what is immaculate, closer to piety, and has greater honor as an ".alternative to them helping us

Then, I set off while I was thanking Allah, Mighty and Majestic be He, for guiding me and putting me on the right path. I then knew that Allah would not leave His earth .empty of an evident proof or a standing Imam

Al-Ṣadūq the author of Kamāl al-dīn says,) I mentioned this narration to increase the) insight of those who possess certitude and to portray to them Allah's grace upon us by obliging us with this immaculate progeny. By narrating this report I intended to convey the [knowledge] entrusted to me so that Allah fortifies the illuminated path of

[this religion] and its correct course through the power of determination, correct intentions, and firm will.

837. Kamāl al-dīn(1): Abū l-Ḥasan `Alī b. Mūsā b. Aḥmad b. Ibrāhīm b. Muḥammad b. `Abd-Allah b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on him, who said that he saw written in his father's book, may Allah be satisfied with him, from Muḥammad b. Aḥmad al-Ṭuwāl, from his father, from al-Ḥasan b. `Alī al-Ṭabarī, from Abū Ja`far Muḥammad b. al-Ḥasan b. `Alī

1- Kamāl al-dīn, vol. ۲, chap. ۴۳, pp. ۴۶۵–۴۷۰, no. ۲۳; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۴۲–۴۶, no. ۳۲; Tabṣirat al-walī, pp. ۱۰۹–۱۱۵, no. ۴۹. I say: It is very probable that the last three traditions and the narration we cited from Dalā'il al-imāma are all the same. The difference in their wordings, the difference in their contents, the existence of concepts in them that are not popular amongst the Shias, and the narrator being `Alī b. Ibrāhīm b. Mahziyār in traditions ۸۳۵ and ۸۳۷ but Ibrāhīm b. Mahziyār in tradition ۸۳۶ —which we narrated from Kamāl al-dīn from a correct chain of narrators—do not weaken the tradition and the meeting of Ibrāhīm b. Mahziyār or `Alī b. Ibrāhīm b. Mahziyār with the Mahdī, peace be on him, even though his name has not been recorded in the rijāl books. Such differences occur where the tradition has not been narrated word-for-word and errors have occurred in the names because of the existence of many similar names or other reasons. We have completely discussed this issue in a treatise which we have named al-Nuqūd al-latīfa, which will be mentioned in the third volume of this book, if Allah, the Exalted, wills. Moreover, when a tradition is narrated through many different chains of which one or more of the chains are unreliable, the correctness of the contents of the tradition cannot be disputed, especially when scholars like al-Ṣadūq and al-Ṭūsī, may Allah be satisfied with them, have relied on them and have even used them as arguments.

b. Ibrāhīm b. Mahziyār, from his father, from his grandfather, who said:

I was sleeping in my bed when I dreamt that somebody said to me, "Perform Hajj, for

you will meet the master of your time." I woke up and was joyous and delighted. I continuously performed prayers (ṣalāt) until twilight, then, I finished the prayers and went out and asked about the Hajj pilgrimage. I saw a group who were ready for .departure and very quickly joined [the caravan] that was ready to leave first

I kept [joining the caravans that were ahead of my caravan] until one left for Kūfa and I was with them. When I reached Kūfa, I dismounted from my camel and left my luggage with my trustworthy brothers and left in search of the family of (Imam) Abū Muḥammad, peace be on him. But I found no trace nor did I hear any news [about .them]. From there, I left for Medina with the first caravan

When I reached it, I dismounted from my camel involuntarily and left my luggage with my trustworthy brothers and left to ask about and search for a sign of him, but I heard no news about him and found no trace of him. This continued until the people .started to leave for Mecca and I joined them

On reaching Mecca, I descended [from my mount], entrusted my luggage [to trustworthy people], and went in seek of the family of (Imam) Abū Muḥammad, peace be on him. Yet again, I

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heard no news nor found a trace. I was constantly in a state between hope and despair and I kept thinking and scolding myself until it became night. I said to myself, "I'll wait until the area around Ka`ba becomes less crowded then I'll perform ṭawāf and pray to Allah, Mighty and Majestic be He, to fulfill my desire." When it became less crowded, I got up to perform ṭawāf. I spotted a handsome youth who was very fragrant and was wearing two clothes—one on his shoulders and another as a .trousers

I startled him and he turned towards me and said, "Where are you from?" I replied, "From Ahwaz." He asked, "Do you know ibn al-Khaṣīb?" I answered, "May Allah have mercy on him! He was called and he answered [i.e. he died]." He said, "May Allah have mercy on him! He used to fast during the days and used to stand up [in prayer] during

the nights. He recited the Holy Quran and loved us." Then, he asked, "Do you know `Alī b. Ibrāhīm b. Mahziyār?" I answered, "I am `Alī [b. Ibrāhīm b. Mahziyār]."

On hearing this, he said, "Welcome O Abū l-Ḥasan! Do you know who are the Ṣariḥayn? I replied in the affirmative. He asked, "Who are they?" I said, "Muḥammad and Mūsā." He asked, "What did you do with the sign which was between you and (Imam) Abū Muḥammad, peace be on him?" I said, "It is with me." He said, "Show it to

me." I brought out a beautiful ring. On its gem was inscribed "Muḥammad and `Alī."

On seeing the ring, he cried for a long time while he was saying, "May Allah have mercy on you O Abū Muḥammad! You were a just Imam, the son of an Imam, and the father of an Imam. May Allah make you reside in the most exalted Paradise along with your forefathers!" He then said, "O Abū l-Ḥasan! Go to your lodging place and prepare your belongings for the journey. When a third of the night passes and two thirds remain, then come to us and [you will God willing], see what you wished."

I went to my lodging place and was deep in thought until the time for departure came. I got up, readied my mount, sat on it, and moved. When I reached the gully I found the youth there. He said, "Welcome, O Abū l-Ḥasan! Congratulations, for you have been given permission [to meet your Imam]."

He set off and I went along with him until I passed by `Arafāt and Minā and I reached the lowest hill of the Ṭā'if mountains. He then said to me, "O Abū l-Ḥasan! Dismount and ready yourself for prayers (al-ṣalāt)." He dismounted and I did too. He completed [his prayers] and so did I. He then said, "Perform the morning prayers and keep it brief." He briefly performed the prayers and said the [finishing] salutations and then put his face on the earth.

Then, he

mounted and ordered me to do so. I obliged and he set off and I went along with him until we reached the highest hill. He said to me, “Take a look. Can you see anything?” I took a look and saw a lush piece of land filled with grass and pasture which was different from its surroundings. I replied, “Yes, my master. I can see a lush piece of land filled with grass and pasture which is different from its surroundings.” He asked again, “Do you see anything on its most elevated section?” I looked [again] and saw a tent made of fur on a sand dune from which light was radiating.

He said, “Do you see anything?” I answered, “Yes, I can see such and such.” He said, “O son of Mahziyār! Purify [your] soul and light up [your] eyes! Therein lies the hope of the hopeful.” He then said, “Come with me,” and set off. I followed him until we reached the lowest hill. He then said, “Dismount, for this is the place where you will overcome all your difficulties.” He dismounted and I did too and he said, “O son of Mahziyār! Release the reins of your camel.” I asked [surprised], “To whom should I entrust my mount? There is no one here!” He answered, “This is a sanctuary where only the friends [of Allah] can enter and only the friends [of Allah] can exit.” Hence, I released the camel.

He went forward and I followed

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him until we were near the tent. He then went ahead and said, “Stay here until you are given permission.” He returned shortly and said, “Congratulations! What you had desired has been given to you.” I went inside and saw him—may Allah’s blessings be on him—seated on a mattress which was covered by a red leather and he was leaning on a leather pillow.

I greeted him and he greeted me. I took a look at him and his face was like a piece of the moon, it was neither thin nor fat and not very long nor very short. He was tall and had a smooth forehead. He had long thin eyebrows, large dark eyes, an aquiline nose, and smooth cheeks and there was a mole on his right cheek.

When I saw him, his attributes and characteristics bewildered me. He then said to me,

"O son of Mahziyār! In what condition did you leave your brothers in Iraq?" I replied, "In miseries and hardships. The swords of Banī l-Shaiṣabān are continuously above their [heads]." He said, "May Allah kill them! Where are they deviating to? As if I am seeing a people who have been killed in their lands and the order of their Lord seizes them day and night." I asked, "When will this occur, O Son of Allah's Messenger?" He replied, "When the path between you and Ka`ba will be blocked by a group who are .empty of goodness and Allah and His Messenger detest them

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When] redness appears in the sky for three days and silver pillars of light shine out of] it. Then, al-Sarūsī will rise from Armenia and Azerbaijan with the intention [of reaching] the Black Mountain beyond Riyy(۱) which is connected to the Red Mountain .and joined to the mountain of Ṭāliqān

A catastrophic battle will occur there between him and al-Marwazī(۲) [which will be so severe that] children's hair will turn white and grown men will become old. When bloodshed occurs between the two, then expect him to move to Zaurā'. From there, he will travel to Bāhāt and then to Wāsiṭ in Iraq. He will stay there for a year or less then he will move to Kūfa and a battle will occur between them between Najaf, Ḥīra, .and Gharī(۳). [It will be so intense] that the intellects (al-`uqūl) will be stupefied

It is then that the two groups will be destroyed and their survivors will be mowed down by Allah." He then recited His saying, Exalted be He: "In the name of Allah, the Beneficent the Merciful. Our command came to it—by night or by day—so We reaped it as though it had not sprouted [at all] the day before."(۴) I asked, "My master! O Son of Allah's Messenger! What does command mean [in this verse]?" He replied, "We are the command of Allah and His army." I asked, "My Master, O son of Allah's Messenger! (Has that time arrived?" He replied, "The hour drew near and the moon split."(۵

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.A city located just south of present-day Tehran (Iran)—Ed -۱

Al-Marwazī means ‘the person from Marw’. Marw is a city located in northeastern -۲ .Iran in the province of Khurāsān—Ed

.Najaf, Ḥīra, and Gharī are all places located near Kūfa—Ed -۳

.Quran ۱۰:۲۴ -۴

.Quran ۵۴:۱ -۵

Ghaybat al-Shaykh(۱): Aḥmad b. `Ubdūn—known as ibn al-Ḥāshir—from Abū l-Ḥasan Muḥammad b. `Alī al-Shujā`ī al-Kātib, from Abū `Abd-Allah Muḥammad b. Ibrāhīm :al-Nu`mānī, from Yūsuf b. Aḥmad [Muḥammad] al-Ja`farī who said

I performed Hajj in the year ۳۰۶ AH and stayed there in that year and the following years to ۳۰۹ AH. Then, I exited Mecca and moved towards Syria. I was travelling on a path and had missed my morning prayers (ṣalāt). I descended from the howdah(۲) and was preparing for the prayers when I saw four people in the howdah. I stopped in amazement when one of them said, “Why are you surprised? You have missed your ”.prayers and opposed your religion

I responded to the one who addressed me, “And what do you know about my religion?” He answered, “Would you like to see the master of your time?” I replied in .the affirmative. He pointed towards one of the four individuals

I said, “Surely, [my master] has evidences and signs [as proof].” He asked, “Which one do you prefer: Do you want to see the camel and what is on it ascending to the sky? Or, do you want to see the howdah ascending to the sky?” I responded, “Either of them is [enough as] evidence.” Then I saw the camel and what was on it ascending towards the sky. That man had pointed towards another person with a golden-tanned ”.complexion who had the mark of prostration between his eyes

Ghaybat al-Shaykh(۳): Aḥmad b. `Alī al-Rāzī, from Abū .۸۳۹

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Ghaybat al-Shaykh, pp. ۲۵۷–۲۵۸, no. ۲۲۵; al-Kharā’ij, vol. ۱, chap. ۱۳, pp. ۴۶۶–۴۶۷, no. -۱

۱۳; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۵, no. ۳; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۸۴, no. .۹۳; al-Thāqib, pp. ۶۱۴–۶۱۵, no. ۵۶۲

۲- A seat or pavilion on the back of an elephant or camel (Merriam-Webster Collegiate Dictionary)—Ed.

۳- Ghaybat al-Shaykh, pp. ۲۶۹–۲۷۰, no. ۲۲۴ ; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۱۴, no. ۱۲; Tabṣirat al-walī, pp. ۱۶۱–۱۶۲, no. ۶۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۸۴–۶۸۵, no. .۹۴

Dhar Aḥmad b. Abī Saura—who is Muḥammad b. al-Ḥasan b. `Abd-Allah al-Tamīmī, a Zaidī—who said:

I heard this incident from a group who narrated it from my father, may Allah have mercy on him. He had set off for Ḥayr and he had reported, "When I reached Ḥayr, I saw a handsome youth who was praying (yuṣallī). [After finishing his prayers], he came out and so did I. We came out and went to the riverside.

He then asked me, 'O Abū Saura! Where are you going?" I replied, "Kūfa." He asked, "With whom?" I answered, "With the people." He said, "Don't [go with the people]. We will go together." I asked, "And who is with us?" He answered, "We don't want anyone with us." We walked through the night until we reached the graves of the Mosque of Sahla. He said, "This is your destination. If you want, go ahead." He continued, "You will pass by ibn al-Zurārī `Alī b. Yaḥyā.

Tell him to give you the wealth that is with him." I said, "He won't give it to me." He said, "Tell him the sign that they are so and so dinars, so and so dirhams, and they are in such and such place covered with such and such things." I asked him, "Who are you?" He replied, "I am Muḥammad b. al-Ḥasan."

I continued, "If it is not accepted from me and evidence is demanded from me?" He answered, "I am behind you." So, I went to ibn

al-Zurārī and told him [what I had been ordered] but he rejected me. I said to him, "He

has told me that I am behind you." He replied, "That is enough evidence and no one knew about this [money] except Allah the Exalted," and he handed them over.

۸۴۰. Al-Hidāya(۱): From him (i.e. Al-Ḥusayn b. Ḥamdān), from Abū Muḥammad `Īsā b. Mahdī al-Jauharī who said:

In the year ۲۶۸ AH, I set off for Hajj. My destination was Medina because we believed then that the Master of the Time had appeared. While we were leaving Faid(۲), I fell ill but had an irresistible desire to eat fish [and dates]. When I entered Medina and met our brothers, they gave me the good news that he, peace be on him, had appeared at Ṣāriyā. I went to Ṣāriyā and when I went to the top of the valley I saw some ferocious Arab nomads.

I entered the palace and was waiting for something to happen until after I performed the two night prayers (ṣallaytu al-`ishā'ayn). Meanwhile, I was supplicating, pleading, and invoking. Suddenly, Badr the servant called out to me, "O `Īsā b. Mahdī al-Jauharī! Enter." I said "Allāhu akbar, la Ilāha illā Allāh" and excessively praised Allah, Mighty and Majestic be He, and glorified Him. When I reached the courtyard of the palace, I saw a spread tablecloth. The servant took me to it and sat me beside it.

He said, "Your master has ordered you to eat what you had desired in

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۱- Al-Hidāya (Manuscript), chap. "The twelfth Imam, Allah's blessings be on him and his forefathers"; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶۸–۷۰, no. ۵۴, citing the writings of some of our companions from al-Ḥusayn b. Ḥamdān, from Abū Muḥammad `Īsā b. Mahdī al-Jauharī; Tabṣirat al-walī, pp. ۱۹۵–۱۹۸, no. ۸۳.

۲- A fort near Mecca.

your illness while you were emerging from Faid." I said to myself, "This is sufficient proof for me. But, how can I eat while I have not seen my master and my guardian?" He called out to me, "O `Īsā! Eat from your food; for surely, you will see me." I sat down on the tablecloth and saw a hot sizzling fish and beside it were dates most

similar to our dates and there was milk next to the dates. I thought, "I am ill and there is fish, dates, and milk here [which will deteriorate my health]." He called out to me, "O `Īsā! Do you have doubts about our affair? Do you know more [than me] as to what will benefit you and harm you?" I cried, sought forgiveness from Allah, and ate from .everything

Whenever I raised my hand from the [food to put something in my mouth], its empty place could not be seen [i.e. food would be replaced from where I had taken some]. I found it to be the most delicious thing I had ever tasted in the world. I ate a lot until I felt ashamed. He called out to me, "O `Īsā! Do not feel ashamed. These are from the ".foods of Paradise. They have not been prepared by the creations

I resumed eating until I realized I would not become full of it. I said, "O Master! I have had enough." He called out to me, "Come to me." I thought

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to myself, "How can I go to my master while I have not washed my hands?" He called out, "O `Īsā! How [do you say this] whilst you hadn't washed your hands when you .started eating?" I smelled my hand and it was more fragrant than musk and camphor

I went near him and a light covered my vision. I became frightened to an extent that I thought I had lost my mind. He said to me, "O `Īsā! You would not have seen me if it wasn't for the deniers who are saying: 'Where is he? When did he come into existence? When was he born? Who has seen him? Has anyone received anything from him? What has he informed you about? Has he shown you any miracles?' I swear by Allah, they rejected Amīr al-Mu'minīn despite all the things they had narrated [about him] and they chose others instead of him and conspired against him .and killed him

They did the same to my forefathers and they did not acknowledge them. Instead, they attributed them to magicians, cohens, and the serving of Jinn." He then continued explaining until he said, "O `Īsā! Inform our friends about what you have seen and refrain from disclosing them to our enemies, else this grace will be taken

from you.” I said, “My master! Pray that I remain steadfast.” He replied, “If Allah had not made you steadfast, you would not have seen me. Now go with your need rightly fulfilled.” I left

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.while I was greatly praising and thanking Allah

Al-Kāfī(۱): `Alī b. Muḥammad, from Muḥammad b. Shādhān b. Nu`aim, from the .۸۴۱ female-servant of Ibrāhīm b. `Abda [`Ubaida] al-Nīsābūrī, who said: “I was standing with Ibrāhīm on [the mountain of] Ṣafā when he, peace be on him, came and stopped near Ibrāhīm and took his book of Hajj rituals then spoke with him about some ”.things

Muhaj al-da`awāt(۲): I found in a very old copy of a book from our companions .۸۴۲ :whose date of writing was [the month of] Shawwāl, ۳۹۶ AH, these words

A supplication taught by our hoped-for master, Allah’s blessings be on him, to a man from his followers in a dream. He was oppressed, so Allah granted him relief and killed his enemy: Informed me Abū `Alī Aḥmad b. Muḥammad b. al-Ḥusayn b. Isḥāq b. Ja`far b. Muḥammad al-`Alawī al-`Urayḍī at Ḥarrān, from Muḥammad b. `Alī al-`Alawī al-Ḥusaynī—who was a resident of Egypt—who said, “A serious matter and great worry from the ruler of Egypt had distressed me and I feared for my life for he .had complained about me to Aḥmad b. Ṭūlūn

I left Egypt to perform Hajj and then departed from Ḥijāz to Iraq and set off to visit the martyrdom-place of my master Abū `Abd-Allah al-Ḥusayn b. `Alī, Allah’s blessings be on them, to seek refuge to him, take shelter at his grave, and ask him for protection from the aggression of whom I feared. I stayed in Ḥā’ir [i.e. Karbala] for fifteen days—praying and supplicating

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Al-Kāfī, vol. ۱, chap. ۱۳۵, p. ۳۳۱, no. ۶; I`lām al-warā, fourth rukn, part ۲, chap. ۱, sect. -۱

۳: Through his chain of narrators from the female-servant of Ibrāhīm b. `Abda—and she was a righteous person—who said, "I was standing with Ibrāhīm on [the mountain of] Ṣafā when the Master of the affair, peace be on him, came and stopped beside him . . . (to the end)"; al-Wāfī, vol. ۱, chap. "The names of those who have seen him," p. ۱۷۲; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۱۳–۱۴, no. ۹; al-Irshād, chap. "Those who have seen the twelfth Imam, peace be on him," p. ۳۵۰; Ghaybat al-Shaykh, chap. "Those who have seen him," p. ۲۶۸, no. ۲۳۱, which mentions "Ibrāhīm b. `Abda"; Tabṣirat al-walī, pp. ۵۵–۵۶, no. ۲۴, and p. ۲۷۴, no. ۱۰۵; Kashf al-ghumma, vol. ۲, p. ۴۵۰. I say: I did not find the biography of this female-servant in the rijāl books available to me, although her name has been mentioned in al-Kulainī's chain of narrators. As for Ibrāhīm b. `Abda, al-Kashī has recorded in his Rijāl that signed letters (al-tauqī`āt) have been sent in his favor from Imam Mahdī, peace be on him. Tanqīḥ al-maqāl mentions that .(he was above justness and reliability (fauq martabat al-`idāla wa l-thiqa

Muhaj al-da`awāt, pp. ۲۷۸–۲۷۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۰۷–۳۰۸, no. ۲۳, -۲ and vol. ۹۲, chap. ۱۰۷, pp. ۲۶۶–۲۷۹, no. ۳۴; Tabṣirat al-walī, chap. ۲۳۳, p. ۲۱۰, no. ۹۰–۹۱. I say: Similar to it has also been narrated in Muhaj al-da`awāt (p. ۲۸۰) under the explanation of this supplication from Abū l-Ḥasan `Alī b. Ḥammād al-Miṣrī, from al-Ḥusayn b. Muḥammad al-`Alawī, from Muḥammad b. `Alī al-`Alawī al-Ḥusaynī al-Miṣrī . . . The supplication is quite long and whoever desires it, should refer to Muhaj .al-da`awāt and other supplication compilations

.day and night

The Guardian of the Time and the Friend of the Beneficent appeared before me while I was [in a state] between sleeping and awake. He said to me, 'Al-Ḥusayn says to you, "O my son! Do you fear from so and so?"' I replied, 'Yes. He intends to kill me and hence, I have taken refuge in my master and have complained to him about the intensity of what he wants to do against me.' He said, 'Why didn't you invoke Your Lord Allah, Mighty and Majestic be He, and the Lord of your forefathers, using the supplication through which the bygone prophets invoked Him? Indeed, they too [were '.suffering] from hardships but Allah granted them relief

I asked, 'What was their supplication?' He replied, 'On the night [before] Friday,

perform the ritual bath (ghusl) and pray the night-prayers (ṣalāt al-layl). After you perform the thanksgiving-prostration (sajdat al-shukr), recite this supplication while you are on your knees.' He then mentioned the supplication for me. I saw him again at the same time [on another night] while I was in a state between asleep and awake. He appeared to me for five consecutive nights and repeated the same things and the .supplication until I memorized it

He didn't appear on the night [before] Friday, so I performed the ritual bath, changed my clothes, applied perfume, performed the night-prayers, and the thanksgiving-prostration. Then, I knelt down and invoked Allah, Majestic and Exalted be He, using the supplication [he taught me]. On

the night [before] Saturday, he came to me and said, 'Your prayers have been answered, O Muḥammad! Your enemy was killed—the moment you finished your supplication—in the presence of the one he had complained to, against you.' In the .morning, I bid farewell to my master and left for Egypt

When I reached Jordan, I saw a man from amongst my neighbors in Egypt who was faithful. He informed me that your enemy was captured by Aḥmad b. Ṭūlūn and he ordered that he [be executed] and his head was cut off from behind his neck. He continued, 'This happened in the night [before] Friday and he gave orders that His [body] be thrown in the Nile River.' A group of my family members and our Shia brothers also informed me that it was reported to them that this event coincided with the time of the completion of my supplications—as was informed to me by my master ".—Allah's blessings be on him

Kamāl al-dīn(۱): Narrated to us Muḥammad b. Muḥammad al-Khuzā`ī, may Allah .۸۴۳ be satisfied with him, from Abū `Alī al-Asadī, from his father, from Muḥammad b. Abī `Abd-Allah al-Kūfī, that he mentioned the number of those he knew that had :witnessed the miracles of Ṣāḥib al-Zamān, peace be on him

Amongst his representatives, those who saw him are as follows, From Baghdad: (۱) al-

`Amrī, (٢) his son, (٣) Ḥājiz, (۴) al-Bilālī, (۵) al-`Aṭṭār. From Kūfa: (۶) al-`Āṣimī. From .Ahwāz: (٧) Muḥammad b. Ibrāhīm b. Mahziyār. From Qum: (٨) Aḥmad b. Isḥāq

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Kamāl al-dīn, vol. ٢, chap. ۴٣, pp. ۴۴٢–۴۴٣, no. ١۶; Biḥār al-anwār, vol. ۵٢, chap. ١٨, pp. -١ .٣٠–٣١, no. ٢۶; Tabṣirat al-walī, pp. ٧۴–٧۶, no. ۴٣, and pp. ٢۶٩–٢٧١, no. ٩٩

From Hamdān: (٩) Muḥammad b. Ṣāliḥ. From Riyy: (١٠) al-Bassāmī, (١١) al-Asadī—meaning himself. From Azerbaijan: (١٢) al-Qāsim b. al-`Alā. From Nīsābūr: (١٣) .Muḥammad b. Shādhān

Those who were not his representatives, From Baghdad: (١۴) Abū l-Qāsim b. Abī Ḥulais, (١۵) Abū `Abd-Allah al-Kindī, (١۶) Abū `Abd-Allah al-Junaydī, (١٧) Hārūn al-Qazzāz, (١٨) al-Niylī, (١٩) Abū l-Qāsim b. Dubays, (٢٠) Abū `Abd-Allah b. Farrūkh, (٢١) Masrūr the Chef—the slave of (Imam) Abū l-Ḥasan—peace be on him, (٢٢) Aḥmad, (٢٣) and Muḥammad, the two sons of al-Ḥasan, (٢۴) Isḥāq the writer (al-Kātib) from Banī-Nībakht, (٢۵) Ṣāḥib al-Nawā', (٢۶) the owner of the sealed purse. From Hamdān: (٢٧) Muḥammad b. Kishmard, (٢٨) Ja`far b. Ḥamdān, (٢٩) Muḥammad b. Hārūn b. `Imrān. From Dīnawar: (٣٠) Ḥasan b. Hārūn, (٣١) Aḥmad b. Ukhayya, (٣٢) Abū l-Ḥasan. From Iṣfahān: (٣٣) ibn Bāzshāla. From Ṣaimara: (٣۴) Zaydān. From Qum: (٣۵) al-Ḥasan b. al-Naḍr, (٣۶) Muḥammad b. Muḥammad, (٣٧) `Alī b. Muḥammad b. Isḥāq, (٣٨) his father, (٣٩) al-Ḥasan b. Ya`qūb. From Riyy: (۴٠) al-Qāsim b. Mūsā, (۴١) his son, (۴٢) Abū Muḥammad b. Hārūn, (۴٣) Ṣāḥib al-Ḥḥaṣat, (۴۴) `Alī b. Muḥammad, (۴۵) Muḥammad b. Muḥammad al-Kulainī, (۴۶) Abū Ja`far al-Rifā'. From Qazwīn: (۴٧) Mirdās, (۴٨) `Alī b. Aḥmad. From Fāqtar: (۴٩) (۵٠) Two men. From Shahrazūr: (۵١) Ibn al-Khāl. From Fāris: (۵٢) al-Maḥrūj. From Marw: (۵٣) The owner of one thousand dinars, (۵۴) The owner of some wealth, (۵۵) The owner of the white paper, (۵۶) Abū Thābit. From Nīsābūr: (۵٧) :Muḥammad b. Shu`ayb b. Ṣāliḥ. From Yemen

al-Faḍl b. Yazīd, (۵٩) His son al-Ḥasan, (۶٠) al-Ja`farī, (۶١) Ibn al-A`jamī, (۶٢) al- (۵٨) Shimshāṭī. From Egypt: (۶٣) Father of two sons, (۶۴) The owner of some wealth at

Mecca, (۶۵) Abū Rajā'. From Naṣībayn: (۶۶) Abū Muḥammad b. al-Wajnā. From Ahwāz: .(۶۷) al-Ḥusaynī

I say: Al-Nūrī, may Allah have mercy on him, in the beginning of the seventh chapter of al-Najm al-thāqib, has narrated the aforementioned tradition in Persian. Then, he has mentioned another group of people who have witnessed the miracles of Ṣāḥib al-Amr, peace be on him, and have had the honor of meeting him and the privilege of .seeing him

There is no harm in mentioning their names here. Whoever intends to know more about them and the details of their reports, must refer to the writings of our fellow .companions concerning the occultation and the rijāl books

Here, we will only mention their names as has been recorded in the aforementioned book: (۶۸) Al-Shaykh Abū l-Qāsim al-Ḥusayn b. Rūḥ, (۶۹)Abū l-Ḥasan `Alī b. Muḥammad al-Samurī, (۷۰) Ḥakīma, the daughter of Imam Muḥammad al-Taqī, peace be on him, (۷۱) Nasīm, the servant of (Imam) Abū Muḥammad, peace be on him, (۷۲) Abū Naṣr al-Ṭarīf, the servant, (۷۳) Kāmil b. Ibrāhīm al-Madanī, (۷۴) Al-Badr, the servant, (۷۵) The old woman who had brought up Aḥmad b. Bilāl b. Dāwūd al-Kātib, (۷۶) Māriya, the female-servant, (۷۷) The slave-girl of Abū `Alī al-Khayzarānī, (۷۸) Abū Ghānim, the servant, (۷۹) A group of (our Shia) companions, (۸۰) Abū Hārūn, (۸۱) ,Mu`āwiyat b. Ḥakīm

Muḥammad b. Ayyūb b. Nūḥ, (۸۳) `Umar al-Ahwāzī, (۸۴) A man from Fāris, (۸۵) (۸۲) Muḥammad b. Ismā'īl b. Mūsā b. Ja`far, peace be on them, (۸۶) Abū `Alī b. Muṭahhar, (۸۷) (۸۸) Ibrāhīm b. `Abda al-Nīsābūrī and his slave-girl, (۸۹),(۹۰) (۹۱) Rashīq and his two companions, (۹۲) Abū `Abd-Allah b. Ṣāliḥ, Abū `Alī Aḥmad b. Ibrāhīm b. Idrīs, (۹۳) Ja`far b. `Alī al-Hādī, peace be on him, (۹۴) A guard, (۹۵) Abū l-Ḥusayn Muḥammad b. Muḥammad b. Khalaf, (۹۶) Ya`qūb b. Manfūs, (۹۷) Abū Sa`īd al-Ghānim al-Hindī, (۹۸) Muḥammad b. Shādhān al-Kabulī, (۹۹) `Abd-Allah al-Sūrī, (۱۰۰) Al-Ḥāj al-Hamdānī, (۱۰۱) Sa`d b. `Abd-Allah al-Qummī al-Ash`arī, (۱۰۲) Ibrāhīm b. Muḥammad b. Fāris al-Nīsābūrī, (۱۰۳) `Alī b. Ibrāhīm b. Mahziyār, (۱۰۴) Abū Nu`aim al-Anṣārī al-Zaidī, (۱۰۵) Abū

`Alī Muḥammad b. Aḥmad al-Maḥmūdī, (۱۰۶) Allān al-Kulainī, (۱۰۷) Abū l-Haytham al-Anbārī [or al-Dīnārī], (۱۰۸) Sulaimān b. Abī Nu`aim and Abū Ja`far al-Aḥwal al-Hamdānī, (۱۰۹-۱۳۹) Muḥammad b. Abī al-Qāsim al-`Alawī al-`Aqīqī along with a group of about thirty men, (۱۴۰) The grandfather of Abū l-Ḥasan b. Wajnā, (۱۴۱) Abū l-Adyān, (۱۴۲) Abū l-Ḥasan Muḥammad b. Ja`far al-Ḥimyarī and a group of people from Qum, (۱۴۳) Ibrāhīm b. Muḥammad b. Aḥmad al-Anṣārī, (۱۴۴) Muḥammad b. `Abd-Allah al-Qummī, (۱۴۵) Yūsuf b. Aḥmad al-Ja`farī, (۱۴۶) Aḥmad b. `Abd-Allah al-Hāshimī al-`Abbāsī, (۱۴۷-۱۸۶) Ibrāhīm b. Muḥammad al-Tabrīzī along with thirty-nine people, (۱۸۷) Al-Ḥasan b. `Abd-Allah al-Tamīmī al-Zaidī, (۱۸۸) al-Zuhrī, (۱۸۹) Abū Sahl Ismā'īl b. `Alī al-Naubakhtī, (۱۹۰) Al-`Aqīd al-Nūbī, the servant, (۱۹۱) The lady who had taken care

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of Imam Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, (۱۹۲) Ya`qūb b. Yūsuf al-Ḍarrāb al-Ghassānī or al-Iṣfahānī, the narrator of al-ṣalawāt al-kabīra, (۱۹۳) The old female-servant of Imam al-`Askarī, peace be on him, who lived in Holy Mecca, (۱۹۴) Muḥammad b. `Abd-Allah al-Ḥamīd, (۱۹۵) `Abd-Aḥmad b. al-Ḥasan al-Mādirānī, (۱۹۶) Abū l-Ḥasan al-`Amrī, (۱۹۷) `Abd-Allah al-Sufyānī, (۱۹۸) Abū l-Ḥasan al-Ḥasanī, (۱۹۹) Muḥammad b. `Abbās al-Qaṣrī, (۲۰۰) Abū l-Ḥasan `Alī b. al-Ḥasan al-Yamānī, (۲۰۱) (۲۰۲) Two men from Egypt, (۲۰۳) The great worshipper (al-`ābid al-mutahajjid) from Ahwāz, (۲۰۴) Umm Kulthūm, the daughter of Abū Ja`far Muḥammad b. `Uthmān al-`Amrī, (۲۰۵) The messenger from Qum, (۲۰۶) Sinān al-Mauṣilī, (۲۰۷) Aḥmad b. Ḥasan b. Aḥmad al-Kātib, (۲۰۸) Ḥusayn b. `Alī b. Muḥammad, known as ibn al-Baghdādī, (۲۰۹) Muḥammad b. al-Ḥasan al-Ṣairafī, (۲۱۰) Al-Bazzāz al-Qummī, (۲۱۱) Ja`far b. Aḥmad, (۲۱۲) Al-Ḥasan b. Waṭāt al-Ṣaidalānī who was in charge of the endowments (waqf) in Wāsiṭ, (۲۱۳) Aḥmad b. Abī Rūḥ, (۲۱۴) Abū l-Ḥasan Khiḍr b. Muḥammad, (۲۱۵) Abū Ja`far Muḥammad b. Aḥmad, (۲۱۶) The woman from al-Dīnawar, (۲۱۷) Al-Ḥasan b. al-Ḥusayn al-Asbābābadī, (۲۱۸) A person from Astarābād, (۲۱۹) Muḥammad b. al-Ḥusayn al-Kātib from Marv, (۲۲۰) Two people from Madā'in, (۲۲۱) `Alī b. Ḥusayn b. Mūsā b. Bābawayh al-Qummī, the father of al-Ṣadūq, (۲۲۲) Abū Muḥammad al-Da`lajī, (۲۲۳) Abū Ghālib Aḥmad b. Muḥammad b. Sulaimān al-Zurārī, (۲۲۴) Ḥusayn b. Ḥamdān Nāṣir al-Daula, (۲۲۵) Aḥmad Abū Sūra, (۲۲۶) Muḥammad b. al-Ḥasan b. `Ubaid-Allah al-Tamīmī, (۲۲۷)

Abū Ṭāhir `Alī b. Yaḥyā al-Zurārī [al-Rāzī], (۲۲۸) Aḥmad b. Ibrāhīm

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b. Makhlad, (۲۲۹) Muḥammad b. `Alī al-Aswad al-Dāwūdī, (۲۳۰) Al-`Afīf, (۲۳۱) Abū Muḥammad al-Thumālī, (۲۳۲) Muḥammad b. Aḥmad, (۲۳۳) A man to whom a signed letter (tauqī`) was given at `Ukbarā, (۲۳۴) `Alyān, (۲۳۵) Al-Ḥasan b. Ja`far al-Qazwīnī, (۲۳۶) A man from Fāynamī, (۲۳۷) Abū l-Qāsim al-Jalīsī, (۲۳۸) Naṣr b. Ṣabbāḥ, (۲۳۹) Aḥmad b. Muḥammad al-Sarrāj al-Dīnawarī, (۲۴۰) Abū l-`Abbās, (۲۴۱) Muḥammad b. Aḥmad b. Ja`far al-Qattān, the representative, (۲۴۲) Ḥusayn b. Muḥammad al-Ash`arī, (۲۴۳) Muḥammad b. Ja`far, the representative, (۲۴۴) A person from Āba, (۲۴۵) Abū Ṭālib, the servant of a man from Egypt, (۲۴۶) Mirdās b. `Alī, (۲۴۷) A person from Rabaḍ Ḥamīd (۲۴۸) Abū l-Ḥasan b. Kathīr al-Naubakhtī, (۲۴۹) Muḥammad b. `Alī al-Shalmaghānī, (۲۵۰) The companion of Abū Ghālib al-Zurārī, (۲۵۱) Ibn al-Ra'īs, (۲۵۲) Hārūn b. Mūsā b. al-furāt, (۲۵۳) Muḥammad b. Yazdād, (۲۵۴) Abū `Alī al-Nīlī, (۲۵۵) Ja`far b. `Amr, (۲۵۶) Ibrāhīm b. Muḥammad b. al-Faraj al-Zaḥjī, (۲۵۷) Abū Muḥammad al-Sarwī, (۲۵۸) The slave-girl of Mūsā b. `Īsā al-Hāshimī, (۲۵۹) The female owner of a small box, (۲۶۰) Abū l-Ḥasan Aḥmad b. Muḥammad b. Jābir al-Balādhurī, the author of Tārīkh al-ashrāf, (۲۶۱) Abū l-Ṭayyib Aḥmad b. Muḥammad b. Buṭṭa, (۲۶۲) Aḥmad b. al-Ḥasan b. Abī Ṣāliḥ al-Khujandī, (۲۶۳) The nephew of Abū Bakr al-`Aṭṭār al-Ṣūfī, (۲۶۴-۳۰۲) Muḥammad b. `Uthmān al-`Amrī, as is recorded in Tārīkh Qum, from Muḥammad b. `Alī Mājīlawayh, through an authentic chain of narrators, from him, who said: “One day, (Imam) Abū Muḥammad al-Ḥasan b. `Alī, peace be on him, presented to us

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his son, M-U-Ḥ-A-M-M-A-D, the Mahdī, peace be on him, while we were in his house ”.(and we were forty people . . . (to the end of the tradition

Some contemporary scholars have narrated from the book Bughyat al-ṭālib, the names of those who have seen him and have witnessed his miracles during the minor occultation and have recorded their stories. Some of these have been mentioned in .al-Najm al-thāqib and the rest in other books

In Tadhkirat al-ṭālib, the names of three hundred people have been recorded who .have seen him

Al-Sayyid Hāshim Baḥrānī has written an exclusive book on this subject which he has named Tabṣirat al-walī fī man ra'ā l-Qā'im al-Mahdī. He has mentioned in it the names of a large number of people who had the privilege of seeing him during the .lifetime of his father, peace be on him, and during the minor occultation

The following traditions from this chapter also prove the above point: ۸۵۹ (it is .probable that this incident occurred during the major occultation), ۸۶۲, ۸۶۴, and ۸۶۷

Section Two

Some of his miracles during the minor occultation

Comprised of twenty-nine traditions

۸۴۴. Al-Kāfī(۱): `Alī b. Muḥammad, from Muḥammad b. `Alī b. Shādhān al-Nīsābūrī, who :said

Four hundred and eighty dirhams had been given to me [from different people] and I disliked sending [this odd amount] which was twenty [dirhams] less than five hundred; so I added twenty dirhams to it from my own money and sent it to al-Asadī [to give it to the Imam] without mentioning that twenty of them were my

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۱ - Al-Kāfī, vol. ۱, pp. ۵۲۳–۵۲۴, no. ۲۳; Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۴۸۵–۴۸۶, no. ۵, through his chain of narrators from Muḥammad b. Shādhān b. Na`īm al-Nīsābūrī; al-Irshād, p. ۳۸۳, (pp. ۳۵۳ and ۳۵۴, [Beirut: Mu'assisat al-A`lamī]); Kashf al-ghumma, vol. ۲, chap. "Proofs of the Master of the time, peace be on him," p. ۴۵۶; I`lām al-warā, fourth rukn, part ۲, chap. ۳, sect. ۲; Dalā'il al-imāma, p. ۲۸۶, all of them through their chains of narrators from Muḥammad b. Shādhān; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۲۹۵, no. ۸, and p. ۳۲۵, no. ۴۴; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۶۳–۶۶۴, no. ۲۲; al-Thāqib fī l-manāqib, p. ۶۰۴, no. ۵۵۲/۱۶, from Muḥammad b. Shādhān b. Na`īm al-Nīsābūrī. I say:

The aforementioned Muḥammad b. Shādhān in Kamāl al-dīn, al-Irshād, Kashf al-ghumma, and al-Dalā'il, is either Muḥammad b. `Alī b. Shādhān who has been mentioned in the chain of narrators of al-Kāfī, or he is Muḥammad b. Aḥmad b. Shādhān whose biography has been recorded in the rijāl books—as some of the authors of the lexicons have mentioned. It is also possible that he is other than Muḥammad b. `Alī b. Shādhān although, apparently, it is the same incident. However, neither of these possibilities is a cause of weakness for the chain, because his high stature will become obvious by referring to the rijāl and Hadith books. He has been mentioned amongst the representatives (al-wukalā) in the sixteenth tradition of the chapter on those who have seen the Qā'im, peace be on him, in Kamāl al-dīn. Therefore, no attention should be paid to the view of some contemporary scholars who believe he was unknown (al-majhūl). As for Muḥammad b. `Alī b. Shādhān—if we suppose he is other than Muḥammad b. Shādhān—it will suffice in proving his reliability the fact that he has narrated the tradition of `Alī b. Muḥammad from him, who was from the teachers of al-Kulainī, and that many traditions have been narrated from him in al-Kāfī. If it is argued that this does not prevent him from still being unknown (al-majhūl), the reply will be as follows: His reliability can be deduced from the fact that al-Kulainī has narrated numerous traditions from him and has trusted his narrations and has recorded them in his book. This argument is enough to prove that al-Kulainī had regarded him as reliable. Even if we overlook this argument, this narration in particular can be relied upon due to the fact that there is no doubt that it occurred just like other narrations that we have no doubt about their occurrence because of the existence of legitimate presumptions. It is appropriate to mention here that we believe it strongly probable that `Alī b. Muḥammad—the aforementioned in the narrations of al-Kāfī, al-Irshād, and Kamāl al-dīn—is `Alī b. Muḥammad b. Ibrāhīm b. Abān al-Rāzī, known as `Allān, who was one of al-Kulainī's teachers. For, he had a book named Akhbār al-Qā'im, peace be on him. He was amongst the most respected scholars of the third century and had apparently lived during the periods of two Imams: Imam Abū Muḥammad, peace be on him, and his .son al-Mahdī, peace be on him, during the minor occultation

own. Later, a letter reached me which said, "Five hundred dirhams have been

".received—of which twenty dirhams belonged to you

:Al-Kāfī(۱): `Alī b. Muḥammad recounts .۸۴۵

A person from al-Sawād(۲) conveyed some wealth to [the Mahdī] but he returned it to him saying, "Remove from it what belongs to your cousin and is four hundred dirhams." The man had in his possession the estate of his cousin and had withheld their share. When he paid attention, he realized that his cousin's share was exactly four hundred dirhams. He removed it and handed over the remaining, which was .accepted

Kamāl al-dīn(۳): Narrated to me my father, may Allah be satisfied with him, from .۸۴۶ Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, from a group of our (Shia) companions that

Once, [the Imam] sent a slave to Abū `Abd-Allah b. Junayd, who was in Wāsiṭ, and ordered him to sell it. He sold [the slave] and received its fee. When he weighed the dinars, he realized that they were about eighteen-twentieth of a dinar short. He added the missing amount from his [own wealth] and sent them [to the Imam]. A dinar .[was returned to him that weighed the exact amount that he had added [from himself

Kamāl al-dīn(۴): Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied .۸۴۷ with him, from Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, known as `Allān al-Kulainī, from Muḥammad b. Jabra'īl al-Ahwāzī, from Ibrāhīm and Muḥammad the two sons of al-Faraj, from Muḥammad b. Ibrāhīm b. Mahziyār that

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Al-Kāfī, vol. ۱, chap. "Birth of the Master, peace be on him," p. ۵۱۹, no. ۸; al-Irshād, p. -۱ ۳۷۸ , no. ۳, with a minor difference ([Beirut: Mu'assisat al-A`lamī], p. ۳۵۲); Similar to it, Dalā'il al-imāma, chap. "Ma`rifat shuyūkh al-ṭā'ifa al-ladhīna `arafū Ṣāḥib al-Zamān `alayhi al-salām," pp. ۲۸۶–۲۸۷, no. ۶, from Abū al-Mufaḍḍal, from Muḥammad b. Ya`qūb, from Isḥāq b. Ya`qūb, from al-Shaykh al-`Amrī Muḥammad b. Uthmān, who said, "Two people from the inhabitants of al-Sawād . . . (to the end)." He has narrated it

from `Alī b. Muḥammad.; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۲۶, no. ۴۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۵۹, no. ۷; al-Thāqib fī l-manāqib, p. ۵۹۷, no. ۵۴۰/۴, from Isḥāq b. Ya`qūb, from al-Shaykh al-`Amrī; I`lām al-warā, fourth rukn, part ۲, chap. ۳, sect. ۲, .from `Alī b. Muḥammad

.The dwellings and villages near Kūfa—Ed -۲

Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۴۸۶, no. ۷; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۲۶, no. -۳ ۴۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۳, no. ۴۵; I`lām al-warā, fourth rukn, part ۲, .chap. ۳, sect. ۲; al-Thāqib, p. ۵۹۷

Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۴۸۶–۴۸۷, no. ۸; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. -۴ ۳۲۶, no. ۴۷. He has only mentioned the last part of the tradition; Dalā'il al-imāma, chap. "Ma`rifatu shuyūkh . . .," p. ۲۸۷, no. ۷, similar to it through his chain of narrators from ".Muḥammad b. Ibrāhīm b. Mahziyār, to where he says, "Some dinars

He entered Iraq as a skeptic and in a state of confusion. He received a letter which :said

Say to Mahziyār, "We have heard what you have narrated from our friends in your homeland. Tell them [i.e. our friends in your homeland], "Have you not heard the saying of Allah, Mighty and Majestic be He, 'Obey Allah and obey His Messenger and those who have authority amongst you.'(۱) Won't this order be valid until the Day of Judgment? Don't you see that Allah has granted you forts that you take refuge in and known people that you are guided with? [This has been happening] from the era of Adam until the appearance of the one who has passed away [meaning Abū .Muḥammad], peace be on him

Whenever a sign disappears, another becomes manifest and whenever a star sets, another rises. Did you [people] think that when Allah took him towards Himself, he had ripped the rope that was between Himself and His creations? No! It will never be so until the Hour is established and the commands of Allah become manifest and they will dislike it. O Muḥammad b. Ibrāhīm! Don't let skepticism enter your [heart] regarding what you were in seek of, for Allah, Mighty and Majestic be He, will never make the earth empty of a proof. Didn't your father say to you before he died that 'Quickly bring someone here to weigh the dinars that are with me.' There was a delay

and the Shaykh feared that he

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.Quran ۴:۵۹ -۱

would die soon, so he ordered you to weigh those dinars yourself and gave you a big .bag

You had three bags yourself and a purse which contained dinars with different [weights]. You weighed them and the shaykh put a seal on them with his ring and asked you to seal them too. He then said, 'If I live, I am more worthy of them than you [i.e. I know what to do with them], and if I die, then fear Allah regarding yourself firstly .and regarding me secondly

Then free me [from this debt] and do what I believe you will do. May Allah have mercy on you! Separate the extra dinars from amongst the money— which are more than ten dinars—and send the remaining on your own behalf for the times are much harsher than they used to be. And Allah is enough for us and He is the Best that can be ".'relied upon

Muḥammad b. Ibrāhīm continued,) I went to the garrison [of Sāmarrā'] as a pilgrim) and wanted to go to the [Holy] Region when a woman came to me and asked, "Are you Muḥammad b. Ibrāhīm?" I replied in the affirmative. She said, "Return! You cannot meet at this time. Come back at night and the door will be kept open for you. Enter the residence and go to the room in which there will be a lamp." I did accordingly and went to the door. It was open and I entered the residence and went

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to the room she had described. I [came to myself] and found myself wailing and crying between two graves. Suddenly, I heard a voice saying, "O Muḥammad! Fear Allah (ittaq Allāh) and repent from the beliefs that you had for you have accepted a great ".responsibility

۸۴۸. Kamāl al-dīn(۱): Narrated to us Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, from Naṣr b. Ṣabbāḥ al-Balkhī who said:

In Marv, there was a scribe who was from Khūzistān(۲)—and al-Naṣr told me his name. He had accumulated One thousand dinars from the Imam's money and he consulted me [to see who he should give the wealth to]. I advised him to send it to al-Ḥājizī. He asked, "Will you claim responsibility for them if Allah questions me about them on the Day of Judgment?" I answered, "Yes." I departed from him and after two years I went to meet him and asked him about the money. He informed me that he had sent ۲۰۰ dinars from the money to al-Ḥājizī. A receipt had been given to him in which he had prayed for him and he had then said, "The money was one thousand dinars of which you have sent two hundred dinars. If you want to transact [with us], then do it through al-Asadī at Riyy."

When the [news about] the death of al-Ḥājizī reached me, I became extremely anxious and very sorrowful.(۳) I said to him, "Why are you

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۱- Kamāl al-dīn, vol. ۲. chap. ۴۵, p. ۴۸۸, no. ۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۲۶–۳۲۷, no. ۴۸, with the difference that he says, "he sent two hundred dinars from the wealth to Ḥijāz"; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۳, no. ۴۶.

۲- A province in southwest Iran—Ed.

۳- Apparently part of the tradition has been deleted. See al-Kharā'ij, vol.۲, p.۶۹۶, no. ۱۰.

sorrowful and anxious. Allah has obliged you through two signs: One, you were informed about the total and exact amount of wealth and two, you were informed about the death of al-Ḥājizī beforehand."

۸۴۹. Kamāl al-dīn(۱): Abū Ja`far Muḥammad b. `Alī al-Aswad, may Allah be satisfied with him, who said:

After the death of Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him,

`Alī b. al-Ḥusayn b. Mūsā b. Bābawayh, may Allah be satisfied with him, requested that I tell Abū l-Qāsim al-Rauḥī to ask our master, Ṣāḥib al-Zamān, peace be on him, to pray to Allah, Mighty and Majestic be He, to grant him a son. I asked him to do so and he conveyed [the request]. After three days, he informed me that [the Imam] had prayed for `Alī b. al-Ḥusayn and that he will soon be [the father] of a blessed son whom [Allah] will make to be a cause of benefit; and after him, more children [would come].

I too requested that he pray to Allah to grant me a son but my request was not answered and he had said, "This is not possible." Soon, Muḥammad b. `Alī was born to `Alī b. al-Ḥusayn, may Allah be satisfied with him, and after him, more children. But I had no children.

The author of this book [i.e. al-Ṣadūq] says:

Whenever Abū Ja`far Muḥammad b. `Alī al-Aswad, may Allah be satisfied with him saw me attending the classes of our teacher Muḥammad b. al-Ḥasan b. Aḥmad b. al-Walīd, may Allah be

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۵۰۲–۵۰۳, no. ۳۱; Ghaybat al-Shaykh, p. ۳۲۰, no. ۲۶۶; Rijāl al-Najāshī, pp. ۱۸۴–۱۸۵; al-Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۲۴, no. ۴۲; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۳۵–۳۳۶, no. ۶۱; Faraj al-mahmūm, pp. ۲۵۸ and ۱۳۰; Yanābī` al-mawadda, chap. ۸۱, p. ۴۶۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۸, no. ۷۶ and ۷۷; al-Thāqib fī l-manāqib, p. ۶۱۴, no. ۵۶۰/۸.

satisfied with him, and my crave for seeking knowledge and memorizing the books, he would say to me, "I am not surprised that you have such crave in seeking knowledge; because you were born through the prayers of Imam [Mahdī], peace be on him.

۸۵۰. Kamāl al-dīn(۱): Muḥammad b. Hārūn al-Qāḍī, may Allah be satisfied with him, narrated to us from Muḥammad b. `Abd-Allah b. Ja`far al-Ḥimyarī, from his father,

:from Isḥāq b. Ḥāmid al-Kātib, who said

There was a faithful cloth-seller in Qum who had a partner who belonged to the Murji'a sect. Once, they received a precious cloth. The believer said, "This cloth is appropriate for my master." The partner answered, "I don't know your master. But you can do as you please." When the cloth reached the Imam, peace be on him, he cut it into two from top to bottom and kept one half and returned the other and said, "We ".do not need the wealth of the Murji'a

Dalā'il al-imāma(٢): Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah narrated to me, .٨٥١ from Abū Bakr Muḥammad b. Ja`far b. Muḥammad al-Muqrī, from Abū l-`Abbās Muḥammad b. Shābūr, from al-Ḥasan b. Muḥammad b. Ḥayawān al-Sarrāj al-Qāsim, from Aḥmad al-Dīnawarī al-Sarrāj—whose epithet was Abū l-`Abbās and his title was :Istāra—who said

I went from Ardabīl to Dīnawar with the intention of performing Hajj. This was a year or two after the death of (Imam) Abū Muḥammad al-Ḥasan b. `Alī and the people were in a state of confusion. The people of Dīnawar were giving

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Kamāl al-dīn, vol. ٢, chap. ٤٥, p. ٥١٠, no. ٤٠; Biḥār al-anwār, vol. ٥١, chap. ١٥, p. ٣٤٠, no. -١ .٦٦; Ithbāt al-hudāt, vol. ٣, chap. ٣٣, p. ٦٨٠, no. ٨٣; al-Thāqib, p. ٦٠٠, no. ٥٤٧/١١

Dalā'il al-imāma, chap. "Ma`rifat al-shuyūkh al-ṭā'ifa alladhīna `arafū Ṣāḥib al- -٢ Zamān `alayhi al-salām," pp. ٢٨٢–٢٨٥, no. ١; Faraj al-mahmūm, pp. ٢٣٩–٢٤٤, through his chains of narrators from Muḥammad b. Jarīr; Biḥār al-anwār, vol. ٥١, chap. ١٥, pp. ٣٠٠– .٣٠٣, no. ١٩

.each other the good news that I had arrived and the Shias gathered around me

They told me, "We have sixteen thousand dinars which we must give to [the Imam]. We want you to take them with yourself and give them to the one to whom they must be given." I said, "O people! [We are in] a state of confusion and we don't know who the door to the Imam is [i.e. representative of the Imam]." They responded, "We have

chosen you to carry this wealth because of what we know about your reliability and nobility. So, take them with the condition that you don't hand them over [to anyone] ".except that [he shows you] proof

They gave me the money in various purses with the names [of the owners written] on them. I took the money and left. When I reached Qarmīsīn, I went to say hello to Aḥmad b. al-Ḥasan who lived there. He was delighted by seeing me and he gave me one thousand dinars in a sack and a bag of dark colored clothes that I couldn't figure out what it contained. He said, "O Aḥmad! Carry this along with you but don't hand it over to anyone except [he who shows you] proof." I took the money from him and the .bag of clothes with whatever was in it

When I entered Baghdad, I had no worry but to search for someone who would be pointed to as the bāb (door) [to Imam Mahdī, peace

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be on him]. I was told, there is a man here known as al-Bāqaṭānī who claims to be a bāb (door); another person called Isḥāq al-Aḥmar also claims to be a bāb; and there is yet another person known as Abū Ja`far al-`Amrī, who also claims to be the bāb. I .started with al-Bāqaṭānī

I went to him and found him to be a radiant old man. He showed apparent pomp and had Arabian carpets [or horses]. He had many slaves and people had gathered around him and were speaking. I went to him and greeted him. He welcomed me, called me near him, showed me kindness, and expressed his joy. I sat with him for a long time .until most of the people left. He then asked me the reason of my visit

I introduced myself as a person from Dīnawar and that I had some wealth which I wanted to hand over to him. He said, "Hand it over to me." I said, "I need proof." He replied, "Come back tomorrow." I returned the next day but he failed to show any .proof. I returned the third day but he showed no proof again

So, I went to Isḥāq al-Aḥmar and found him to be a neat young man. His house was

bigger than that of al-Bāqaṭānī. His carpets [or horses], clothes, and pomp were better than that of al-Bāqaṭānī and he had more slaves and more visitors than him. I went in and greeted him. He welcomed me and

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asked me to come near him. I waited until the crowds dwindled. He then asked me why I had come. I said to him what I had said to al-Bāqaṭānī, and went to see him for .three days but he failed to show any proof

Finally, I went to Abū Ja`far al-`Amrī. I found him to be a humble old man. He was wearing a white garment and was sitting on a felt mattress in a small house. He neither had slaves nor apparent pomp nor the carpets [or horses] that I found with the others. I greeted him and He replied to my salutations. He brought me close to .himself and reached towards me. Then, he asked about me

I told him that I had come from the region of Jabal and was carrying wealth. He replied, "If you desire to transfer this wealth to where [it should be transferred], then it is necessary that you go to Sāmarrā' and ask for the house of ibn al-Riḍā(۱) and ask for so and so person, the representative—whose house will be teeming with its residents. You will find there what you are after." I left his company and went to .Sāmarrā. I reached the house of ibn al-Riḍā and asked for the representative

The door-keeper said that he is busy inside the house and will come out soon. I sat beside the door waiting for him to come out. He emerged after some time and I stood up and greeted him. He

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۱- Ibn al-Riḍā refers to the tenth and eleventh Imams who were known by this title .because they were the descendants of Imam al-Riḍā, peace be on them—Ed

held my hand and took me inside his house. He asked me how I was and the reason for my visit. I told him that I was carrying some wealth from the land of Jabal and

intended to hand it over to him after [he showed me] proof. He said, “Yes.” Then, he brought food for me and said, “Eat this and rest because you are tired and there is still some time left until prayer time. I will bring for you what you want.” I ate and slept.

When the time of prayers arrived, I got up and prayed. I went to the stream, had a bath, and returned. I waited until about one-fourth of the night had passed when he came to me and with him was a piece of paper, on which was written: “In the Name of Allah, the Beneficent, the Merciful. Aḥmad b. Muḥammad al-Dīnawarī has come and is carrying sixteen thousand dinars and they are in so many purses.

One of them belongs to so and so and contains so many dinars. Another belongs to such and such and contains so many dinars . . .” Until he enumerated all the purses and finally said, “the purse of al-Dharrā` which contains sixteen dinars.” At this juncture, Satan tempted me [to ask myself], “Is it possible that my master knows more about these purses than me?” Then I started mentioning the purses—one after the other along with the names of their owners—until I reached the last one.

[The

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letter] continued, “He has brought a bag from Qarmīsīn from Aḥmad b. al-Ḥasan al-Bādarānī—the brother of the moneychanger—which contains one thousand dinars and so many clothes. One of them belongs to so and so person. Another’s color is such and such . . .,” until he described [all] the clothes as to whom they belonged to and their colors. I praised Allah and thanked Him for what He had obliged me by dispelling the doubts from my heart. He had also ordered me to give everything that I was carrying to whoever Abū Ja`far al-`Amrī ordered. [I left for Baghdad and went to Abū Ja`far al-`Amrī] and my entire journey to Sāmarrā’ and back was completed in three days.

When Abū Ja`far al-`Amrī saw me, he asked, “Why haven’t you gone yet?” I replied, “My master! I have [just] returned from Sāmarrā.” I was informing Abū Ja`far about [my journey] when a note was brought to him from our master, peace be on him, accompanied with a piece of paper like the one which was with me.

The money and clothes had been mentioned in it and he had ordered that they all be handed over to Abū Ja`far Muḥammad b. Aḥmad b. Ja`far al-Qattān al-Qummī. Abū Ja`far al-`Amrī wore his clothes and said to me, "Take what is with you to the house of Muḥammad b. Aḥmad b. Ja`far al-Qattān al-Qummī." I carried the money and the clothes to the house of Muḥammad b. Aḥmad b. Ja`far al-Qattān al-Qummī,

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handed them to him, and then left for Hajj.

When I returned to al-Dīnawar, the people gathered around me. I brought out the scroll which the representative of our Master had given to me and read it out for the people. When they heard [me] mention the purse with the name of al-Dharrā`, [its owner] fell down and fainted. We revived him until he regained consciousness. Immediately, he went into prostration to thank Allah, Mighty and Majestic be He, and said, "All Praise is for Allah Who obliged us with guidance. Now, I am sure that the earth cannot be empty of a [divine] proof. By Allah, this purse was handed over to me by this al-Dharrā` and no one was aware of this except Allah, Mighty and Majestic be He."

I left and after some time met Abū l-Ḥasan al-Bādarānī and informed him about the entire incident and read the scroll for him. He exclaimed, "O subḥān Allah! I have never doubted anything and you should never doubt that Allah, Mighty and Majestic be He, will empty His earth of a (divine) proof.

Know that when Irtakūkīn attacked Yazīd b. `Abd-Allah at Suhraward, conquered his cities, and took hold of his treasury, a man came to me and said that Yazīd b. `Abd-Allah had put aside such and such horse and sword for our master, peace be on him. I started transferring the treasures of Yazīd b. `Abd-Allah to Irtakūkīn and was protecting the horse and the sword until nothing

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remained [in the treasury] except these two things.

I was hoping that I could keep these two things for our master but the demand of Irtakūkīn intensified and I had no choice but to hand them over. I estimated that they were worth one thousand dinars and I gave this sum to the treasurer and said, 'Put these dinars in the safest of places and don't ever give them to me—no matter how intense [my] need to them may be.' Then I handed over the horse and the sword. Later, I was sitting at my [special place] at Riyy, settling affairs, listening to reports, and giving orders, when Abū l-Ḥasan al-Asadī came to me. He would visit me time after time and I used to fulfill his needs. He stayed with me for a very long time and I .was extremely miserable

I asked him, 'What do you want?' He replied, 'I want some privacy.' So, I ordered the Treasurer to prepare for us a private place in the Treasury. We entered the Treasury and He took out a small piece of paper from our master, on which was written, 'O Aḥmad b. al-Ḥasan! Hand over to Abū l-Ḥasan al-Asadī the thousand dinars that belong to us and are the price of the sword and the horse.' I immediately went into prostration for Allah, Mighty and Majestic be He, to express my gratitude for His obligation on me and then I knew that he was truly Allah's Caliph because no one was

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aware of this except me. So, I added to that money three thousand more dinars ".because of my delight at the obligation of Allah upon me on account of this event

Dalā'il al-imāma[۱]: Informed us Abū l-Mufaḍḍal Muḥammad b. `Abd-Allah, from .۸۵۲ :Muḥammad b. Ya`qūb, from al-Qāsim b. al-`Alā who said

I wrote three letters to the Master of the Time and mentioned my needs. I informed him that I am an old man and have no children. He replied to me about my needs but said nothing about children. So, I wrote a fourth letter to him and asked him to pray for me to Allah to grant me a son. He replied to me and wrote about my needs and wrote, "O Allah! Grant him a boy which will be the apple of his eyes and make [the child] from this pregnancy his heir." When I received the letter, I was not aware about any pregnancies. I asked my slave-girl about it and she informed me that she was no .longer experiencing menstruations. [Some time later], she gave birth to a boy

.۸۵۳ Dalā’il al-imāma(۲): `Alī b. Muḥammad narrated to me from Naṣr b. al-Ṣabbāḥ who said: “A person from Balkh sent five dinars to the Master along with a [note] in which he had changed his name. When he sent it to the Master, he received a receipt in which his [real] name and lineage had been mentioned and he had prayed for him.”

.۸۵۴ Dalā’il al-imāma(۳): Abū Ja`far said, “A

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۱ - Dalā’il al-imāma, p. ۲۸۶, no. ۴; Faraj al-mahmūm, p. ۲۴۴, citing al-Ḥimyarī and al-Ṭabarī; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۰۳–۳۰۴, under no. ۱۹; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۷۰۱, no. ۱۴۱.

۲ - Dalā’il al-imāma, p. ۲۸۷, no. ۸; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۲۷, no. ۴۹; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۳, no. ۴۷.

۳ - Dalā’il al-imāma, p. ۲۸۸, no. ۱۰; Faraj al-mahmūm, p. ۲۴۴, citing al-Ṭabarī and al-Ḥimyarī, with a very minor variation; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۸, no. ۲۴, which says, “name the first one Aḥmad”; al-Irshād, p. ۳۵۵; Ghaybat al-Shaykh, p. ۲۸۳, no. ۲۴۲, with a very minor variation; al-Kāfī, p. ۵۲۲, no. ۱۷, with a very minor variation; Kashf al-ghumma, vol. ۲, p. ۴۵۵, with a very minor variation; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۶۲, no. ۱۶.

son was born to me and I wrote to [the Imam] seeking permission to circumcise him on the seventh day. The reply was, ‘No.’ The child died on the seventh day and I wrote to him and informed him about his death. He replied, ‘Allah will replace him with another [son] then another. Name [the new child] Aḥmad and the next one Ja`far.’ It happened like he had said.”

.۸۵۵ Al-Kāfī(۱): `Alī b. Muḥammad, from Abū `Aqīl `Īsā b. Naṣr who said: “`Alī b. Ziyād al-Ṣaimarī wrote [a letter to him] and asked for a burial-shroud. He wrote in reply, ‘You will need it at eighty.’ He died at eighty and [the Imam] sent him a shroud a few days before his death.”

.۸۵۶ Al-Kāfī(۲): From Al-Qāsim b. al-`Alā who said: “A number of sons were born to me and I wrote to him asking him to pray (for the). But, he did not write anything to me

about them and (soon) all of them died. When my son al-Ḥasan was born, I wrote to him and asked him to pray (for him), I received the response, 'He will survive and all praise is for Allah.'

۸۵۷. Al-Kharā'ij(۳): And from amongst them (meaning the miracles of Imam Ṣāḥib al-Zamān, peace be on him) is:

Abū Muḥammad al-Da`lajī had two sons and he was one of our best companions and had heard a lot of traditions. One of his two sons was on the right path. His name was Abū l-Ḥasan and he used to

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۱- Al-Kāfī, vol. ۱, chap. ۱۲۵, p. ۵۲۴, no. ۳۷; Mir`āt al-uqūl, vol. ۶, chap. "Birth of the Master," p. ۱۹۹, no. ۲۷. "Eighty" can either mean his age or the year ۲۸۰ AH; Ghaybat al-Shaykh, pp. ۲۸۳–۲۸۴, no. ۲۴۳, similar to it through his chain of narrators from Abū `Aqīl; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۶, no. ۲۰; Kashf al-ghumma, vol. ۲, p. ۴۵۶; Taqrīb al-ma`ārif, p. ۱۹۶; al-Thāqib, p. ۵۹۰, no. ۵۳۵/۱; In Dalā'il al-imāma, a similar miracle has been narrated which occurred for `Alī b. Muḥammad al-Samurī (pp. ۲۸۵–۲۸۶). It has been mentioned in Faraj al-mahmūm, p. ۲۴۴, what has been narrated in Dalā'il al-imāma, from al-Ṭabarī—the author of Dalā'il al-imāma—and al-Ḥimyarī; Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۱, no. ۲۶; Ithbāt al-hudāt, vol. ۳, chap. ۳۲, p. ۶۶۴, no. ۲۶; I`lām al-warā, sect. ۲, p. ۴۲۱; al-Kharā'ij wa l-jarā'iḥ, vol. ۱, pp. ۴۶۳–۴۶۴, no. ۸. I say: It is probable that some error has occurred while copying from Dalā'il al-imāma because `Alī b. Muḥammad al-Samurī died in ۳۲۸ or ۳۲۹ AH. Otherwise, he might have meant eighty years of his age.

۲- Al-Kāfī, vol. ۱, chap. ۱۲۵, p. ۵۱۹, no. ۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۹, no. ۲۷; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۵۹, no. ۸; I`lām al-warā, sect. ۲, pp. ۴۱۸–۴۱۹.

۳- Al-Kharā'ij, vol. ۱, chap. "The miracles of Imam Ṣāḥib al-Zamān," p. ۴۸۰, no. ۲۱, printed at al-Imam al-Mahdī Organization; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۵۹, no. ۴۲; Faraj al-mahmūm, p. ۲۵۶, with a very minor variation at its end. He also says, "Al-Da`lajī refers to those attributed to a place behind the gateway of Kūfa—towards Baghdad—whose inhabitants are called al-Da`ālaja. He was a jurist (faqīh) and an

`ārif. Al-Najāshī has mentioned him in his rijāl book likewise." He writes, "I learned the laws of inheritance from him and he has a book on Hajj." Therefore, it most possible that this miracle took place during the major occultation, because al-Najāshī was born in ۳۷۲ AH and died in ۴۵۰ AH; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۹۵, no. ۱۲۰; Wasā'il al-Shī`a, vol. ۸, chap. ۲۴, p. ۱۴۷, no. ۲; Mustadrak al-wasā'il, vol. ۸, pp. ۷۰–۷۱, no. ۴.

bathe the dead. His second son was walking on the path of the youth who indulged in prohibited acts. Abū Muḥammad had been given some money to perform Hajj on behalf of Ṣāḥib al-Zamān, peace be on him, and this was the practice of the Shias in those times. He handed over some of this to his second son who was infamous for his corruption and left for Hajj.

When he returned, he narrated that while he was at one of the stations [during the pilgrimage], a handsome young man with a tanned complexion and with two locks of hair who was busy supplicating, praying, invoking, and worship.

When some of the people went near [him], he turned towards me and said, "O Shaykh! Are you not ashamed?" I asked, "Why, O my Master?" He replied, "You have been given some money to perform Hajj from whom you know and you handed some of it over to a corrupt [man] who drinks wine. The time that you will lose one of your eyes is close" and he pointed towards my eye. From that day on, I was in a state of constant alarm and fright.

Abū `Abd-Allah Muḥammad b. Muḥammad al-Nu`mān heard about this and said, "Barely forty days had passed from his return [from the Hajj pilgrimage] that he developed an ulcer in the eye which had been pointed to and he lost his eyesight."

۸۵۸. Kamāl al-dīn(۱): Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah,

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۴۹۱–۴۹۲, no. ۱۵; al-Kharā'ij wa l-jarā'iḥ, vol. ۲, pp. ۶۹۸–۶۹۹, no. ۱, with some variations, published at al-Imam al-Mahdī Organization;

Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۲۹۵, no. ۱۰; Faraj al-mahmūm, sect. "Dalā'il al-Mahdī `alayhi al-salām," p. ۲۳۹; Ithbāt al-hudāt, vol. ۳, p. ۶۹۶, with differences in the wording.

from `Allān al-Kulainī, from al-A`lam al-Miṣrī, from Abū Rajā' al-Miṣrī who said:

After the death of Imam Abū Muḥammad, peace be on him, I went out in search [of his successor] for two years but in these two [years] I found nothing. In the third year, I was in Medina seeking the son of Abū Muḥammad, peace be on him, at Ṣuryā' and Abū Ghānim had asked me to have dinner with him. I was sitting, engrossed in deep thought, and saying to myself, "If there was anything, it should have appeared after three years."

Suddenly, a caller who I could hear but I could not see, called out, "O Naṣr b. `Abd-Rabbih! Say to the people of Egypt, 'Did you become believers in the Messenger of Allah, Allah's blessings be on him and his family, only after you saw him?'" I did not know my father's name because I was born in Madā'in and al-Naufalī had adopted me when my father had died and had brought me up. When I heard this voice, I instantly got up and instead of going to Abū Ghānim, I took the road to Egypt.

Two men from Egypt had written [to the Imam] about their two sons. The answer they received was: "As for you, O so and so, may Allah reward you!" And he prayed for the other. Soon, the son of the one who had been consoled died.

۸۵۹. Al-Ghayba (by the renowned jurist, traditionist, and ascetic, al-Ḥasan b. Ḥamza, may Allah be satisfied

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with him [d. ۳۸۵ AH])(۱): A righteous person from our companions narrated to us:

One year, I went to the Holy Ka`ba to perform Hajj. It was a year of extreme heat and intense hot winds. I was separated from my caravan and lost my way. I was so overcome with thirst that I fell down and was about to die when I heard a horse neighing. I opened my eyes and saw a handsome fragrant youth riding a white animal.

He gave me water to drink—that was colder than ice and sweeter than honey—and he saved me from death. I asked, "O My Master! Who are you?" He replied, "I am the Proof of Allah upon His servants and the Remnant of Allah on His earth. I am the one who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. I am the son of al-Ḥasan b. `Alī b. Muḥammad b. `Alī b. Mūsā b. Ja`far b. Muḥammad b. `Alī b. al-Ḥusayn b. `Alī b. Abī Ṭālib, peace be on them." He then said, "Close your eyes" and I closed them. Then, he said, "Open them." I opened my eyes and I saw myself ahead of the caravan. Then, he disappeared from my sight, Allah's .blessings be on him

Al-Dalā'il (by al-Shaykh Abū l-`Abbās `Abd-Allah b. Ja`far al-Ḥimyarī—one of the .۸۶۰ great scholars of the third century AH)(۲): A person from the outskirts of Ḥumaid wrote to [the Imam] and asked him

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۱- Al-Arba`īn known as Kifāyat al-muhtadī, p. ۱۴۰, no. ۳۶; al-Arba`īn by al-Khātūn Ābādī, p. ۴۹, no. ۱۲. I say: Although, this miracle possibly occurred in the major occultation, the probability of it taking place in the minor occultation is greater due to what we have mentioned here. And Allah knows the best. Know that the rijāl scholars have praised this person with the attributes of profound knowledge, piety, asceticism, etc. Al-Ṭūsī writes, "He was noble (fāḍil), a litterateur (adīb), a mystic (`ārif), a faqīh, an ascetic, God-fearing (warā`), and had many good characteristics. He wrote a number of books . . ." Al-Najāshī says, "He was amongst the most famous of the Shias." Tanqīḥ al-maqāl mentions, "He was amongst the chiefs of the good (people) and one of the greatest of the teachers. The rijāl scholars have mentioned him, praised him with ".every beautiful (attribute), and have immensely glorified him

۲- Faraj al-mahmūm, p. ۲۴۷. He says: "A section about what we have narrated through our chain of narrators from al-Shaykh Abū l-`Abbās `Abd-Allah b. Ja`far al-Ḥimyarī from vol. ۲ of the book al-Dalā'il . . ."; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۵, no. ۵۵۸; .Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۳۲, no. ۵۶

to pray for his child who was not born yet. The reply was: a prayer is (useful) only

within the first four months of pregnancy and that he will soon have a son. Things turned out as he had said, Allah's blessings be on him.

۸۶۱. Faraj al-mahmūm[1]: From the aforementioned book (apparently referring to al-Ḥimyarī's al-Dalā'il) is what we have narrated from al-Shaykh al-Mufīd and have recorded it from a very old manuscript from the Usūl's of our companions that was written during the life of the representatives. This is what he cites from Al-Ṣafwānī, may Allah have mercy on him:

I saw al-Qāsim b. al-`Alā who lived for ۱۱۷ years. Of these, he could see until the age of eighty. In those [eighty years], he had seen our Master Abū l-Ḥasan and our Master Abū Muḥammad, peace be on them. After the age of eighty, he became blind but regained his sight seven days before his death. I lived with him in the city of Arān in Azerbaijan.

The letters (tauqī`āt) of our master, Ṣāḥib al-Zamān, Allah's blessings be on him, would continuously reach him through Abū Ja`far Muḥammad b. `Uthmān al-`Amrī and after him, through Abū l-Qāsim b. Rūḥ, may Allah sanctify their souls. For about two months, no letters came to him and he became worried, may Allah have mercy on him.

We were with him when the doorkeeper entered with good news and said, "The messenger from Iraq has entered." Al-Qāsim became delighted and turned his face towards the

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۱- Faraj al-mahmūm, pp. ۲۴۸–۲۵۳. Wherever this copy contained errors, we have corrected them using Biḥār al-anwār; Ghaybat al-Shaykh, pp. ۳۱۰–۳۱۵, no. ۲۶۳, which mentions `Abd-Allah b. `Ubaid-Allah. Apparently, this is the scribe's error, because `Utbat b. `Abd-Allah is correct. The latter is ibn Mūsā b. `Abd-Allah al-Hamdānī who was a judge in Marāgha, then Azerbaijan, Hamdān, and Baghdad. He died in ۳۵۱ AH and lived for eighty six years. See Siyaru a`lām al-nubalā', vol. ۱۶, p. ۴۷, and Tārīkh Baghdād, vol. ۱۲, p. ۳۲۰; Al-Thāqib fī l-manāqib, p. ۵۹۰, no. ۵۳۶/۲, which mentions Abū l-

Sā’ib `Utbat b. `Ubaid-Allah al-Mas`ūdī; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۱۳–۳۱۶, no. ۳۷, which also mentions `Utbat b. `Ubaid-Allah; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۹۰–۶۹۲, no. ۱۰۶; Muntakhab al-anwār al-muḍī’a, pp. ۱۳۰–۱۳۴; al-Kharā’ij wa l-jarā’iḥ, vol. ۱, pp. ۴۶۷–۴۷۰, no. ۱۴, which also mentions Abū l-Sā’ib `Utbat b. `Ubaid-Allah al-Mas`ūdī.

Qibla and prostrated. A short man entered carrying parcels and wearing the messengers uniform. He was wearing an Egyptian overcoat, shoes from Amul(۱) adorned his feet, and on his shoulder was a bag. He stood up, embraced him, removed the bag from his neck, called for a tray of water, washed his face, and made him sit next to himself.

We ate and washed our hands then the man stood up and removed a note greater in size than half a paper. He handed it over to al-Qāsim who kissed it and gave it to his scribe called `Abd-Allah b. Abī Salma. He took it, opened it, read it, and started crying to the extent that al-Qāsim sensed his weeping. Al-Qāsim asked, “O `Abd-Allah! Is everything okay?” He replied, “Nothing unpleasant.” He asked, “And what is that?” He said, “The Shaykh will pass away forty days after he receives this letter. He will become ill on the seventh day after receiving this letter. Then, Allah will restore his eyesight and seven clothes will be taken to him.” Al-Qāsim asked, “[Will I die] while my faith is safe?” He replied, “Yes, while your faith is safe.” [On hearing this], he laughed—may Allah have mercy on him—and remarked, “What more can I expect after this age?” The man stood up, removed from his bag three red Yemeni trousers, a turban, two clothes, and a handkerchief and the Shaykh took them.

With him was a shirt that was given to him by our

۱- A city located in Iran on the southern coast of the Caspian sea—Ed.

Master Abū l-Ḥasan b. al-Riḍā, peace be on him. He had a friend called `Abd al-Raḥmān b. Muḥammad al-Sarī who had great enmity towards the Shias. But, between him and al-Qāsim—may Allah brighten his face—there was great affection in worldly

.matters and he was fond of him

Abd al-Raḥmān would come to Arān to reconcile between Abū Ja`far b. Ḥumdūn al-` Hamdānī and Ḥayyān al-`Ayn and would often visit him. [Al-Qāsim] said to the two elderly people who lived with him—who were called Abū Ḥāmid `Imrān b. al-Mufallas and Abū `Alī Muḥammad—, "I want to read this letter for `Abd al-Raḥmān because I would love him to be guided and I hope that Allah, Mighty and Majestic be He, guides ".him by this letter

One of them] said, "There is no god except Allah! When the Shias do not have the] capacity to bear the contents of this letter, how can `Abd al-Raḥmān do so?" He answered, "I know that I am revealing a secret that I should not, but for the sake of my affection for `Abd al-Raḥmān, I desire that Allah guides him towards this affair, so I will read it for him." That day passed and it was a Thursday, Rajab ١٣, ٣٠۴ AH. `Abd ".al-Raḥmān entered and greeted him. He said, "Read this letter and see for yourself

He started reading it and when he reached the part where his death was foretold, he threw the letter and said to al-Qāsim, "O Abū Muḥammad! Fear Allah! You

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are a learned person in your religion and sound in intellect. Verily, Allah says, 'And no one knows what it will achieve tomorrow and no one knows in which land it will die.'(١) And He says, 'Knower of the unseen; He does not reveal his unseen for anybody.'(٢)" Al-Qāsim laughed and said, "The verse is finished by 'Except for a Messenger he .approves of'(٣) and my master is one who is an approved messenger

I knew that you would say such things but take note of this day. If I live after the mentioned date in the letter, then be sure that I was wrong [in my beliefs]. And if I die [as mentioned in the letter] then check [the date again]." `Abd al-Raḥmān took note of .that day and they left each-other

On the seventh day after the letter was received, al-Qāsim caught a fever and became severely ill. He was leaning towards the wall while in bed and his son, al-

Ḥasan b. al-Qāsim who was an alcohol addict, was married to [the daughter of] Abū `Abd-Allah b. Ḥumdūn al-Hamdānī. Abū `Abd-Allah b. Ḥumdūn al-Hamdānī was sitting in one corner of the house and he had covered his face with his cloth while Abū Ḥāmid .was in another corner

Abū `Alī b. Muḥammad and a group of people from the city were crying when al-Qāsim leaned back on his hand and began to say: "O Muḥammad! O `Alī! O Ḥasan! O Ḥusayn . . . (to the last Imam). O

.Quran ۳۱:۳۴ -۱

.Quran ۷۲:۲۶ -۲

.Quran ۷۲:۲۷ -۳

my masters! Be my intercessors before Allah, Mighty and Majestic be He." He repeated this for a second time and started saying it for the third time. When he reached "O Mūsā! O `Alī!", his eyelids burst open like the windflowers which are burst .open by children

His irises opened and he began rubbing his eyes gently with his sleeve. A liquid oozed out from his eyes which was similar to blood serum. Then, he looked at his son and said, "O Ḥasan! Come to me. O Abū Ḥāmid! Come to me. O Abū `Alī! Come to me." They all gathered around him and looked at his cured pupils. Abū Ḥāmid asked, "Can you "?see us

Then he placed his hand on each one of us. The news [about al-Qāsim regaining his eyesight] spread amongst the people who flocked to see him. The Chief Justice of Baghdad, `Ayniyyat b. `Ubaid-Allah Abū Thābit al-Mas`ūdī(۱), came to him and said, "O Abū Muḥammad! What is on my hand?" He then showed him his ring with a turquoise gem on it and brought it closed to him. He replied, "It is a ring with a turquoise gem and three lines have been written on it." Al-Qāsim then took it from him but could not read [what was written on it]. The people left in amazement and were .spreading his story

Then, al-Qāsim turned to his son al-Ḥasan and said, “O my son! Allah, Mighty is His Name, has made your position my position

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As we already mentioned, it seems that the correct name is `Utbat b. `Ubaid-Allah -١ .Abū l-Sā’ib al-Mas`ūdī

and your status my status. So, accept it with gratitude.” Al-Ḥasan replied, “I accepted it.” Al-Qāsim said, “With what conditions?” He replied, “With [the conditions] you order me [to accept].” He said, “On the condition that you stop drinking wine.” Al-Ḥasan said, “O father! I swear by the One Whom you are mentioning, I will stop drinking wine and also those things which you do not know about.” Al-Qāsim raised his hands towards the sky and said three times, “O Allah! Inspire al-Ḥasan with Your obedience and keep ”.him away from Your disobedience

Then, he called for a piece of paper and wrote his will with his own hands, may Allah have mercy on him. The estates which were in his position belonged to our master, peace be on him, and were endowed to [the Imam] by his father (waqafahā lahū). [Al-Qāsim] had written in his will to al-Ḥasan, “If you become eligible for this affair—meaning the representation (wikāla) of our master—you will get a share of half of my estates at Farjand and the rest of it is the property of my master, and if you do not become eligible, then seek goodness from wherever Allah sends it to you.” Al-Ḥasan accepted the will on these terms. On the fortieth day, al-Qāsim died after the break of .dawn

On hearing the news of his death, `Abd al-Raḥmān b. Muḥammad came to him while running in the markets barefooted and head uncovered, crying, “O my master!” The people were amazed at

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this behavior and were asking him, “What are you doing to yourself?” He replied, “Keep quiet! I have seen what you have not seen.” Then, he participated in his funeral

procession and converted from his previous beliefs and endowed (waqafa) most of his estates [to the Imam]. Abū `Alī b. Muḥammad undertook the task of giving al-.Qāsim [the burial] bathe and Abū Ḥāmid poured water for him

He was wrapped in eight clothes. On his body was the shirt of our Master followed by the seven clothes that had come from Iraq. After a short period, al-Ḥasan received a letter of condolence from our Master and he had prayed at the end of it that Allah Inspire him with His obedience and keep him away from His disobedience. This was the same prayer invoked by his father. The letter finished like this: "Indeed, we made ".your father as an Imam for you and set his actions as examples

We narrated this narration—which we have also mentioned from Abū Ja`far al-Ṭūsī—.may Allah be satisfied with him

Al-Kharā'ij wa l-jarā'iḥ(۱): It has been narrated from Abū l-Ḥasan al-Mustariq al- .۸۶۲
:Zarīr

One day, I was in the court of al-Ḥasan b. `Abd-Allah b. Ḥamdān Nāṣir al-Daula. We started discussing the Imam and I said, "I used to neglect the affair of the [Holy] Region (al-nāḥiya) until one day, I went to the court of my uncle al-Ḥusayn and I began discussing this topic. He said, 'O my son! I used to have your belief until I

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Al-Kharā'ij wa l-jarā'iḥ, vol. ۱, pp. ۴۷۲–۴۷۵, no. ۱۷; Faraj al-mahmūm, pp. ۲۵۳–۲۵۴; - ۱ Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۵۶–۵۷, no. ۴۰; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, sect. ۳, p. ۶۹۴, no. ۱۱۸ (short version); Kashf al-ghumma, vol. ۲, pp. ۵۰۰–۵۰۱, under "The ".miracles of the Master of the time, peace be on him

was told to take the governorship of Qum as it had become a difficult problem for the .King

Anybody who entered it on behalf of the King was met with stubborn resistance from its inhabitants. He gave me an army and I marched towards it. When I reached the

area of Ṭirz, I went out for hunting and [my arrow] missed an animal and I rushed .after it until I reached a river

I went in the river and the more I went forward, the vaster it became. In this state, a rider appeared before me on a white mount, wearing a green silky turban. I could see nothing of [his face] but his eyes and he was wearing red shoes. He addressed me, "O Ḥusayn," without saying my title—Emir—or my epithet. I asked, "What do you want?" He said, "Why do you neglect the affair of the (Holy) Region(۱) (al-nāḥiya)? And why do you prevent my companions from one-fifth of your wealth?" I was indeed a lordly .person who feared no one but there I was trembling and overcome by fright

I replied, "My Master! I will do whatever you order." He commanded, "When you reach the place you intend to go [i.e. Qum], enter it and pardon [its inhabitants]. After you acquire what you will acquire, give a fifth of it to those who deserve it." I said, "I have heard and I will obey." He said, "Go with guidance." Then, he turned the reins of his horse and

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.Meaning what is related to the Mahdī, peace be on him—Ed -۱

.went away

I did not understand which path he took. I searched for him right and left but he was concealed from me. This frightened me even more and I returned to my camp and forgot the entire incident. When I reached Qum with the intention of fighting them, its citizens came out and said, "We fought those who came to us because they opposed .us. But you have come and there is no opposition between us

Enter the city and govern it as you like." I stayed there for quite some time and acquired more wealth than I had calculated. Some of the commanders complained against me to the King because they were jealous of my long stay and the excessive wealth I had acquired. Consequently, I was dismissed and I returned to Baghdad. I .directly went to the King, greeted him, and then went to my house

Amongst my visitors was Muḥammad b. `Uthmān al-`Amrī. He overtook the people and sat on my sitting place [beside me]. This angered me but he continued to sit and didn't get up while the people were coming and going and my anger was increasing. When the people left and the gathering dispersed, he came close to me and said, ".“Between you and me is a secret, so listen to it.” I said, “Speak

He said, “The companion of the white horse and the river says, ‘We fulfilled what we promised.’” Suddenly, I remembered the entire incident and changed my attitude and said, “I

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listen and I obey.” Then, I stood up, held his hand and opened the treasury. Then, he started separating one-fifth of the wealth until he even removed one-fifth from those things that I had forgotten that I had collected. He then left. After this incident, my '.doubts were dispelled and the affair was proved

".Ever since I heard this from my uncle, Abū `Abd-Allah, all my doubts were dispelled

The following traditions also prove the concept of this chapter: ۸۲۳, ۸۲۷, ۸۲۸, ۸۳۰, ۸۳۲, .۸۳۳, ۸۳۸, ۸۳۹, ۸۴۰, and ۸۶۸

Section Three

His ambassadors (sufarā') and deputies (nuwwāb) during the Minor Occultation

(Comprised of twenty-seven traditions(۱)

Ghaybat al-Shaykh(۲): A group from Abū Muḥammad Hārūn b. Mūsā informed me .۸۶۳ from Abū `Alī Muḥammad b. Hammām al-Iskāfī, from `Abd-Allah b. Ja`far al-Ḥimyarī, :from Aḥmad b. Isḥāq b. Sa`d al-Qummī who said

One day I went to see Imam Abū l-Ḥasan `Alī b. Muḥammad, Allah's blessings be on him. I said, “My Master! Sometimes I am present and at other times I am absent. It is not always feasible for me to contact you even when I am present; So, whose word should we accept and whose command should we obey?” He replied, “This is Abū

`Amr, the reliable, the trustworthy. Whatever he says to you, he is narrating from me ".and whatever he is conveying to you, he is conveying from me

After (Imam) Abū l-Ḥasan passed away—one day—I went to his son Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him, and repeated what I had said

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Know that during the minor occultation, his representatives (wukalā') and his - ۱ deputies (nuwwāb) were a number of people who were known for their reliability, trustworthiness, and truthfulness. This can be verified by referring to credible books. His letters (tauqī`āt) and orders were transmitted through them. They demonstrated extraordinary acts and told of the unseen—by the assistance of their master, peace be on him. I will make this short by only speaking about the four most famous ones whose trustworthiness, justice, elevated position, and high status is agreed upon by all the Shias: Al-Shaykh Abū `Amr `Uthmān b. Sa`īd al-`Amrī, may Allah the Exalted be satisfied with him: He was appointed by Imams Abū l-Ḥasan `Alī b. Muḥammad al-`Askarī and Abū Muḥammad al-Ḥasan b. `Alī al-`Askarī, peace be on them. He was from the Banī-Asad tribe and was known as al-`Askarī and also al-Sammān (meaning the oil trader) because he traded cooking oil as a cover-up for his activities. The two aforementioned Imams have spoken about him as well as our master Ṣāḥib al-Zamān, Allah's blessings be on him. Al-Ṭūsī has mentioned him in his Rijāl book amongst the companions of Imam al-Hādī, peace be on him. He writes, "Uthmān b. Sa`īd al-`Amrī, whose epithet is Abū `Amr al-Sammān and who is also known as al-Zayyāt. He served him when he was merely eleven years old and was famous for his inclination towards him." Al-Ṭūsī also mentions him as a companion of (Imam) Abū Muḥammad al-Ḥasan al-`Askarī, peace be on him. He says, "Highly honored, reliable, and his representative." Yet again, he writes: "Muḥammad b. Uthmān b. Sa`īd al-`Amrī whose epithet was Abū Ja`far and his father's epithet was Abū `Amr; both of them were the representatives of Ṣāḥib al-Zamān, peace be on him, and enjoyed a great position amongst the Shias." The author of Tanqīḥ al-maqāl writes, "He was more majestic and famous than can mentioned." Abū Ja`far Muḥammad b. Uthmān b.

Sa`īd al-`Amrī: When his father—Abū `Amr—died, he replaced him by [Imam] Abū Muḥammad's order as well as the order of his own father which was commanded by the Qā'im, peace be on him. Al-Ṭūsī has narrated in al-Ghayba from Abū l-`Abbās from Hibat-Allah b. Muḥammad, from his teachers, that the Shias are unanimous in his justice, reliability, and trustworthiness because of the statements regarding his justice and the order to refer to him during the lifetime of (Imam) al-Ḥasan (al-`Askarī), peace be on him, and after his death while his father was alive. He writes, "Numerous arguments [in support of Shia] have been narrated from him and the miracles of the Imam have been manifested at his hands . . ." The author of Tanqīḥ al-Maqāl writes, "His majesty, high position, and status is so famous amongst the Imāmiyya that there is no need to mention it . . ." He had written some books using what he had directly heard from (Imam) Abū Muḥammad al-Ḥasan and from the Master, peace be on them, and what he had heard from his father, Uthmān b. Sa`īd, from (Imams) Abū Muḥammad and al-Ḥasan al-Hādī, peace be on them. Al-Ṭūsī writes in al-Ghayba, "Abū Naṣr Hibat-Allah says, 'I saw in the writings of Abū Ghālib al-Zurārī—may Allah have mercy on him and forgive him—that Abū Ja`far Muḥammad b. Uthmān al-`Amrī died in the end of (the month) Jumād al-Aulā, ۳۰۵ AH. Abū Naṣr Hibat-Allah b. Muḥammad b. Aḥmad has mentioned that Abū Ja`far al-`Amrī, may Allah be satisfied with him, died in the year ۳۰۴ AH. He was in charge of these affairs for almost fifty years. The people took their wealth to him and he would give them signed letters which had the same handwriting as those which they received during the lifetime of (Imam) al-Ḥasan (al-`Askarī), peace be on him. [The letters] were about the difficulties [encountered] in religious and worldly matters and replies to questions they had asked him and comprised of amazing answers. May Allah be satisfied with him and satisfy him.'" Al-Shaykh Abū al-Qāsim al-Ḥusayn b. Rauḥ b. Abū Baḥr al-Naubakhtī, may Allah have mercy on him: He attained the position of special deputyship after Muḥammad b. Uthmān, may Allah have mercy on them. He succeeded Muḥammad b. `Uthmān by the orders of the Imam which were transmitted by Muḥammad b. `Uthmān. He was viewed by both Shias and Sunnis as one of the wisest of the people and enjoyed a great position and elevated status amongst the latter too. Muḥammad b. Uthmān had about ten close confidants; Abū l-Qāsim b. Rauḥ was amongst them but the others were closer to Muḥammad b.

Uthmān than him. Amongst these, Ja`far b. Aḥmad b. Mattīl was so close to him and spent so much time in his house that the Shias had no doubt that if something happened to al-Ḥusayn b. Rauḥ, he would surely inherit his position. When the Imam appointed Abū l-Qāsim, no one denied and they all submitted [to this order] including Ja`far b. Aḥmad b. Mattīl who showed the same attitude towards him which he had showed towards Abū Ja`far al-`Amrī. He continued this manner until he passed away. Shaykh Abū l-Qāsim died in the month of Sha`bān, ۳۲۶ AH. The duration of his ambassadorship was twenty-one or twenty-two years. May Allah be satisfied with him Al-Shaykh Abū l-Ḥasan `Alī b. Muḥammad al-Samurī: He succeeded Shaykh Abū l-Qāsim by his order and he was the last representative. With his death, the major occultation commenced and the affair was delegated to the jurists and those who possessed the traditions and sciences of the Ahl al-Bait, peace be on them. During the major occultation, the people must refer to them. This is a fact which has been established by numerous traditions—some of which have already been mentioned. Abū l-Ḥasan `Alī b. Muḥammad al-Samurī passed away in ۳۲۹ AH; may Allah have mercy on him.

۲ - Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۵۴–۳۵۵, no. ۳۱۵; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۴۴–۳۴۵.

to his father. He replied, "This is Abū `Amr, the reliable, the trustworthy. He was deemed reliable by the one who passed [away] and I deem him trustworthy during my life and death. Whatever he says to you, he is narrating from me and whatever he conveys to you, he is conveying from me."

Abū Muḥammad Hārūn narrates from Abū `Alī, from Abū l-`Abbās al-Ḥimyarī that "We used to mention this saying and describe the majestic position of Abū `Amr."

۸۶۴. Ghaybat al-Shaykh(۱): A group from Abū Muḥammad Hārūn informed us from Muḥammad b. Hammām, from `Abd-Allah b. Ja`far who said:

After (Imam) Abū Muḥammad, peace be on him, passed away, we went to perform Hajj one year. I went to Aḥmad b. Isḥāq at Baghdad and saw Abū `Amr with him. I said, "Verily, we regard this Shaykh—and I pointed to Aḥmad b. Isḥāq—as reliable and

approved. He has narrated such and such things to us about you," and I repeated .what was mentioned earlier regarding the excellence of Abū `Amr and his position

I continued, "Now, you are someone whose word and truthfulness cannot be doubted. So I ask you for the sake of Allah and the two Imams who endorsed your reliability, have you seen the son of Abū Muḥammad who is the Master of the Time?" He cried and said, "[I will tell you] if you promise not to disclose this to anybody while I am alive." I agreed and he said, "Indeed, I have seen him, peace be

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۱- - Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," p. ۳۵۵, no. ۳۱۵; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۴۵.

on him, and his neck is like this—indicating that it is nice shaped and perfect." I enquired, "What is his name?" He replied, "You have been forbidden [from asking] this."

۸۶۵. Ghaybat al-Shaykh(۱): Aḥmad b. `Alī b. Nūḥ Abū l-`Abbās al-Sairāfī, from Abū Naṣr `Abd-Allah b. Muḥammad b. Aḥmad known as ibn Barniyyat al-Kātib, from some of the noble Shia traditionists, from Abū Muḥammad al-`Abbās b. Aḥmad al-Ṣā'igh, from al-Ḥusayn b. Aḥmad al-Khaṣībī, from Muḥammad b. Ismā'īl and `Alī b. `Abd-Allah al-Ḥasaniyyān who both said:

We went to see (Imam) Abū Muḥammad al-Ḥasan, peace be on him, at Sāmarrā' and with him were a group of his friends and followers. After some time, Badr, his servant, entered and said, "My Master! There is a group of disheveled and dust-covered people at the door." He said to them, "These are our Shias from Yemen." (The narration is long and it continues until the Imam says to Badr,) "Go and call `Uthmān b. Sa`īd al-`Amrī." `Uthmān entered after a short time and our Master Abū Muḥammad, peace be on him, said to him, "O `Uthmān! Be steadfast because you are the representative and the reliable trustee upon Allah's wealth. Take from these Yemenis what they have brought of their wealth . . ."

The tradition continues to where they said), we all said together, "O our Master! By) Allah, `Uthmān is one of your best Shias and you have increased our knowledge regarding his position in serving you. He is your representative and your

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Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۵۵–۳۵۶, no. ۳۱۷; - ۱ .Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۴۵

trustee upon the wealth of Allah, the Exalted." He replied, "Yes. Testify before me that `Uthmān b. Sa`īd al-`Amrī is my representative and his son, Muḥammad, is the ".representative of my son, your Mahdī

Ghaybat al-Shaykh(۱): From him (meaning Aḥmad b. `Alī b. Nūḥ), from Abū Naṣr .۸۶۶ Hibat-Allah b. Aḥmad al-Kātib, the son of the daughter of Abū Ja`far al-`Amrī—may Allah sanctify his soul and satisfy him—from his teachers that

When (Imam) al-Ḥasan b. `Alī died, `Uthmān b. Sa`īd—may Allah sanctify his soul and satisfy him—came for his ritual bath and took care of his shrouding, embalmment, and preparing his grave. Apparently, he was appointed for all these things which cannot be denied or disputed except at the cost of denying the reality of things in all .their apparentness

The signed letters (tauqī`āt) of the Master of the Affair which comprised of orders and prohibitions and also answers, were delivered through `Uthmān b. Sa`īd and his son Abū Ja`far Muḥammad b. `Uthmān, to his Shias and the special companions of .his father (Imam) Abū Muḥammad, peace be on him

The letters] were written with the same handwriting as the ones which were] delivered during the lifetime of [Imam] al-Ḥasan, peace be on him. The Shias never doubted their credibility until `Uthmān b. Sa`īd—may Allah have mercy on him and be satisfied with him—died and his son Abū Ja`far gave him the ritual bath and became his successor and all the affairs were referred to him. The Shias were unanimous in his

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Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۵۵–۳۵۶, no. ۳۱۸. He - ۱ says on page ۳۲۰ that Abū Naṣr Hibat-Allah b. Muḥammad said, "Uthmān's grave is on the western side of Baghdad at the beginning of Mayadān Street in the place known as the gate of Jibilla in the right section of the mosque of al-Darb. The grave is located in Qibla side of the mosque itself—may Allah have mercy on him. Muḥammad b. al-Ḥasan—the author of this book—says, 'I saw his grave in the aforementioned place. A wall was built on its side and the prayer-niche was built on its other side. There was a door on one side which opened into the place of the grave in a dark narrow room. We used to visit it publicly during my stay in Baghdad from the year ۴۰۸ to after ۴۳۰ AH. Then, the chief, Abū Manṣūr Muḥammad b. Faraj, broke down the wall, raised the grave to ground level and built a box on top of it which was beneath the roof. Whoever wanted to visit his grave would go there and do so. The neighbors of the area sought blessings by visiting it and used to say, "He was a righteous man" or "He was the son of (Imam) Ḥusayn's nurse," while they were ignorant of the reality and it .is still the same today which is the year ۴۴۷ AH.'"; Biḥār al-anwār, vol. ۵۱, chap. ۱۶ p. ۳۴۶

credibility, reliability, and trustworthiness due to what had been said about his trustworthiness and credibility during the lifetime of (Imam) al-Ḥasan, peace be on him, and after his death, in the lifetime of his father `Uthmān, may Allah have mercy .on him

Al-Kāfī(۱): Muḥammad b. `Abd-Allah and Muḥammad b. Yaḥyā both of them, from .۸۶۷ :`Abd-Allah b. Ja`far al-Ḥimyarī who said

I and shaykh Abū `Amr, may Allah have mercy on him, were together with Aḥmad b. Isḥāq. Aḥmad b. Isḥāq indicated to me that I ask him about the heir. I said, "O Abū `Amr! I want to ask you about something. Although I have no doubt about it, nevertheless, I desire to question you about it. Surely, it is my belief and my religion that the earth cannot remain empty of a (divine) proof except forty days before the .Day of Judgment

When that happens, the (divine) proof will be taken away and the door of repentance will be closed. Then, becoming faithful will no longer benefit one who had not believed .earlier or hadn't earned goodness in his faith

They will be the worst from the creations of Allah, Mighty and Majestic be He, and they are the ones whom the Day of Judgment will be established upon. I intend to increase my certitude like Abraham who asked his Lord, Mighty and Majestic be He, to show him how He raises the dead. The answer was, 'Do you not believe?' and he replied, 'I do but I am asking

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Al-Kāfī, chap. "The names of those who have seen him," pp. ۳۲۹–۳۳۰; Ghaybat al- - ۱ Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۵۹–۳۶۱, no. ۳۱۷, and chap. "Wilādat Ṣāḥib al-Amr `alayhi al-salām," pp. ۲۴۳–۲۴۴, no. ۲۰۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, .pp. ۳۴۷–۳۴۸

for the contentment of my heart.' Abū `Alī Aḥmad b. Isḥāq informed me that he had asked Imam Abū l-Ḥasan, peace be on him, 'With whom must I deal with or from whom must I take and whose words should I accept?' He had replied, 'Al-`Amrī is my .trustee

Whatever he conveys to you from me, he has [really] conveyed it from me and whatever he says to you, he has said it on my behalf. Listen to him and obey [him], because surely, he is reliable and trustworthy.' Abū `Alī also informed me that he had asked (Imam) Abū Muḥammad a similar question and he had replied, 'Al-`Amrī and .his son are both reliable

Whatever they convey to you from me, they have [really] conveyed it from me and whatever they say to you, they have said it on my behalf. Listen to both of them and obey them because they are both reliable and trustworthy.' This is what two Imams .have said about you." [On hearing this], Abū `Amr prostrated and cried

Then, he said, "Ask your need." I enquired, "Have you seen the successor of (Imam)

Abū Muḥammad, peace be on him?” He replied, “Yes, by Allah. His neck is like,” and he indicated with his hands. I said, “Now, one [question] remains.” He said, “Come forth with it.” I replied, “His name?” He said, “It is prohibited for you to ask about it and I am not saying this from myself because I cannot make anything

p: ۴۵۴

.permissible or prohibited. This instruction is from him, peace be on him

The King is under the impression that (Imam) Abū Muḥammad has died and has not left behind a successor. As a result, his inheritance has been divided and those who did not have a right to it have taken it. He has a family who move freely and no one has the courage to harm them. When the name is mentioned, the search [for him] ”.begins. So, fear Allah and refrain from this

Al-Kulainī, may Allah have mercy on him, says, “A shaykh from our companions—whose name I have forgotten—narrated to me that Abū `Amr was asked the same ”.question while Aḥmad b. Isḥāq was with him and he gave a similar reply

:Kamāl al-dīn(۱): `Abd-Allah b. Ja`far al-Ḥimyarī says .۸۶۸

Al-shaykh Abū Ja`far Muḥammad b. `Uthmān al-`Amrī received a letter of condolence [for the death] of his father, may Allah be satisfied with them. In one part of the letter was written, “Surely, we are from Allah and to Him we will return. We submit to His commands and are satisfied with His decree. Your father lived a blissful life and died with praise. May Allah have mercy on him and unite him with his masters and friends, peace be on them. He always strived to implement their command and worked hard to do the things that would draw him closer to Allah, Mighty and Majestic be He, and to [his masters]. May Allah brighten his face and overlook his

p: ۴۵۵

Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۱۰, no. ۴۱; Ghaybat al-Shaykh, chap. “Ṭarafun min -۱ akhbār al-sufarā’,” p. ۳۶۱, no. ۳۲۳, through his chain of narrators from `Abd-Allah b.

Ja`far; al-Kharā'ij wa l-jarā'iḥ, vol. ٣, p. ١١١٢, no. ٢٨; Biḥār al-anwār, vol. ٥١, chap. ١۶, pp. ٣۴٨–٣۴٩; al-Iḥtijāj, vol. ٢, pp. ٣٠٠–٣٠١.

faults."

It was written in another part, "May Allah multiply your reward and offer you the best of condolences. You are in mourning and so are we. You have become lonely by his separation and so have we. Allah will make him happy in the place where he has returned to. From amongst his good fortune was that Allah, Mighty and Majestic be He, has granted him a son like you to succeed him and take his place by His orders and to ask [Allah] to have mercy on him. [Imam Mahdī continued,] All praise is for Allah, for, the souls have become pure by your position and whatever Allah, Mighty and Majestic be He, has granted you and near you. May Allah help you, strengthen you, support you, and grant you success. Allah is your Guardian, Protector, Caretaker, and He suffices you and is your Helper."

٨۶٩. Ghaybat al-Shaykh(١): A group informed me from Hārūn b. Mūsā, from Muḥammad b. Hammām, from `Abd-Allah b. Ja`far al-Ḥimyarī that "When Abū `Amr, may Allah be satisfied with him, passed away, letters came to us—with the same handwriting that we used when corresponding with him—concerning the appointment of Abū Ja`far, may Allah be satisfied with him, as his successor."

٨٧٠. Ghaybat al-Shaykh(٢): (Through the same chain of narrators) from Muḥammad b. Hammām, from Muḥammad b. Ḥammawayh b. `Abd al-`Azīz al-Rāzī in the year ٢٨٠ AH, from Muḥammad b. Ibrāhīm b. Mahziyār al-Ahwāzī that he received [a letter] after Abū `Amr's death that said:

The son—may Allah

١- Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," p. ٣۶٢, no. ٣٢۴; Biḥār al-anwār, vol. ٥١, chap. ١۶, p. ٣۴٩, no. ٢.

٢- Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," p. ٣۶٢, no. ٣٢٥; Biḥār al-

.anwār, vol. ۵۱, chap. ۱۶, p. ۳۴۹, no. ۲

protect him—was always considered reliable by us during the lifetime of his father, may Allah be satisfied with and satisfy him and brighten his face. He is like his father and has his position. He ordered his son by our command and acted accordingly; May .Allah guard him. Obey him and tell others about our attitude towards him

Kamāl al-dīn(۱): Abū Ja`far Muḥammad b. `Alī al-Aswad, may Allah be satisfied .۸۷۱ with him, narrated to us that Abū Ja`far al-`Amrī dug a grave for himself and leveled it with teakwood. I asked him about it and he replied, "For people, there are causes." I asked him again and he replied, "I have been ordered to gather my affairs." He died .two months after this incident; May Allah be satisfied with him

Kamāl al-dīn(۲): Muḥammad b. `Alī b. Mattīl, from his uncle Ja`far b. Muḥammad b. .۸۷۲ :Mattīl who said

Abū Ja`far Muḥammad b. `Uthmān al-Sammān—known as al-`Amrī, may Allah be satisfied with him—summoned me and gave me some small clothes with signs [on .them] and a purse filled with dirhams

He said, "It is necessary that you travel alone to Wāsiṭ right now and hand these over to the first person who comes to you when you dismount on the beach of Wāsiṭ." This made me extremely sorrowful and I said to myself, "A person like me is being sent for a mission like this and made to carry such an insignificant thing." Anyhow, I went to Wāsiṭ and dismounted and asked the first

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Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۲, no. ۲۹; Ghaybat al-Shaykh, chap. "Ṭarafun min -۱ akhbār al-sufarā'," pp. ۳۶۵–۳۶۶, no. ۳۳۳, from ibn Bābawayh, from a group; al-Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۲۰, no. ۳۶; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۵۱–۳۵۲, under the .fourth tradition; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۷۷, no. ۷۴; I`lām al-warā, p. ۴۲۲

Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۴, no. ۳۵; al-Kharā'ij wa l-jarā'iḥ, p. ۱۱۱۹, no. ۳۵; -۲ Ithbāt al-hudāt, vol. ۷, chap. ۳۳, pp. ۳۱۴–۳۱۵, no. ۷۹; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp.

.۳۳۶–۳۳۷, no. ۶۳

person who met me about al-Ḥasan b. Muḥammad b. Qaṭāt al-Ṣaidalānī, the person in charge of endowments (wakīl al-waqf) at Wāsiṭ. He said, "That's me. Who are you?" I replied, "I am Ja`far b. Muḥammad b. Mattīl."

He recognized me with my name and greeted me. I greeted him too and we embraced each other. I said to him, "Abū Ja`far al-`Amrī has conveyed his greetings to you and handed me these clothes and this purse to give to you." He replied, "All Praise is for Allah; Muḥammad b. `Abd-Allah al-Ḥā'irī [al-`Āmirī] has died and I had come to prepare his shroud." He opened the parcel and in it were the necessary things for shrouding. The purse contained camphor and the wage of the bier-carriers and the grave-digger. We participated in his funeral procession and I returned.

۸۷۳. Ghaybat al-Shaykh(۱): Al-Ḥusayn b. Ibrāhīm, from Abū Nūḥ, from Abū Naṣr Hibat-Allah b. Muḥammad, from his (maternal) uncle Abū Ibrāhīm Ja`far b. Aḥmad al-Naubakhtī, from his father Aḥmad b. Ibrāhīm, his uncle Abū Ja`far `Abd-Allah b. Ibrāhīm, and a group of his family members—i.e. the tribe of Naubakht, that

When the condition of Abū Ja`far al-`Amrī worsened, he gathered a group of influential Shiites including Abū `Alī b. Hammām, Abū `Abd-Allah b. Muḥammad al-Kātib, Abū `Abd-Allah al-Bāqaṭānī, Abū Sahl Ismā'īl b. `Alī al-Naubakhtī, Abū `Abd-Allah b. al-Wajnā, and other influential figures and elders. They all came to Abū Ja`far, may Allah be satisfied with him, and asked him, "If (the inevitable—meaning death) happens, who

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۱ - Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," pp. ۳۷۱–۳۷۲, no. ۳۴۲; Biḥār al-anwār, chap. ۱۶, p. ۳۵۵, no. ۶.

will be your successor?"

He replied, "He—meaning Abū l-Qāsim al-Ḥusayn b. Rauḥ b. Abī Baḥr al-Naubakhtī—

will take my place. He is the ambassador between you and Ṣāḥib al-Amr, peace be on him. He is the representative and the reliable and trustworthy. Refer to him in your affairs and seek help from him in important issues. I have been ordered [to convey] ".this and indeed, I conveyed

Ghaybat al-Shaykh(۱): A theologian (mutakallim) known as Turk al-Harawī asked .۸۷۴ [Ḥusayn b. Rauḥ], "How many daughters did the Messenger of Allah have?" He replied, "Four." He said, "Who amongst them was the most superior?" He replied, "Fāṭima, peace be on her." He said, "How did she become the most superior while she was the youngest of them and had accompanied the Messenger of Allah, Allah's blessings be on him and his family, less than them?" He replied, "Due to two characteristics with which Allah had distinguished her and given to her as an advantage, honor, and reverence: First, she inherited from the Messenger of Allah, Allah's blessings be on .him and his family, whilst none of his other children inherited from him

Second, Allah the Exalted, preserved the generation of the Messenger of Allah, Allah's blessings be on him and his family, through her and not through his other children. He did not distinguish her with these [characteristics] except due to the excellence of the purity He had known of her intention." Al-Harawī replied [in astonishment], "I have never seen anyone speak and reply

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Ghaybat al-Shaykh, chap. "Ṭarafun min akhbār al-sufarā'," p. ۳۸۸, no. ۳۵۳; Biḥār al- -۱ anwār, vol. ۴۳, chap. ۲, p. ۳۷, under no. ۴۰. He has recorded Buzl al-Harawī; al-Manāqib, vol. ۳, chap. "Virtues of Fāṭimat al-Zahrā, peace be on her," pp. ۳۲۳–۳۲۴, which also mentions Buzl al-Hirawī. This is probably a scribal error. According to the traditionists, .al-Fīrūz Ābādī, the correct name is Badīl b. Aḥmad al-Harawī

".in this context better and more concise than him

Ghaybat al-Shaykh(۱): A group informed me from Abū `Abd-Allah al-Ḥusayn b. .۸۷۵ `Alī b. al-Ḥusayn b. Mūsā b. Bābawayh, from a group of his townsmen who lived in Baghdad—in the year in which the Qarāmiṭa attacked the hajis and it was the year of

the falling stars—that "My father, may Allah be satisfied with him, wrote to al-Shaykh Abū l-Qāsim al-Ḥusayn b. Rauḥ, may Allah be satisfied with him, to seek permission to perform Hajj.

He received the reply, 'Don't go this year.' He wrote again asking, 'It is an obligatory vow (nadhr). Is it permissible for me not to go?' The response was, 'If you have no choice [because it is obligatory], then go with the last caravan.' He joined the last caravan and was saved whilst those who had gone in the earlier caravans were killed."

۸۷۶. Kamāl al-dīn(۲): From Muḥammad b. Ibrāhīm b. Isḥāq al-Ṭāliqānī, may Allah be satisfied with him, who said:

I was with Shaykh Abū l-Qāsim al-Ḥusayn b. Rauḥ, may Allah sanctify his soul, with a group—amongst whom was `Alī b. `Īsā al-Qaṣrī. A man stood up and said to [al-Ḥusayn b. Rauḥ], "I want to ask you something." He replied, "Ask whatever comes to your mind." He asked, "Inform me about al-Ḥusayn b. `Alī, peace be on him; was he a guardian [appointed] by Allah?" He replied in the affirmative.

The man said, "Was his killer an enemy of Allah?" He replied in the affirmative. The man said,

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۱- Ghaybat al-Shaykh, p. ۳۲۲, no. ۲۷۰; Biḥār al-anwār, vol. ۵۱, chap. ۵۱, p. ۲۹۳, no. ۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۶۹۲, no. ۱۱۰.

۲- Kamāl al-dīn, vol. ۲, chap. ۴۵, pp. ۵۰۷–۵۰۹, no. ۳۷; Ghaybat al-Shaykh, pp. ۳۲۱–۳۲۲, no. ۲۶۹, and pp. ۳۲۴–۳۲۶, no. ۲۷۳; Biḥār al-anwār, vol. ۴۴, chap. ۳۳, pp. ۲۷۳–۲۷۴, no. ۱; `Ilal al-sharā'i`, vol. ۱, chap. ۱۷۷, pp. ۲۴۱–۲۴۳, no. ۱; al-Iḥtijāj (Beirut), vol. ۲, pp. ۲۸۵–۲۸۸ and pp. ۴۷۱–۴۷۳.

"Is it permissible that Allah, Mighty and Majestic be He, allows His enemy to dominate His friend?" Abū l-Qāsim al-Ḥusayn b. Rauḥ—may Allah sanctify his soul—replied, "Understand what I am telling you. Know that Allah, Mighty and Majestic be He, does

not address the people [in a way that] the eyes can witness nor does He converse with speech. Rather, He—Majestic is His Majesty—sent to them messengers from their species and their kind, who were humans like them.

Had He sent to them Messengers from other than their kind and their forms, they would have certainly fled from [the messengers] and would have not accepted [their claims']. When they came to them while they were from their species who ate food and walked in the markets, the people said to them, 'You are mortals like us. We will not accept [what you claim] until you perform for us a thing which we cannot do.

Only then will we know that you are the chosen ones instead of us because [you can perform] what we are incapable of.' So, Allah, Mighty and Majestic be He, gave them miracles which the people were incapable of performing. Some of them brought the storm—after warning and cautioning—and drowned all those who oppressed and rebelled.

From them was he who was thrown in the fire which became cold and safe for him. From them was he who brought forth a she-camel from solid stone and made milk to flow from its udders. From them was the

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one for whom the sea was split and springs flowed for him from a stone and a dry cane was turned into a snake for him that devoured their lies.

From them was the one who cured the blind and the leper, gave life to the dead with the permission of Allah, and informed them of what they ate and stored in their houses. From them was the one for whom the moon was split and with whom the animals like the camel, the wolf, and etc. spoke. When they performed such [miracles] and the people were helpless from performing the like of such deeds, Allah, Mighty and Majestic be He, ordained by His grace upon His servants and His wisdom, that He make His Prophets, peace be on them—with all their powers and miracles—at times victorious and at other times defeated; at times triumphant and at other times suppressed.

Had Allah, Mighty and Majestic be He, made them victorious and triumphant on all occasions and had not afflicted them nor tested them [by these defeats], certainly the people would have taken them as Gods instead of Allah, Mighty and Majestic be He, and their excellent patience during calamities, misfortunes, and tests would have remained unknown [to the people]. But He, Mighty and Majestic be He, made them in these situations like [ordinary people], so that they would be patient and forbearing during ordeals and calamities, grateful in times of safety and domination over the enemies, and humble in all conditions

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.and not proud and arrogant

Thus, the people would know that they, peace be on them, have a Lord Who is their creator and planner and [as a result, the people] would worship Him and obey His Messengers. Hence, the proof of Allah would be established against those who exceed the limits concerning them and view them as deities, or disobey, oppose, defy, and refute what the Messengers and Prophets, peace be on them, have brought. 'So that he who perishes, perishes by clear proof, and he who lives, lives by clear "(proof.'(۱

Muḥammad b. Ibrāhīm b. Isḥāq, may Allah be satisfied with him, says), The next day,) I returned to Shaykh Abū l-Qāsim b. Rauḥ, may Allah sanctify his soul, and was saying to myself, "Did he make up what he said to us yesterday?" He initiated [the conversation] and said, "O Muḥammad b. Ibrāhīm! It is more preferable for me to fall from the sky, and then have a bird snatch me or the wind carry me away to a barren land, than to say my own opinion or something from myself in the religion of Allah, Mighty and Majestic be He. Rather, [what I said] was from the [true] source and was ".heard from the Ḥujja, blessings and salutations of Allah be on him

Ghaybat al-Shaykh(۲): A group informed us from Abū `Abd-Allah al-Ḥusayn b. `Alī .۸۷۷ b. Bābawayh al-Qummī, from a group of people from Qum—whom `Alī b. Bābawayh was amongst—from another group of people from Qum, amongst

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۱- Quran ۸:۴۲.

۲- Ghaybat al-Shaykh, pp. ۳۹۵–۳۹۶, no. ۳۶۶. In some copies, the word companion instead of close has been used; Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۰۳, no. ۳۲; Rijāl al-Najāshī, p. ۲۶۲, no. ۶۸۴; Faraj al-mahmūm, p. ۱۳۰; I`lām al-warā, chap. ۳, sect. ۲, pp. ۴۲۲–۴۲۳; Ithbāt al-hudāt, vol. ۳, sect. ۱۲, chap. ۳۳, p. ۶۹۳, no. ۱۱۳, which has recorded Harthamat b. al-`Alawiyya; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, p. ۳۶۱, no. ۸; al-Kharā'ij wa l-jarā'iḥ, vol. ۳, p. ۱۱۲۸, no. ۴۵, which is a shorter account.

whom were `Imrān al-Ṣaffār, his relative `Alawiyyat al-Ṣaffār, and al-Ḥusayn b. Aḥmad b. `Alī b. Aḥmad b. Idrīs, may Allah have mercy on them all, who all narrated:

We were in Baghdad in the year that Abū `Alī b. al-Ḥusayn b. Mūsā b. Bābawayh died. Abū l-Ḥasan `Alī b. Muḥammad al-Samurī, may his soul be sanctified, continuously asked us [who were] close to him about `Alī b. al-Ḥusayn, may Allah have mercy on him, and we always answered, "A letter has reached us about his wellbeing."

The day when [`Alī b. al-Ḥusayn] died, he asked us about him and we gave him the same answer but he said, "May Allah reward you concerning `Alī b. al-Ḥusayn. He has just died." We recorded the hour, date, and month of [his death] and after about seventeen or eighteen days, news reached us that he had died at the exact time mentioned by shaykh Abū l-Ḥasan, may his soul be sanctified.

۸۷۸. Kamāl al-dīn(۱): From Abū Muḥammad al-Ḥasan b. Aḥmad al-Mukattib, who said:

I was in Baghdad in the year that shaykh `Alī b. Muḥammad al-Samurī, may Allah sanctify his soul, died. I went to him a few days prior to his death. He brought a letter for the people which I made a copy from that read, "In the Name of Allah, the Beneficent, the Merciful. O `Alī b. Muḥammad al-Samurī! May Allah increase the reward of your brothers concerning you! You will die within six days, so, wrap up your affairs and don't appoint

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۱- Kamāl al-dīn, vol. ۲, chap. ۴۵, p. ۵۱۶, no. ۴۴; Ghaybat al-Shaykh, p. ۳۹۵, no. ۳۶۵; I`lām al-warā, fourth rukn, part ۲, chap. ۳, sect. ۲, which says: soon my followers will come; al-Kharā'ij wa l-jarā'iḥ (Mu'assisat al-Imām al-Mahdī), vol. ۳, p. ۱۱۲۸, no. ۶; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, pp. ۳۶۰–۳۶۱, no. ۷; Jannat al-ma'wā (printed with the ۵۳rd volume of Biḥār al-anwār), p. ۳۱۸. I say: In some copies of Kamāl al-dīn and other books, it has been written, "the complete (al-tāmma) occultation has commenced." The original printed copy of Ghaybat al-Shaykh mentions, "[people] will come to some of my followers." Al-Kharā'ij and Jannat al-ma'wā have recorded "and from amongst my followers some will claim," and other books have narrated "and amongst my followers." It might be said that this letter apparently contradicts numerous, consecutive, and definite reports that cannot be enumerated due to their abundance and are an indication that the Imam was seen and some people had the privilege of being in his presence. It also contradicts the unanimous belief of the Shias—including the belief of al-Ṣadūq, the narrator of this story—about a large group of people who have met him. The scholars have mentioned a few reasons to resolve this contradiction or to reply to this question. Six of these answers have been mentioned in Jannat al-ma'wā. One of them is what a few scholars have stated and has also been stated by al-Majlisī in Biḥār al-anwār: The context of the tradition indicates that what is meant by seeing him, is a seeing accompanied by the claim of representation and ambassadorship and the conveying of news from him to the Shias—as was the prevalent practice during the minor occultation. This probability is highly likely. Another justification is that this tradition is a single and weak narration that neither its narrator—al-Ṣadūq—nor our other Shia companions have acted upon. Hence, the many incidents which certainty is obtained from are not contradicted. Rather, some of them comprise of miracles and extraordinary deeds that could not have been performed by anyone but him. Ithbāt al-hudāt, vol. ۳, sect. ۳, chap. ۳۳, p. ۶۹۳, no. ۱۱۲ (short version); al-Iḥtijāj (Beirut), vol. ۲, p. ۴۷۸.

anyone as your successor after your death because the second occultation has commenced.

There will be no reappearance except after Allah's permission, Mighty and Majestic

be He, and this will happen after a long time has passed and the hearts will have become hard, and the earth will have been filled with injustice. Some of my followers will claim to have met me. Beware! Whoever claims to have met me before the emergence of the Sufyānī and the [heavenly] cry (al-ṣaiḥa) is a lying slanderer. There ”.is no power and strength except through Allah, the Exalted and the Great

We copied this letter and left him. On the sixth day, we returned to him while he was on his death bed. Someone asked him, “Who is your successor?” He replied, “For Allah is an affair which he will take to its extent.” Saying this, he passed away; may Allah be .satisfied with him. These were the last words [anyone] heard from him

Ghaybat al-Shaykh(۱): Muḥammad b. Muḥammad b. al-Nu`mān and al-Ḥusayn b. .۸۷۹
`Ubaid-Allah informed me from Abū `Abd-Allah Aḥmad b. Muḥammad al-Ṣafwānī, :who said

Al-Shaykh Abū l-Qāsim, may Allah be satisfied with him, willed to Abū l-Ḥasan `Alī b. Muḥammad al-Samurī, may Allah be satisfied with him. Thus, he took his place and performed Abū l-Qāsim’s duties. When he was about to die, the Shias gathered around him and asked him about the representative after him and his successor. He had said nothing about it and had mentioned that he was not

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Ghaybat al-Shaykh, p. ۳۹۴, no. ۳۶۳; Biḥār al-anwār, vol. ۵۱, chap. ۱۶, p. ۳۶۰; I`lām al- -۱ .warā, chap. ۳, sect. ۱, p. ۴۱۷

.ordered to will to anyone after himself about this matter

Rijāl al-Kashī(۱): Ja`far b. Ma’rūf al-Kashī who said, “Abū `Abd-Allah al-Balkhī .۸۸۰
wrote to me and narrated from al-Ḥusayn b. Rauḥ al-Qummī that Aḥmad b. Isḥāq wrote to [the Mahdī, peace be on him] to seek permission for Hajj. Permission was granted and a cloth was sent to him. Aḥmad b. Isḥāq said, ‘He has informed me about ”.my death.’ He died at Ḥulwān after returning from Hajj

The traditions with the following numbers also show the above concept: ۷۸۹, ۷۹۳, ۸۱۱, ۸۱۲, ۸۲۱, ۸۲۲, ۸۲۵, ۸۴۹, and ۸۶۱.

Chapter Six

His conditions and miracles during the major occultation and the stor of some of those who had the honour of meeting him

Comprised of two sections

Section One

His miracles during the Major Occultation

Comprised of fifteen traditions

۸۸۱–۸۸۲. Kashf al-ghumma(۲): I will mention two incidents which occurred fairly recently and a group of my reliable brothers narrated them to me. In the suburbs of Ḥilla, there was a man called Ismā'īl b. al-Ḥasan al-Hirqalī who belonged to a village called Hirqal. He died during my lifetime but I did not see him. His son, Shams al-Dīn, narrated to me the following:

My father informed me that during his youth, an abscess had appeared on his left thigh which was the size of a fist. Every spring, it would crack and open and blood and puss would flow out of it. Its pain prevented him from performing many of his tasks. He resided in Hirqal and

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۱- Rijāl al-Kashī (Jāmi`at al-Mashhad), p. ۵۵۷, no. ۱۰۵۲; Ithbāt al-hudāt, vol. ۷, sect. ۱۲, chap. ۳۳, p. ۳۶۳, no. ۱۴۸; Mu`jam rijāl al-ḥadīth, vol. ۲, p. ۴۹, no. ۴۳۳; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, p. ۳۰۶, no. ۲۱.

۲- Kashf al-ghumma, vol. ۲, pp. ۴۹۳–۴۹۷; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۶۱–۶۶, no. ۵۱; al-Anwār al-nu`māniyya, vol. ۲, pp. ۴۴–۴۶.

one day went to Ḥilla to see the blessed [scholar] Sayyid Raḍī al-Dīn `Alī b. Ṭāwūs,

may Allah be satisfied with him, and complained to him about his suffering and he had expressed his desire to get it treated. [Sayyid Raḍī al-Dīn] had gathered the doctors of .Ḥilla and had showed them the abscess

They had said, “This abscess is on the saphenous vein and its treatment is dangerous. If it is cut, there is a chance of excessive blood loss and consequent death.” Sayyid Raḍī al-Dīn, may Allah sanctify his soul, had said to him, “I am going to Baghdad, where the doctors may be more knowledgeable and skillful than [the doctors] here, so .accompany me.” He mounted along with him and they had gone to see the doctors

The doctors] had repeated what the [doctors of Ḥilla] had said and he had become] heartbroken. Sayyid b. Ṭāwūs had told him, “The sharia permits you to perform prayers in these clothes. Try to keep yourself clean [from the blood] but don’t strain ”.yourself because Allah, the Exalted, and His Messenger have prohibited it

My father had replied, “When the state of affairs is such, and since I have come to Baghdad, I will visit the Holy shrines at Sāmarrā’, peace be on them, and then return to my family.” Sayyid (b. Ṭāwūs) had appreciated the idea. So, he had left his clothes and belongings with Sayyid Raḍī al-Dīn and had left. He recounted, “After entering the shrine and visiting the

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Imams, peace be on them, I descended into the cellar (sardāb) and appealed to Allah, .the Exalted, and to the Imam, peace be on him

I stayed in the cellar for some part of the night and remained in the shrine until Thursday. Then, I went to the River Tigris, bathed, and put on some clean clothes. I filled a jug I had with me with water and mounted to set off towards the shrine. On my .way, I saw four horsemen emerging from the gates of the city

On the outskirts of the city lived some nobles who watched over their sheep and I thought that these men were from them. We reached each other and I saw that there were two youths among them. One of them was a slave who was beginning to grow a

.beard. They were all armed with swords

There was an old man amongst them whose face was covered and had a lance in his hand. Another was armed with a sword and had a cloak which was covering the sword and was under his armpit. The old man—who had a lance—stopped on the right side of the road and placed the end of the lance on the ground. The two youths stood on .the left side of the road and the man with the cloak stood in front of me

Then, they all greeted me and I greeted them. The man with the cloak asked, ‘Are you returning to your family tomorrow?’ I replied in the

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affirmative. He said, ‘Come forward so that I may see what is distressing you.’ I didn’t like them to touch me and I said to myself, ‘These are Bedouins who do not keep away from impure things (al-najāsa). I have just come out of water and my shirt is .wet.’ Nevertheless, I went near him

He held me with his hand and pulled me to himself. Then, he started feeling one side of my body from my shoulder until he reached the abscess. He squeezed it with his hand and I felt its pain. Then, he sat on his saddle as he was earlier. The old man said to me, ‘You have become successful, O Ismā’īl!’ I was amazed that he knew my name. I answered, ‘God willing, we are successful and so are you.’ The old man said to me, .‘This is the Imam.’ I rushed towards him, clung to him, and kissed his thigh

He started riding while I was following him and was still clinging to him. He said, ‘Go“ back.’ I replied, ‘I will never leave you.’ He said, ‘It is better that you return.’ But my answer was the same. The old man said, ‘O Ismā’īl! Don’t you have any shame? Your Imam has ordered you to return twice and you are disobeying him?’ Confronted with such a statement, I let go of him. He went ahead a few steps then turned to me and said, ‘When you reach Baghdad, Abū Ja`far—meaning the caliph al-Mustanṣir—will inevitably

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.ask for you. When you go to him and he offers you something refuse to accept it

Tell my son, Sayyid Raḍī al-Din, to write to `Alī b. `Iwaḍ. I will advise him to give you what you want.’ Saying this, he went along with his companions. I was standing there and watching them until they disappeared from my sight. The grief of his separation seized me and I sat down on the ground for some time then started walking towards .the shrine

The caretakers of the shrine gathered around me and said, ‘We see that the color of your face has changed. Has something troubled you?’ I replied in the negative. They asked again, ‘Has someone fought with you?’ I answered, ‘No. Nothing of this sort has happened to me. But, I ask you, do you know the horse riders who were with you?’ They replied, ‘These were noble sheep-owners.’ I said, ‘No, he is the Imam, peace be ’.on him

They asked, ‘Which one is the Imam? The old man or the man with cloak?’ I replied, ‘The man with the cloak.’ They asked again, ‘Did you show him what was causing you pain?’ I replied, ‘He held it firmly and caused me pain.’ Then, I uncovered my leg but .there was no trace of it

I was confused from astonishment and checked my other leg but there was nothing there too. When the people saw this they took hold of me and tore my shirt. The caretakers took

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me to the storeroom and withheld the people from coming close to me. The .supervisor of Mesopotamia was in the shrine at that time

He heard the shrieks and had asked about the reason. They had informed him about the incident and he came to the storeroom and asked me my name and the time I had come from Baghdad. I told him that I had come at the beginning of the week. He then left. I slept in the shrine, performed the morning prayers, and left. The people came .out with me until I was quite far from the shrine and then they returned

I reached [the village of] Uwānā and spent the night there, then left early in the morning and set off for Baghdad. [When I reached there] I saw a huge congregation of people at the old arch. They asked anyone who was entering the city about his name and lineage and where he was coming from. They asked me my name and where I had come from. When I informed them, they gathered around me and tore .[off my clothes and there was no strength left in me [to protect myself

The supervisor of Mesopotamia had written to Baghdad and informed them about my conditions. Then, they carried me to Baghdad and a massive crowd gathered around me and I was nearly killed by their pressure. The Qummī Minister had summoned al-Sa`īd Raḍī al-Dīn and he had come to verify the authenticity of this news. May

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.Allah have mercy on both of them

Sayyid Raḍī al-Dīn b. Ṭāwūs came with a group of people and we met at the gateway" of al-Nūbī. His companions dispersed the people who had surrounded me. When he saw me, he asked, "Are they talking about you?" I replied in the affirmative. He dismounted and uncovered my thigh and there was nothing there. He fainted for a .while then held my hand and took me to the minister while he was crying

He said, "Your honor! This is my brother and the closest of people to my heart." The minster asked me about my story and I informed him. He summoned the doctors who had examined me earlier and had been ordered to cure me. They said, "It has no cure ".except that it be cut off, which would lead to death

The minister said to them, "Suppose it was cut off and he did not die. How much time would it take for it to heal?" They said, "At least two months and a white hole would remain in its place where no hair would grow." The minister asked, "When did you last see him?" They replied, "Ten days ago." Then, the minister uncovered the ailing thigh and it was exactly like the other thigh and there was absolutely no sign of [a wound] on it. One of the doctors shrieked, "This is the work of Christ." The minister remarked, "Since it is not your work, we know whose work it

".is

His son continued), then, he was taken to al-Mustanṣir, the caliph, who asked him) about the story. He had told him what had happened and the caliph had offered him a thousand dinars. When the dinars were brought, the Caliph had said, "Take these and spend them." He had replied, "I don't dare to take even one coin." The Caliph said, "Whom do you fear?" He answered, "From the one who did this to me. He said, 'Do not accept anything from Abū Ja`far.'" The Caliph started crying and became angry and .[my father] left without taking anything from him

The most needy of Allah's Mercy from his servants, `Ali b. `Īsā(۱)—may Allah forgive :him—says

I was narrating this incident to a group of people who were with me. Shams al-Dīn Muḥammad (Ismā`īl al-Hirqalī's son) was present there and I did not know him. When I finished the story he said, "I am his son from his loin." I was amazed at this coincidence. I asked him, "Had you seen his wound before it was healed?" He said, ."No. At that time, I was just a child. But I did see it when it had healed

There was no sign of the wound and hair had grown on it. I asked Ṣafī al-Dīn Muḥammad b. Muḥammad Bishr al-`Alawī al-Mūsawī and Najm al-Dīn Ḥaidar b. al-Aisar, may Allah have mercy on them, who were respected, noble, and distinguished .people. They were my friends and very dear to me

They informed me that this story

۱- The author of Kashf al-ghumma.

is true and that they had both seen him during his illness and after he had been cured." His son told me that after this incident, his father used to be in a state of intense grief due to his separation; to such an extent, that he had gone to Baghdad in

.the winter and had every day, visited Sāmarrā’ and returned to Baghdad

In that year, he had gone back and forth [between Baghdad and Sāmarrā] forty times in the hope that this would occur for him again but we don’t always attain what we desire. He died with this desire and passed off into the Hereafter with his grieves. May Allah be his guardian and ours on account of His Mercy, His Obligation, and His .Nobility

Al-Sayyid Bāqī b. `Aṭwat al-`Alawī al-Ḥusaynī narrated to me that his father `Aṭwa—who was a Zaidī—was suffering from hernia. He used to protest to his sons about their Imāmī beliefs and would say to them, “I will not testify to your beliefs and will not believe in what you believe until your master—i.e. the Mahdī—comes to me and .relieves me of this illness.” He used to repeat this sentence quite often

Once, we were sitting together late at night when my father shrieked and called us to help him. We rushed to him and he said, “Go and join your master. He left me just now.” We went out but saw no one. We returned to him and asked him [what happened]. He

replied, “A man came to me and said, “O `Aṭwa!” I said, “Who are you?” He answered, “I am the master of your sons. I have come to relieve you [of your illness].” Then, he extended his hand, squeezed the place of my ailment and left. I touched that place with my hand but found no trace of the ailment.” His son continued, “He then lived like a gazelle without an illness and this incident became very famous.” I asked others—.[other than his son—who informed me about and acknowledged [this story

Many similar stories have been narrated about him. For instance, groups of people who had got lost on their way to Ḥijāz and other places had been saved by him and he had taken them to where they had intended to travel. I am not mentioning them for the sake of conciseness. I will suffice with the stories that I have narrated which .occurred nearer to my time

:Jannat al-ma'wā(۱): Story Thirty-Two .۸۸۳

In the month of Jumād al-Aulā, ۱۲۹۹ AH, a man named Āqā Muḥammad Mahdī entered the city of Kādhimain. He was a resident of Burma . . . He had traveled at sea for six days with a steamer. His father was from Shiraz but he was born and lived in the aforementioned port. Three years before the aforementioned date, he fell terribly ill. .Although he was cured from it, he had become deaf and dumb

He had beseeched (tawassala) the Imam's [who were buried] in Iraq, peace be

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۱- Jannat al-ma'wā, printed with the ۵۳rd volume of Biḥār al-anwār, pp. ۲۶۵–۲۶۹.

on them, for cure. He had some relatives in Kādhimain—who were amongst its famous traders. He came to them and stayed with them for ten days. By chance, at .the time of departure of the steamer for Sāmarrā, the water was turbulent

So, [his relatives] came to the ship, handed him to the other passengers—who were from Baghdad and Karbala—and asked them to take care of him and look after his needs due to his inability to express them. They also wrote to some of the dwellers of .Sāmarrā' to take care of him

When they reached that noble land and holy region, he went to the illuminated cellar (sardāb) in the afternoon of Friday, ۱۰th Jumād al-Thānī of the aforementioned year. In the cellar was a group of reliable and holy people. He had gone to the blessed ledge .(al-ṣuffa) and cried and pleaded for a long time

He had written his condition on a wall in front of him and would ask those who were looking at him to pray for him and intercede on his behalf. His crying and beseeching .had not come to an end when Allah, the Exalted, returned to him his speech

Due to the miracle of the Ḥujja, peace be on him, he went out of that holy place with an expressive tongue and eloquent speech. On Saturday, he was taken to the class of the chief of the jurists, the teacher of the scholars, the leader of the Shias, the crown

.of sharia

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the leader of the Imāmiyya, our majestic master and great teacher, al-Ḥāj Mīrzā Muḥammad Ḥasan al-Shīrazī—may Allah delight the Muslims by his long life. This man recited the blessed Sura of al-Fātiḥa in a way that those present acknowledged it was [recited] correctly and pronounced perfectly. That day became a day of witnessing .and that place became a place of praise

On the ۲۱st night [of the month], the scholars and the learned had gathered in the holy courtyard with joy and happiness. The air was lit up with lamps and lanterns. They rendered the above incident into a poem and distributed it in the cities. In the steamer, along with the cured person, was a poet of the Ahl al-Bait, peace be on them, who was none but the learned and intelligent al-Ḥāj Mullā `Abbās al-Ṣaffār al-Zanūzī al-Baghdadi. He had seen this man in both his conditions of sickness as well as .complete recovery. He had recited a long poem(۱) in this regard which he read there

When this news reached the great composer of poetry, the supported master, the intelligent litterateur, the pride of the seekers, and the honor of the `Alawīs, al-Sayyid Ḥaidar b. al-Sayyid Sulaimān al-Ḥillī, may Allah support him, he sent a letter to Sāmarrā, the contents of which were as follows: "In the Name of Allah, the Beneficent, the Merciful. The winds of the Imam's generosity blew from the Holy Region and its .beautiful fragrance has spread far and wide

The tongue of its dumb visitor was

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۱- The poem can be found in Jannat al-ma`wā—Ed.

set free after he stood in their presence; beseeching and supplicating. Therefore, from amongst the group who has served His Holiness, I desired to compose a poem about this great miracle and to distribute it. I would also like to congratulate the most

learned scholar of the time, the chief of the handsome, the branch of the tree of Muḥammad, the lighthouse of the Islamic nation, the symbol of the sharia, and the Imam of the Shias, so that I may perform both forms of worship in the presence of .these two holy personalities

So, I have composed this poem and I gift it to his place of residence, Sāmarrā', in the hope of it being accepted. And Allah will bring out what is desired (he then mentions .((the poem(۱

Tanbīh al-khawāṭir (aka Majmū`at al-warrām)(۲): Narrated to me the majestic .۸۸۴ and noble Sayyid, Abū l-Ḥasan `Alī b. Ibrāhīm al-`Uraydī al-`Alawī al-Ḥusaynī, from `Alī b. Namā, from Abū Muḥammad al-Ḥasan b. `Alī b. Ḥamza al-Aqsānī—while they :were in the house of the honorable `Alī b. Ja`far b. `Alī al-Madā'inī al-`Alawī. He said

There was an old cloth-washer in Kūfa who was famous for his piety, asceticism, and worship and followed the path of the righteous. One day, I was sitting with my father and this old man was speaking with him while he was faced towards him. He said, .“One night, I was in the mosque of Ju`fī which is an old mosque

It was midnight and I was there alone for

.The poem can be found in Jannat al-ma`wā—Ed -۱

Tanbīh al-khawāṭir, vol. ۲, pp. ۳۰۳–۳۰۵; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۵۵–۵۶, no. -۲ .۳۹; Ithbāt al-hudāt, vol. ۷, sect. ۱۵, chap. ۳۶۴, p. ۳۶۵, no. ۱۵۱

solitude and worship. All of a sudden, three people entered the mosque. When they reached the center of the courtyard, one of them sat down and touched the earth with his right and left hands. Suddenly, water started coming out from it. He performed ablution (wuḍū') with it and indicated to the other two to do the same. .Then, he went forward and they prayed behind him and I too prayed with them

When he finished his prayers, I was dazed by him and his amazing act of bringing out

the water. I asked the person who was on his right, 'Who is he?' He replied, 'He is Ṣāḥib al-Amr, the son of al-Ḥasan.' I went near him, kissed his hand and asked, 'O Son of Allah's Messenger, Allah's blessings be on him and his family! What is your view about `Umar b. Ḥamza? Is he on the right path?' He replied, 'No. But perhaps, he may receive guidance. He will not die until he sees me.'"

This news was new for us. A long time passed and `Umar b. Ḥamza died and no one spoke about him having seen the Imam. When I met the pious Shaykh, ibn al-Nādiya, I mentioned the above incident to him. Then, in refutation of the incident, I said, "Didn't you mention that `Umar b. Ḥamza will not die until he meets the Ṣāḥib al-Amr about which I mentioned?" He answered, "And how do you know that he did not meet him?" Later, I encountered

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Abū l-Manāqib, the son of `Umar b. Ḥamza and talked with him about his father.

He said, "One night we were with my father while he was suffering from the illness that ultimately led to his death. His energy was sapped, his voice could hardly be heard, and all the doors of the house were closed. Suddenly a man came to us. His entry frightened us but we were too astonished to ask him. He sat beside my father and talked to him for a long time and my father was crying.

Then, he stood up and when we no longer saw him, my father faintly said, 'Make me sit up.' We made him sit up and he opened his eyes and asked, 'Where is the man who was with me?' We replied, 'He left from where he had come.' He said, 'Go look for him.' We went in search of him but all the doors were locked and there was no sign of him. We returned to our father and informed him of the situation and that we could not find him. We asked him about that person and he replied, 'He is the Ṣāḥib al-Amr.' Then, his condition worsened and he lost consciousness."

۸۸۵. Al-Sulṭān al-mufarrij `an ahl al-īmān(۱): In the month of Ṣafar, ۷۵۹ AH, my master, the great, the majestic, the most learned, the complete example, the precise researcher, the possessor of all great characteristics, the one who the learned

referred to, the honor of the scholars, the

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.Biḥār al-anwār, vol. ۵۲, chap. ۱۸, p. ۷۳, under no. ۵۵, citing the aforementioned book -۱

one with perfect faith, `Abd al-Raḥmān b. al-`Ammānī, informed me the following :through a letter with his own handwriting

The servant of Allah, the Exalted, who is in dire need of His mercy, `Abd al-Raḥmān b. Ibrāhīm al-Qabā'iqī states, "I used to hear in [the city of] Ḥilla—may Allah the Exalted protect it—that the revered Jamāl al-Dīn, the son of the most majestic Shaykh, the jurist, Najm al-Dīn Ja`far b. al-Zahdarī was afflicted with paralysis. His paternal grandmother treated him after the death of his father with every possible treatment .for paralysis but to no avail

She was advised to take him to the doctors in Baghdad and she took him to them who treated him for a very long time but without success. Someone told her, 'Why don't you put him for one night under the dome of the famous place in Ḥilla called 'Maqām Ṣāḥib al-Zamān'? Perhaps, Allah, the Exalted, may make him healthy and cure him.' She did so and put him under its dome for one night and the Master of the Time, .peace be on him, made him stand up and rid him of his paralysis

After this incident, we became companions and it seemed that we would continue" [being friends] forever. His house was a place of companionship and all the high statured people of Ḥilla, their youth, and the children of their kind would gather there. I asked him about this incident and he said, 'I was paralyzed and the doctors failed to cure me

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.and he told me the story that I had heard many times in Ḥilla '. . .

He said, 'The [Divine] Proof, Ṣāḥib al-Zamān, peace be on him, told me, when my grandmother had put me under the dome, "Stand up." I pleaded, "O Master! I have not

been able to stand up for more than a year." He repeated, "Stand up, with the permission of Allah, the Exalted," and he helped me stand up. I stood up and my paralysis was dispelled. The people rushed towards me and almost killed me. They tore off my clothes and took them as blessings and [some others] gave me some clothes to wear. I returned to my house whilst there was so sign of paralysis in me and I sent the clothes to their owners.'

I heard him narrating this story repeatedly to the people and to those who would ask him to narrate it, until he died. May Allah have mercy on him."

۸۸۶. Al-Sulṭān al-mufarrij `an ahl al-īmān(۱): A reliable person narrated to me an incident that is very famous amongst the inhabitants of Najaf al-Ashraf, may Allah protect it. It goes as follows:

The house which I am living in now—and the year is ۷۸۹ AH—belonged to a good and righteous person called Ḥusayn al-Mudallal. The sābāṭ(۲) called Mudallal, which connects the two walls of the Holy Shrine are named after him and [the story] is well known in the holy city of Najaf. He had a wife and children and

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۱- Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۷۳–۷۴, under no. ۵۵, citing the aforementioned book.

۲- An arched roof which covers a section of an alley—Ed.

was struck with paralysis. Consequently, he couldn't stand up and his wife would make him stand up when it was necessary. This continued for a long time and his family experienced extreme tribulations. Soon, they became dependent on the people who treated them harshly. In the year ۷۲۰ AH, one night, after a quarter of the night had passed, he woke up his family.

They got up and saw that the entire house and the roof were shining with light to the extent that their eyes were dazzled. They asked him, "What has happened?" He had replied, "The Imam, peace be on him, came to me and said, 'Stand up, O Ḥusayn!' I

answered, ‘O Master! Do you think I can stand?’ So he held my hand and helped me up. And here I am, as healthy as I can be.

He then said to me, ‘O Ḥusayn! I use this sābāṭ to visit my ancestor [Amīr al-Mu’minīn]. Lock it every night.’ I responded, ‘I heard and I will obey Allah and you, my Master.’” Then, he had stood up and had gone to the holy shrine at Najaf, visited the grave of the Imam, peace be on him, and had praised Allah, the Exalted, for the graces that he had received. To this day, that sābāṭ is a place that the needy go to fulfill their desires and no seeker returns disappointed due to the blessings of the Qā’im, peace be on him.

۸۸۷. Qabas al-miṣbāḥ(۱): The truthful shaykh, Abūl

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۱ - - Al-Kalim al-ṭayyib, pp. ۶۳–۶۶, citing the book Qabas al-miṣbāḥ by Shaykh al-Sihrashtī. I say: The majestic Sayyid `Alī Khan, may his grave be sanctified, has mentioned in al-Kalim al-ṭayyib from al-Ṣihrashtī, a tawassul to the Prophet and the Imams, peace be on them, and after that, another one.

Ḥasan Aḥmad b. `Alī b. Aḥmad al-Najāshī al-Ṣairafī—known as ibn al-Kūfī in Baghdad and who was a brilliant and reliable person and was considered truthful by both Shias and Sunnis—informed us in the last days of the month of Rabī` al-Awwal, in the year ۴۴۲ AH, from al-Ḥasan b. Muḥammad b. Ja`far al-Tamīmī, from Abū l-Wafā’ al-Shīrazī, who was a friend, that

Abū `Alī Ilyās, the governor of Kerman, arrested and imprisoned me. Those who were guarding me kept telling me that he intended to harm me. I became very worried and began supplicating to Allah, the Exalted, through the Prophet and the Imams, peace be on them. On the eve of Friday, I finished my prayers and went to sleep.

I saw the Prophet, Allah's blessings be on him and his family, in my dream and he said to me, “Don’t ask me, my daughter, and my sons from the desires of this world except what you seek for the obedience and satisfaction of Allah, the Exalted. As for my

brother, Abū l-Ḥasan [`Alī b. Abī Ṭālib], he will take revenge for you on he who has oppressed you." I asked, "O Messenger of Allah! How can he take revenge from the one who has oppressed me whilst a rope was put around his neck and he did not take revenge and his rights were taken from him and he said nothing?!"

He, peace be on him, looked at me with a state of surprise and said, "That was because of

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a covenant that I had taken from him and an order that I had given him. He had permission for nothing but to act in accordance [with what I told him] and he did so. Woe to those who act aggressively towards the guardian [appointed] by Allah. As for `Alī b. al-Ḥusayn, [you must ask him] to save you from the rulers and insinuations of the devils.

As for Muḥammad b. `Alī and Ja`far b. Muḥammad, peace be on them, [you must ask them] for the Hereafter and the obedience of Allah, Mighty and Majestic be He. As for Mūsā b. Ja`far, peace be on him, seek safety through him from Allah, Mighty and Majestic be He. As for `Alī b. Mūsā, peace be on him, ask him for safety on the land and the seas. As for Muḥammad b. `Alī, peace be on him, seek sustenance through him from Allah, the Exalted. As for `Alī b. Muḥammad, peace be on him, ask through him for the recommended-tasks (mustaḥab), doing good for the brothers [in religion], and the obedience of Allah, the Exalted.

As for al-Ḥasan b. `Alī, peace be on him, ask him for the Hereafter. As for the Master of the time, when the sword reaches here—and he put his hand on his neck—seek help from him for he will help you." I cried out in my sleep, "O Ṣāḥib al-Zamān! Help me, for I have lost my patience." I woke up from my sleep and the guards

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were releasing my shackles.

۸۸۸. Kashf al-astār(۱): During these days, a splendid miracle appeared from the Mahdī,

peace be on him, for the relatives of the officials of the Ottoman Empire who lived in Najaf. It was as apparent and manifest as the midday sun. We seek blessings and are privileged to mention it here using a reliable chain of narrators: The respected scholar, Sayyid Muḥammad Sa`īd Afandī al-Khaṭīb, narrated in a letter in which he :wrote himself

There is a miracle performed by the progeny of the Messenger, Allah's blessings be on him and his family, which is appropriate for mentioning here for our Muslim brothers. There was a woman whose name was Malika bint `Abd al-Raḥmān, the wife of Mullā Amīn, who helped us in the Ḥumaidī School in the holy city of Najaf. In the second night of Rabī` al-Awwal, ۱۳۱۷ AH, which was the eve of Tuesday, she got a terrible headache. In the morning, she had lost her eyesight and couldn't see .anything

They informed me about her condition and I said to her husband, "Tonight, take her to the holy shrine of (Imam) al-Murtaḍā [`Alī b. Abī Ṭālib], peace be on him, to seek intercession from him and to make him an intermediary between her and Allah; perhaps Allah, Glorified and Exalted be He, may cure her." She did not go there that .night—which was Wednesday eve—because of the discomfort that she was in

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.Kashf al-astār, p. ۲۰۶ -۱

She had slept part of the night and had dreamt that her husband and a lady called Zainab were going with her to visit the shrine of Amīr al-Mu'minīn, peace be on him. .On their way, they had seen a great mosque filled with people

They had entered to see it and the afflicted woman had heard a man from amongst the congregation saying, "O woman who has lost her sight! Don't fear. God willing, both [your eyes] will be cured." She had asked, "God bless you! Who are you?" He had replied, "I am the Mahdī." She had woken up rejoicing and in the morning—which was Wednesday—she had gone to the station (maqām) of our master, the Mahdī, which is outside the city, accompanied by a large group of women. She had entered it alone

and had begun crying, wailing, and beseeching, due to which she had lost .consciousness

In her state of unconsciousness, she had seen two majestic men; the elder of the two was in front and the younger, a youth, was behind him. The elder had addressed her, “Don’t fear.” She had asked, “Who are you?” He had replied, “I am `Alī b. Abī Ṭālib and the man behind me is my son, the Mahdī.” Then, the elder had said to a woman who was there, “Stand up, O Khadīja, and touch the two eyes of this needy woman.” She had touched both her eyes and she had woken up and could see even better than

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before [becoming blind]. All the women had started cheering, rejoicing, and sending blessings on the Prophet and his family. Then, they had accompanied her to visit the holy shrine of (Imam) al-Murtaḍā [Amīr al-Mu’minīn], peace be on him. Thank God, .[now her eyesight is even better than before [her illness

What we have mentioned here is very little because many more instances have . . . occurred for their righteous servants with the permission of Allah, the Majestic

These were what this humble preacher, Sayyid Muḥammad Sa`īd, has been informed .about in the holy city of Najaf

:(Ithbāt al-hudāt(۱ .۸۸۹

We—a group of students and righteous people—were sitting in the village of Mashgharā(۲) in our homeland in one of the Eids. I said to the others, “I wish I knew how many of us would be alive next year on the same Eid and how many of us would have died?” A person whose name was Shaykh Muḥammad and who was my colleague in the class, said, “I know that I will be alive in the next Eid and the next and the next until twenty six years.” From his talk, it appeared that he was really serious .about what he was saying and was not joking

I asked him, “Do you have knowledge of the unseen?” He replied, “No. But I saw the Mahdī, peace be on him, in a dream while I was afflicted with a serious illness. I said to

him, ‘I am ill and I fear that I will die

Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۷۱۲, no. ۱۷۰; Biḥār al-anwār, vol. ۵۳, pp. ۲۷۳–۲۷۴; - ۱
.Jannat al-ma’wā, ۳۷th incident

.Located in southern Lebanon—Ed -۲

whilst I don’t have any good deeds to meet Allah with.’ He reassured, ‘Don’t worry! Surely, Allah will cure you of this ailment and you will not die by it. Rather, you will live for twenty six years.’ Then, he handed me a cup which he was holding. I drank from it and my ailment was dispelled and I became cured. I sat down and I was sure that this ”.was not [a dream] from Satan

When I heard this talk from this man, I wrote down the date which was in the year ۱۰۴۹ AH. A long time passed from this incident and I went to the holy city of Mashhad in the year ۱۰۷۲ AH. When the last year passed, I felt in my heart that the [twenty six] .years had passed

I referred to the note I had written and saw that exactly ۲۶ years had passed. I thought to myself, “In all likelihood, that person must have died.” Barely a month or two had passed when I received a letter from my brother—who was in our homeland .—in which he informed me about the death of that person

Al-Imāma wa l-mahdawiyya(۱): The incident in which the righteous wife of Shaykh .۸۹۰ Muḥammad al-Muttaqī al-Hamdānī—the highly learned scholar at the Islamic Seminary at Qum—was cured. He was famous for the purity of his soul and his piety. I have known him for many years for his religiousness and virtuous moralities. The following are the exact words that he wrote

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Al-Imāma wa l-mahdawiyya (Persian = Imāmat wa mahdawiyyat) written by the - ۱ author of the current book: vol. ۲, pp. ۱۷۱–۱۷۴. I say: Numerous similar incidents have

been mentioned in Biḥār al-anwār and in Ithbāt al-hudāt, vol. ٧. Likewise, al-Muḥaddith al-Nūrī has mentioned many incidents in Dār al-salām, Jannat al-ma'wā, and al-Najm al-thāqib, as has al-Maithamī al-`Irāqī in Dār al-salām and many other traditionists and scholars who have recorded numerous miracles that far exceed the limit of tawātur. The chains of many of these narrations are extremely authentic and strong and comprise of the most pious and God-fearing of scholars. These are in addition to what we witness every day and night, from the blessings of his existence and the results of asking him to help us and to intercede on our behalf. May Allah, the Exalted, enlist us amongst his helpers, followers, and those who fight alongside him, .for the sake of Muḥammad and his pure family, Allah's blessings be upon them all

:to narrate this incident

I deemed it appropriate to mention my tawassul to the Imam—which is the remnant of Allah on His earth—al-Ḥujjat b. al-Ḥasan al-`Askarī, and his attention towards me; because the subject of this book is about proving his existence through miracles and .extraordinary feats

It was Tuesday, Safar ١٨, ١٣٩٧ AH. There was an issue that shook us and hundreds of others. The wife of this servant—Muḥammad Muttaqī Hamdānī—was in a constant state of sorrow, grief, crying, and weeping, for more than two years, due to the death .of two of her children in the prime of their youth in the mountains of Shimīrān

On this day, she was inflicted with a [disease similar to] malaria and despite spending whatever possible on the doctors, there was no cure. She remained in this state until the eve of Friday, ٢٢nd of Safar, four days after she had been inflicted with the illness. It was approximately ١١ o'clock and I had gone to my room to rest. After reciting some verses from the Holy Quran and a few brief supplications of the eve of Friday, I supplicated to the Exalted Lord to permit my master and my chief, Ṣāḥib al-Zamān, al-Ḥujjat b. al-Ḥasan—Allah's blessings be on him and his infallible forefathers—to come .to my aid

The reason that I made tawassul to this great master and did not ask Allah directly was that approximately a month before the strike, my younger daughter Fāṭima had

asked me to narrate for her some stories

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and incidents about those people who were fortunate to receive the direct grace of his Honor, Baqiyyat-Allah, and his beneficence and obligations, may I and the souls of the inhabitants of the worlds be sacrificed for him.

I had responded to her request by reading to her some of the incidents in al-Nūrī's al-Najm al-thāqib. Thus, it occurred to me that why shouldn't I be one of those hundreds who have received salvation at his hands. So I made tawassul to the awaited proof, the twelfth of the infallible Imams, peace be on them. Therefore—as I mentioned earlier—at approximately ۱۱ p.m., I invoked this great master with a heart laden with sorrow and eyes overflowing with tears. I went to sleep and woke up as usual at about ۴ a.m. Suddenly, I felt a sound and a murmur coming from the room downstairs where my ill [wife] was sleeping. The sounds became louder and then completely ceased. At ۵.۳۰ a.m.—which in those days was the time of the morning prayers—I went down to perform ablution.

Suddenly, I saw my older daughter—who was usually asleep at this time—and she was extremely happy and joyous. On seeing me, she screamed, "Daddy! Good news! Good news!" I asked her, "What has happened?" I thought that either my brother or my sister had arrived from Hamadan. She said, "Good news! My mother has been cured." I asked surprisingly, "Who has cured her?" She said, "Four hours after midnight, she woke us up with a loud,

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panicked, and distressed voice. Her daughter, her brother Haj Mahdī, and her nephew Ghaffārī—the engineer—who had come from Tehran to take her there for treatment were all sleeping in the room to keep a watch on her.

All of a sudden, they had heard her cries and shouts and she was saying, 'Get up and follow the master . . . get up and follow the master . . .' She had thought that if she had

.waited until they got up from their sleep, the Imam would leave

Therefore, she had got up from her bed and had followed the Imam to the door—although she had not been able to move for the last four days. Her daughter, who was nursing her mother, had woke up by her loud screams of follow the master and had .followed her mother to the door to see where she had gone

When her mother had come to herself, she could not believe that she had gone there by herself and had asked her daughter Zahra: 'Zahra! Am I dreaming or am I awake?' She had answered, 'Mother! You have been cured . . . Where is the master about whom you were saying, "follow the master," because we cannot see anyone?' Her mother had replied, 'He was a majestic Sayyid who was dressed like the scholars and was very high statured. He was neither very young nor very old. He came and stood beside me and said, "Get up for you have been

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".cured." I replied, "I cannot get up

He repeated with a stronger tone, "Get up for you have been cured," and then I moved in awe of his majesty. He said, "You have been cured, so don't take any more medicines and don't cry." When he was about to leave the room, I woke you all up so that you may follow him. But since you were too slow, I stood up to follow the master "'.myself

All praise is for Allah! After this incident which I have mentioned, her condition immediately improved and her left eye, with which she could not see with clearly due to the stroke, was cured for good. In these four days, she had no appetite but [after this incident] she had immediately said, "I am hungry. Get me some food." We gave .her a bowl of milk which we had in the house and she drank it with great appetite

The color of her face returned to normal. She was relived of her grieves and sorrows due to the Imam ordering her not to cry. Although she was suffering from rheumatism for the last five years and the doctors had failed to treat her, she was cured of this as

.well due to the grace of Imam, peace be on him

To complete the story, it is worth mentioning that since it was near the anniversary of the martyrdom of Fāṭimat al-Zahrā, peace be on her, we expressed our gratitude for this great favor by holding

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.a commemoration service

Later, I mentioned the story of her being cured to the revered doctor Sayyid Dānishwar, who was one of her doctors. He remarked, "Surely, her illness was the result of a stroke and it is not possible to treat it through ordinary means. By Allah! It can only be cured through miracles and extraordinary feats." All Praise is for Allah the Lord of the worlds. Allah's blessings be on Muḥammad and his infallible progeny, specially the Imam of the Time, the Honor of the Era, the Pivot of this Abode, the Imam and the Master of the Humans and the Jinn, the King of the Earth and Time, the one in whose hand are the reins of the universe, al-Ḥujjat b. al-Ḥasan al-`Askarī, .Allah's blessings be on him and his infallible forefathers until the Day of Judgment

The traditions with the following numbers also show the above concept: ۸۹۲, ۸۹۵, ۸۹۷, .۸۹۸, and ۸۹۹

Section Two

Those who have seen him during the Major Occultation

Comprised of Thirteen Traditions

Al-Anwār al-nu`māniyya(۱): (After mentioning the great precautionary-piety . ۸۹۱ [wara`] of Muqaddas al-Ardabīlī and his abstinence, piety, and miracles), he says: Narrated to me the most reliable of my teachers in knowledge and practice that this man—referring to Muqaddas al-Ardabīlī—had a student from Tafrish. His name was :Mīr `Allām [Faiḍ-Allah] and he was very virtuous and pious. The student had said

I had a room in the school which was surrounded by the Holy Dome. I had finished my

studies and a considerable part

Al-Anwār al-nu`māniyya, vol. ۲, p. ۳۰۳; Biḥār al-anwār, vol. ۵۲, chap. ۲۴, pp. ۱۷۴–۱۷۵ I -۱ say: The aforementioned Mīr Faiḍ-Allah, is the glorious Sayyid Amīr Faiḍ-Allah b. `Abd al-Qāhir al-Ḥusaynī al-Tafrishī. The author of Amal al-āmil writes: "He was a virtuous and great traditionist. He has penned several books like Sharḥ al-mukhtalif and a book about Uṣūl. My father's maternal uncle, Shaykh `Alī b. Maḥmūd al-`Āmilī, informed us about these two books. He had the privilege of being his student in the city of Najaf and was given permission by him to narrate traditions. He used to describe his virtues, knowledge, righteousness, and worships. Sayyid Muṣṭafā al-Tafrishī has described him in his Rijāl as "Our immaculate Sayyid who had vast knowledge and great forbearance. He was a dialectical-theologian (mutakallim), a jurist, reliable, and respected. He was born in Tafrish and acquired knowledge in the city of Mashhad. He now resides under the dome of the shrine of his ancestor, `Alī [b. Abī Ṭālib], peace be on him, in Najaf. He had great manners, was soft in nature, and very polite. All the attributes of the righteous, the scholars, and the pious were accumulated in him. He has written some books like Sharḥ al-mukhtalif and Sharḥ al-Ithnā `Ashariyya. He has narrated from Muḥammad b. al-Ḥasan Shahīd al-Thānī al-`Āmilī." It has been mentioned in al-Rauḍāt that he was one of Muqaddas al-Ardabīlī's .special students and was aware of his secrets

of the night had elapsed. I went out of the room to look at the courtyard of the shrine and it was terribly dark. Suddenly, I saw a man moving towards the holy shrine. I thought to myself "perhaps he is a thief who has come to steal the lanterns." I came down and approached him and I could see him but he couldn't see me. He went to the .door and stopped

The lock opened by itself and the second door opened for him [too]. Then, the same happened with the third door. He approached the holy grave and said hello. Someone replied to him from the holy grave. I recognized the voice of this man and he was .discussing some religious issues with the Imam

When he finished], he went out of the city towards the Mosque of Kūfa. I followed him] but he couldn't see me. When he reached the Mosque's prayer-niche, I heard him speaking to another man about the same issue. He returned and I returned behind him. When he reached the city gates, the morning had become bright. I announced myself to him and said, "Our master! I was with you right from the beginning to the .end

Please inform me about the first person with whom you spoke to in the Holy Shrine and the other one with whom you spoke in the Mosque of Kūfa?" He took a covenant .from me that I will not inform anyone about his secret until he dies

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He then enlightened me, "My son! When some issues were unclear for me I would some nights go to the grave of our master Amīr al-Mu'minīn, peace be on him, to discuss the issues with him and hear the answers from him. Last night, he referred me to our master Ṣāḥib al-Zamān and said to me, 'Tonight my son Mahdī is in the Mosque of Kūfa. Go to him and ask your questions.' The [second] person was the Mahdī, peace ".be on him

Biḥār al-anwār(۱): A group from the citizens of Najaf informed me that .۸۹۲

A person from Qāshān came to Najaf on the way to the Sanctuary, the House of Allah (Bait Allah al-ḥarām). He became severely ill to the extent that both his legs became paralyzed and he was unable to walk. His friends left him behind and entrusted him to a righteous person—who lived in a room in the school surrounded by the holy shrine—and went ahead for Hajj. Every day, this righteous man would lock the door and go to the desert to seek sustenance. One day, the ill-man said to him, "I am bored and I am fed up with being confined to this place. Today, take me someplace and leave me there and go wherever you like." (The ill-man narrates,) "He accepted and carried me to the Station (maqām) of the Qā'im outside Najaf. He made me sit there, washed his shirt in the pond, and hung it on a tree, then left for the

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Biḥār al-anwār, vol. ۵۲, chap. ۲۴, pp. ۱۷۶–۱۷۷; Ithbāt al-hudāt, vol. ۳, pp. ۷۰۸–۷۰۹, chap. -۱ .۳۳, no. ۱۶۳

desert. I was alone and sorrowful and was thinking about my fate. Suddenly, I saw a handsome youth with a tanned complexion. He entered the courtyard, greeted me, and went inside the building and started praying some units (rak`a) in the prayer-niche with a humility and humbleness the like of which I had never witnessed before. When he finished his prayers, he came out to me and enquired about my condition. I said to him, 'I have been afflicted with a calamity that has straitened me. Allah neither cures me so that I am freed from it nor does he make me die so that I am relieved of '.it

He said, 'Don't be sad! Soon, Allah will give you both.' Saying this, he left. When he went away, I saw that the shirt had fallen on the ground from the tree. I stood up and washed it and hung it back on the tree. Then, it struck me that I could not move. So how did I get up and do all these things? I inspected myself but found nothing of [my .[ailment

I realized that he was the Qā'im—Allah's blessings be on him. I went out in the desert but saw no one and became very sorrowful. When the owner of the room returned, he asked me about my condition and was amazed at my condition. I informed him about what had happened. He too became sorrowful about the opportunity both of us had lost and I

".walked along with him to his room

He was in sound and healthy condition until the pilgrims and his friends returned. When he saw them, he stayed with them for a short time but fell ill and died. He was buried in the courtyard [of the Holy Shrine]. The truth about what the Imam, peace be .on him, had said became evident—for both things had occurred

Jannat al-ma'wā(۱): The ۹th Incident: The practicing-scholar (al-`ālim al-`āmil), .۸۹۳

the complete mystic, the diver in the depths of fear and hope, the traveler in the lands of abstinence and piety, our beneficial companion, our true friend, al-Āghā `Alī Riḍā, the son of the great scholar al-Ḥāj Maulā Muḥammad al-Nā'īnī—may Allah have mercy on them both—informed me from the pious scholar, the possessor of miracles and high stations, Maulā Zain al-`Ābidīn b. Muḥammad al-Salmāsī, may Allah have mercy on him, who was the student of Ayatollah al-Sayyid . . . Muḥammad Mahdī, known as Baḥr al-`Ulūm, may Allah elevate his position. The aforementioned person was one of [Baḥr al-`Ulūm's] very special students regarding both secret and open :matters. He said

I was present in the assembly of the Sayyid in the Shrine of Najaf when Muḥaqqiq al-Qummī—the author of al-Qawānīn—came to visit him. This occurred in the year in which he had returned to Iraq from Iran to visit the graves of the Imams, peace be on them, and to perform Hajj. All those who were present in the assembly dispersed—and were about a hundred people who

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.Jannat al-ma'wā (printed with Biḥār al-anwār), vol. ۵۳, pp. ۲۳۴–۲۳۶ -۱

.had come to learn from him

Only three people remained who were all pious and righteous and had attained the high position of Ijtihād. The Muḥaqqiq turned towards the Sayyid and said, "You [who live in Najaf] have seen many miracles . . . please narrate some of these to us so that the hearts may become assured." The Sayyid replied without hesitation, "Three nights ago or less (the doubt is from the narrator), I was in the Great Mosque of Kūfa and was performing the night-prayers (ṣalāt al-layl). I had the intention of returning to Najaf early in the morning so that the religious debates and classes would be .performed on schedule—and this was his practice for many years

When I came out of the Mosque, I felt a great desire to go to the Mosque of Sahla but I dropped the idea fearing that I might not reach the city in time to perform the classes. But my desire increased every moment and my heart was inclined to that

.place. I would take one step forward and would stop the other one

Suddenly, a wind blew which was full of dust and I lost my way [in the dust]. But since divine-success (taufīq) is the best of friends, I landed at the gate of the Mosque of Sahla. I entered and it was empty of worshippers and visitors except for a majestic man, who was engrossed in supplicating to Allah. He was using words that would melt the hardened hearts and

.would make tears flow from the dried eyes

My tiredness vanished, my condition changed, my knees started trembling, and my tears started flowing by hearing these words—that my ears hadn't heard and my eyes had seen nothing like them in the prayer-books. I realized that the supplicant was making up the words at the same moment that he was reciting them and he wasn't saying something he had memorized. I stood in my place and listened with .pleasure until he finished supplicating

Then, he turned to me and called out in Persian, 'Come here, O Mahdī!' I went a few steps toward him and stopped. Again, he ordered me to come forward. I walked a little then I stopped. Once again, he ordered me to proceed, saying, 'Surely, etiquette lies in obedience.' I went ahead and our distance was such that my hand reached him ".and his hand reached me. He then said some words

Al-Salmāsī, may Allah have mercy on him, said, "When the talk of the Sayyid reached this stage, he stopped and started answering another of Muḥaqqiq al-Qumī's questions. Muḥaqqiq al-Qummī changed the topic again and asked about those words. He indicated with his hand—in a gesture of denial—that this was a secret that ".could not be disclosed

Jannat al-ma'wā(۱): The ۱۱th Incident: Through the same chain of narrators (from .۸۹۴ :(al-Salmāsī

We were praying behind the Sayyid in the holy shrine of the `Askariyyain [in

,(Sāmarrā’]. When he intended to proceed from the tashahhud to the third unit (rak’a

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.Jannat al-ma’wā (printed with Biḥār al-anwār), vol. ۵۳, p. ۲۳۷ -۱

.his conditions changed. He stopped for a while then stood up

When we finished, we were all surprised and could not understand its reason. None of us dared to ask him until we returned to the house and the dining cloth was laid. One of the Sayyids from amongst our companions indicated to me to ask him about it. I said, "No. You are closer to him than me." He, may Allah have mercy on him, turned to me and said, "What are you speaking about?" I replied—and I was the most audacious of all towards him—"They want to know as what happened to you during the prayers." He responded, "The Ḥujja—may Allah hasten his reappearance—entered the holy shrine to salute his father, peace be on him.

So, whatever you saw of the change in my condition was on account of witnessing his illuminated beauty, until he went out."

Al-Kharā’ij wa l-jarā’iḥ(۱): From them is what has been narrated from Abū l-Qāsim .۸۹۵ :Ja`far b. Muḥammad b. Qūlawayh, who recounts

When I reached Baghdad in the year ۳۳۹ AH, I decided to go to Hajj. It was the year when the Qarāmiṭa returned the Black-Stone (Ḥajar al-Aswad) to its place in Ka`ba.(۲) My greatest concern was to reach the one who would place the stone [back in its place] because it had been written in some books that whenever it had been removed [the only person that had been able to] put it back in its place had been the Divine Proof

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Al-Kharā’ij wa l-jarā’iḥ, vol. ۱, chap. "Concerning the miracles of the master of the time, peace be on him," pp. ۴۷۵–۴۷۸, no. ۱۸; Biḥār al-anwār, vol. ۵۲, chap. ۱۸, pp. ۵۸–۵۹, no. ۴۱; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, pp. ۶۹۴–۶۹۵, no. ۱۱۹; Faraj al-mahmūm, pp. ۲۵۴– -۱

۲۵۵, with minor difference in some of the words; Kashf al-ghumma, vol. ۲, chap. ۲۵, p. ۵۰۲.

۲- The Qarāmiṭa were followers of the Ismailia sect who had taken Ḥajar al-Aswad to Bahrain and had kept it there for twenty-two years before returning it to Mecca again.—Ed

of that time.

For example, during the reign of al-Ḥajjāj, Imam Zain al-`Ābidīn, peace be on him, had placed it back and it had stayed in its place. Meanwhile, I became so ill that I feared for my life and it became impossible for me to do what I had intended. I appointed a representative who was known as ibn Hishām and gave him a sealed letter in which I had asked about the length of my life and that whether I would die in this illness or not.

I told [ibn Hishām] that my concern was to convey this letter to the one who would place the Black-Stone back in its place and to get the answer to it. [After he returned), ibn Hishām reported, "When I reached Mecca, I spent a lot [of money] on the custodians of the Holy House until they allowed me to see who places the Black Stone back in its place. I stood there and some of them remained with me to keep away the crowd of people.

Whenever someone put it in its place, it would start shaking and would not remain in its place. Then, a youth with a tanned complexion and handsome visage came forward. He took it and placed it in its place and it stuck there as if it had never been taken out. Due to this, [the crowd] roared and the youth returned and left from the door. I stood up from where I was and followed him

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and tore the crowd apart [sending them] right and left.

The people thought I had lost my mind and moved out of my way. My eyes were fixed on him until he moved out of the crowd. I rushed towards him yet I couldn't reach him,

although he was walking calmly. When he reached a place that no one could see him except me, he stopped, turned to me, and said, 'Bring forth what is with you.' I gave him the letter and without reading it he said, 'Tell him that there is no fear for him in this illness. The inevitable [i.e. death] will occur after thirty years.' I was astonished to the extent that I could not move and He left me and went away."

In the year ٣۶٩ AH, Abū l-Qāsim became ill. He started organizing his affairs, acquiring the needs for his grave, and writing his will and was very serious in this regard. He was asked, "What do you fear? We hope that Allah, the Exalted, will grant you good health? You need not fear!" He had replied, "This is the year I was told to fear," and he died from his illness.

٨٩۶. Muhaj al-da`awāt(١): I was in Sāmarrā' when I heard him, peace be on him, supplicating in the morning. I memorized a part of his supplication in which he mentioned the living and the dead then said: "And make them survive—or—and make them live in our honor, our nation, our kingdom, and our government." This

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١- Muhaj al-da`awāt, p. ٢٩۶.

was on the eve of Wednesday, Dhū l-Ḥijja ١٣, ۶٣٨ AH.

٨٩٧. Dār al-salām(١) (Comprised of the stories of those who had the honor of meeting the Imam of our time, peace be on him): The ١٩th Incident: The virtuous scholar Mīrzā Muḥammad al-Tunkābunī in his book Qiṣaṣ al-`ulamā, from the learned al-Lāhījī Maulā Ṣafar `Alī, from the author of al-Mafātīḥ, al-Sayyid Muḥammad—the son of the author of al-Riyāḍ—from Ayatollah al-`Allāma in the margins of one of his books in which he mentions that

One night he went to visit the grave of our master, Imam Abū `Abd-Allah al-Ḥusayn, peace be on him. He was riding a donkey and in his hand was a whip to drive his beast. On his way, he met a man dressed like an Arab, who joined him [on the journey] while the latter was walking in front of him. Gradually, they started talking and discussing.

From the talks of the Arab, he realized that this Arab was very learned and well informed and very few people were like him [in knowledge]. So, he informed him about some difficult problems and found him to be the solver of problems and puzzling issues and the key to scientific dilemmas. He asked him the questions that had baffled him and [the Arab] had revealed the answer to all of them.

The discussion reached an issue in which the Arab's fatwa differed with his view. He refuted him by saying, "Your fatwa is absolutely against the basic principles and laws [of jurisprudence].[[

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۱- Dār al-salām, ۱۵th story; al-Tunkābunī, Qiṣaṣ al-`ulamā, p. ۳۵۹.

It is necessary that some proof be put forward to establish it." The Arab replied, "The proof is the tradition recorded by al-Ṭūsī in al-Tahdhīb." `Allāma answered, "I am not aware of any such tradition in al-Tahdhīb and neither Shaykh nor anyone else have recorded it." He replied, "Refer to the manuscript of al-Tahdhīb which is with you now; go to such and such page and such and such line and you will find it." When the `Allāma heard this from him and realized that this news was of the unseen (al-ghayb), he was astonished and became startled.

He thought to himself, "Perhaps this man who has been walking in front of me for such and such time whilst I was on my mount, is the pivot around whose existence the universe rotates." Due to him being engrossed in deep thought and astonishment, his whip fell from his hand. While the whip was falling down from his hand, he asked, "Is it possible to have the privilege of meeting our master and guardian, Ṣāḥib al-Zamān, during the Major Occultation? The man bent down and picked up the whip and put it in `Allāma's hand and said, "Why is it impossible whilst his hand is in your hand?" On hearing this, `Allāma threw himself on [the Imam's] feet and became unconscious. On regaining consciousness, he saw no one and became sorrowful and sad. He returned to his family and browsed through the copy of al-Tahdhīb. He found the tradition just as the

Imam had informed him in the margins of his copy. He wrote in his own handwriting on that place, "My master and my chief informed me about this tradition—which is in ".such and such page and such and such line

The virtuous al-Tunkābunī has narrated from Maulā Ṣafar `Alī, from the aforementioned Sayyid, may Allah have mercy on him, that he had seen that copy .with `Allāma's writing in its margin

Dalā'il al-imāma(۱): Abū l-Ḥusayn Muḥammad b. Hārūn b. Mūsā al-Talla`ukbarī, .۸۹۸ :narrated to me from Abū l-Ḥusayn b. Abī l-Baghl al-Kātib, who said

I accepted a responsibility from Abū Manṣūr b. al-Ṣāliḥān but something occurred between me and him that I went into hiding. He sought me and frightened me and I remained in hiding and was fearful. On the eve of Friday, I went to the graves of the .Quraish and stayed there that night to pray and supplicate

It was a windy and rainy night and I asked the warden, ibn Ja`far, to close the doors so that I could pray and supplicate in solitude and be safe from the entry of anyone with whom I felt unsafe with and feared to meet. He did so accordingly and locked the doors. As it became midnight, heavy wind and rain prevented anyone from venturing .to that place. I stayed there and supplicated, recited ziyārats, and prayed

Suddenly, I heard footsteps near the grave of our Master (Imam) Mūsā, peace be on him. There was a man visiting [his grave]. He sent salutations

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۱- Dalā'il al-imāma, chap. "Those from amongst our companions who have seen the Master of the Time, peace be on him, during his occultation and have recognized him," pp. ۳۰۴–۳۰۶, no. ۵; Ithbāt al-hudāt, vol. ۳, chap. ۳۳, p. ۷۰۲, no. ۱۴۵; Biḥār al-anwār, vol. ۵۱, chap. ۱۵, pp. ۳۰۴–۳۰۶, the last part of no. ۱۹, with some variations and additions in the wording and some parts of the prayer; Faraj al-mahmūm, pp. ۲۴۵–۲۴۷, with some

variations in the prayer. I say: Abū Manṣūr b. al-Ṣāliḥān was a Buyid vizier. A part of his biography can be found in al-Kāmil, vol. ۹. Sharaf al-Daula appointed him as a vizier in the year ۳۷۴ AH. Bahā' al-Daula endorsed him in ۳۷۹ AH but put him aside in ۳۸۰ AH. Then, he and Abū Naṣr b. Sābūr were appointed as viziers in ۳۸۲ AH. Finally, he resigned in the year ۳۸۳ AH. Anyway, there is no doubt that this incident occurred during the major occultation. This is also confirmed by the fact that Hārūn b. Mūsā al-Talla`ukbarī was from the tenth generation (al-ṭabagha—in the chain of narrators) and his son Muḥammad b. Hārūn (d. ۴۱۳ AH)—who was a contemporary of al-Mufīd, .(may Allah have mercy on him—was from the eleventh generation (of narrators

to Adam and the Resolute Prophets (Aulū l-`Azm) followed by the Imams, one by one, up to Ṣāḥib al-Zamān. I was stunned and thought to myself, "Perhaps, he has forgotten [the last Imam] or he does not know or this is the religion of this man." When he finished his ziyārat, he performed two units of prayers. I feared him because I did .not know him. He was a youth and a perfect man

He was wearing a white dress and a turban—whose ends were suspended and lowered around his shoulders. He said to me, "O Abū l-Ḥusayn b. Abī l-Baghl! Why don't you recite the supplication of Faraj?" I replied, "What (supplication) is that, my master?" He replied, "Perform two units of prayers, then say, 'O He who exposed the beautiful [deeds] and covered the nasty ones, O He who does not rebuke for crimes and does not rip the veil [which covers our crimes], O generous pardoner, O noble excuser, O He who has broad forgiveness, O He who has opened His hands with mercy, O He who all whispers [of supplications] end at Him, O He who all complaints are sent to Him, O helper of all those who seek help, O He who bestows graces before they are deserved, O my Lord (ten times), O my Master (ten times), O my chief (ten times), O my final destination (ten times), O my uttermost desire (ten times), I ask you for the sake of these Names, and for

the sake of Muḥammad and his pure family, to remove my agony, and to remove my worries, and to free me from my sorrows, and to set right my affairs.' After this,

supplicate as you wish and ask your need. Then, place your right cheek on the earth and say a hundred times while in prostration, 'O Muḥammad O `Alī, O `Alī O Muḥammad, suffice me for you are sufficient for me, help me for you are my helpers.'

Then place your left cheek on the earth and say a hundred times, 'Reach me (adriknī),' and repeat it many times. Then, say, 'Aid me (al-ghauth),' until you run out of breath. Then, raise your head, because Allah will surely fulfill your needs on account of His munificence, if He, the Exalted, wills."

I started the prayer and supplication and he left. After finishing, I went to ibn Ja`far to ask him about the man and how he had entered. But I saw that all the doors were closed and locked like earlier. I was surprised and thought to myself, "Perhaps there is another door which I am not aware of." I called ibn Ja`far and he came out of the lamp-oil store and I asked him about the man and how he had entered.

He replied, "All the doors are locked and as you can see I have not opened them." I informed him about what had happened and he said, "That was our master, Ṣāḥib al-Zamān. I have seen him

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many times in such nights when no one is here." I became sorrowful because of what I had missed. I left near morning and set off for Karkh—near the place where I had been hiding in.

The sun was rising when the companions of ibn al-Ṣāliḥān requested to meet me and were asking about me from my friends. They had a letter of amnesty from the vizier and a note in his own handwriting in which he had greatly praised me. I went to him with a few of my reliable friends.

He stood up and hugged me and dealt with me in a manner that he had not done before. He said, "You reached such a state that you complained about me to Ṣāḥib al-Zamān." I replied, "I only supplicated and asked." He answered, "Woe to you! Last night—meaning the eve of Friday—I saw my master Ṣāḥib al-Zamān in a dream.

He ordered me to be gracious [to you] and he treated me so harshly that I became scared." I said, "There is no God but Allah! I bear witness that the [the Imams] are the truth and the pinnacle truthfulness. Last night, I saw our master Ṣāḥib al-Zamān while I was awake. He instructed me to do so and so," and I explained in detail what I had seen the previous night in the Holy Shrine. He was surprised and I attained things that I had not expected and I acquired such a position before him that I could not

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.even think of. All these were because of the blessings of our master, Ṣāḥib al-Zamān

Al-Imāma wa l-mahdawiyya(۱): In the Name of Allah the Beneficent, the Merciful. .۸۹۹ His Holiness Shaykh Muḥammad al-Kūfī was famous for abstinence, piety, and .righteousness amongst the great scholars and learned men of Najaf al-Ashraf

He would continuously go to Najaf on the eve and day of Friday. I had heard from a scholar about his meeting with the Master of the Time—may Allah hasten his relief (faraj)—on a Friday in the Sadr School in Najaf, in the room of one of his noble friends. .He had the privilege of being in his presence and at his service

I asked him to recount the story of his meeting with the Imam, may Allah hasten his relief (faraj), so that I could hear it directly from him. Here, I am narrating what I :remember from the things he mentioned to me. He said

I had gone with my father to Mecca and we only had one camel with us. My father would ride it while I walked and my main concern was to serve him. When we were returning, we reached al-Samāwa where we hired a mule from a Sunni, whose .profession was to transfer corpses between al-Samāwa and Najaf

We hired the mule] because our camel travelled slowly and would usually stop and lie] down and we had to make him stand up again with great difficulty. My father mounted the mule and I sat atop the camel. We

Al-Imāma wa l-mahdawiyya (Originally in Persian = Imāmat wa mahdawiyyat), vol. -١ ٢, pp. ١۶٨–١٧١. The narrator of this story is the majestic, righteous, and pious scholar, al-Sayyid Āghā Imām al-Sidihī—Allah's mercy be on him—who wrote this incident by .my request and I have his Persian notes which are in his own hand-writing

moved from al-Samāwa and the camel was lagging behind because in most places, the path was filled with mud and water. I was afflicted with the bad temper of this .Sunni whose mule we had hired

This situation continued until we reached a land which was extremely muddy. The camel lied down and refused to budge. We tried our best to make it move but to no avail. Due to our attempts in making it move, our clothes became soaked in mud. The Sunni was forced to stop so we could wash our clothes with the water that was there. .I distanced myself a little from them to take off my clothes and wash them

I was worried about our fate and bewildered because I didn't know what would happen to us and how everything would end. Moreover, the valley was dangerous because of bandits. I felt the need to make tawassul to the Guardian of the Time, may .our souls be sacrificed for him; but nothing happened

The desert was empty to where the eyes could see. Suddenly, I saw near me a youth who resembled Sayyid Mahdī b. Sayyid Ḥusayn al-Karbalā'ī. [I don't recollect whether he said that there were two people or only this person. Also, I don't remember who greeted the other first.](١) I said, "What's your name?" He replied, "Sayyid Mahdī." I asked, "The son of Sayyid Ḥusayn?" He replied, "No, the son of Sayyid Ḥasan." I asked ,again, "Where are you coming from?" He replied

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What is within the brackets is the quote of the person who narrated from Shaykh -١ .Muḥammad al-Kūfī

From Khuḍair." In this desert, there is a place known as Maqām al-Khiḍr, peace be on" .him

I thought that he was referring to that place. He asked, “Why have you stopped here?” I told him about the incident in detail and that the camel had lied down and complained to him about my bad condition. He looked at the camel and put his hand .on the camel’s head and it immediately stood up on its feet

I saw him, peace be on him, speaking with the camel and pointing right and left with his index finger and showing it the path. Then, he turned to me and asked, “Do you need anything else?” I answered, “I have a lot of needs but I cannot mention them in this state of restlessness and discomfort. Specify a place for me so that I may come there prepared and I will ask you.” He said, “The mosque of Sahla,” and suddenly disappeared from before my eyes. I went to my father and asked, “Where did the person who was talking with me go?” (I wanted to know whether he had seen him, peace be on him, or not). He replied, “No one came here and I can’t see anyone—as far as my eyes can see—in this desert.” I said, “Mount [the mule]! Let’s go.” He asked, “What will you do with the camel?” I replied, “Leave it to me.” They mounted and I sat atop the camel. It moved very fast and

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overtook them. The Sunni hirer screamed, “We cannot catch up with you with this speed.” Everything had turned upside-down. The Sunni asked amazingly, “What has happened? The camel is the same camel and the path is the same path?!” I answered, .“That is a secret.” Suddenly, a big river appeared right in the middle of the road

For a second time, I was bewildered and didn’t know what to do with the water. While I was in the state of bewilderment, the camel went inside the river. Sometimes he would go to the right and other times to the left. When my father and the Sunni hirer reached the river, they called out, “Where are you going? You will drown. It is not possible to cross this river.” But when they saw how fast I was crossing it with the camel and nothing was happening to me, they too dared to cross. I said to them, “Go right and left and follow the same path the camel had crossed.” They crossed accordingly and we safely reached [the other side]. It was then that I remembered the Imam pointing right and left to the camel with his index finger. He had been

.showing [the camel how to cross] the river

Anyway, we started traveling until we reached some nomads in the night and we dismounted near them. They all asked us surprisingly, "Where did you come from?" We replied, "Al-Samāwa." They all said, "The bridge has collapsed and there is no other way

to cross the river except with a ship." They were all amazed and the most amazed amongst them was the Sunni hirer. He pleaded, "Inform me about the secret of this whole affair." I said, "When the camel sat down, I made tawassul to the twelfth Imam of the Shias. He came to me and solved all our problems. [I don't remember whether he said that he (the Sunni) became a Shia along with the others or not].(۱) Then, we traveled a few miles towards Najaf. The camel sat down again and I put my head near its ear and said, "You have been ordered to take us to Kūfa." I had barely finished my sentence when it got up from its place and completed the journey. At the door of our house in Kūfa, it lowered its knees and sat down on the ground. I neither sold it nor slaughtered it until it died. During the day, it would go around Kūfa for grazing and .in the evening, it would return to the house to sleep

After this, I asked him, "Did you have the honor of meeting our great master in the Mosque of Sahla?" He answered, "Yes. But I am not permitted to disclose the details ".of that conversation

,Yours truly

.Āqā Imām al-Sidihī

The traditions with the following numbers also show the above meaning: ۸۸۱, ۸۸۲, ۸۸۴, and ۸۸۶

What we mentioned in this section are only a handful from the many incidents and stories that have been mentioned in reliable

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What is within the brackets is the quote of the person who narrated from Shaykh -۱ .Muḥammad al-Kūfī

books. We have sufficed with these because we did not want to make the book lengthy. Moreover, these incidents are so many that it is impossible to enumerate all .of them

The scholars have mentioned many of them in their books. To realize their vast number, you can refer to Biḥār al-anwār, al-Najm al-thāqib, Jannat al-ma'wā, Dār al-salām (comprised of the accounts of those who had the privilege of meeting the Imam), al-`Abqarī al-ḥisān, and etc. Whoever browses through the books which have mentioned such incidents, narratives, and accounts—most of which are authentic and reliable due to the correctness of their chains of narrators, and the fact that their narrators were famous for their trustworthiness, knowledge, and piety—will become .sure and certain about his existence, peace be on him

We ask Allah to grants us the grace to compile an exclusive and large book in this .regard. Surely, He is the Best Facilitator and Helper

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily

efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism-places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,-web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and-English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,-WINDOWS PHONE and WINDOWS editions

:Appreciation

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